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Hayatul Qulub

Vol. 2 - A Detailed Biography of Prophet Muhammad (saww)

Allamah Muhammad Baqir Majlisi (ra)

Chapter 1

Important Notices about this Text

The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitized text, which represents the English translation of a work originally written in Farsi- Persian. Whereas no one can doubt the best intentions of the translator and the publishers in making this title accessible to an English speaking audience, the editing and digitization process of this book (carried out by the DILP Team) has revealed issues in the quality of translation.

Based upon this fact, the DILP team has taken the liberty to make grammatical corrections to make the text more readable and less ambiguous; spelling mistakes and typographical errors have also been corrected and an attempt has been made to improve the highly non-standard use of transliteration of Arabic names and terms. The online text is not an exact reproduction of the original translation.

Users wishing to see the translation as it was published should refer to printed copies available in bookshops. Those who understand are advised to refer directly to the original text.

NOTE: Some narrations in this text may appear to be very hagiographical in nature.

As a classic work (late 17th century) by a prominent Shi'ah traditionist (Allamah Muhammad Baqir al-Majlisi II [d. 1110 AH /1699 CE]) it is still an important source of early Islamic history and the biography of prophets as recorded in Islamic texts. For the most part, this work makes an extremely interesting read written in a captivating, narrative style.

Reports in this work that seem to be legends or myths may simply be symbolic and mystical (rather than mythical). It would therefore be a

folly to always interpret such narrations literally. In cases where a narration appears to contradict a fundamental belief in Islam (such as the infallibility of a Prophet), the author/translator has alluded (via footnotes) that they may have crept into the work because of dissimulation (taqiyyah) or forgery.

Chapter 2

Publisher's Preface

In the Name of Allah, the Beneficent, the Merciful

Praise be to Allah and blessings on His chosen servants, Muhammad and his progeny, which is the best of creations. This is the translation of the second volume of *Hayat al-Qulub* a compilation of Allah's most humble servant, Muhammad Baqir bin Muhammad Taqi (May Allah pardon him), and contains information about all events of the holy life of Allah's last prophet and the greatest of all messengers, Muhammad bin Abdullah; and wars and struggles of Allah's closest friend and so also about his pious and religious ancestors.

By the Grace of the Almighty and under the guidance of Imam az-Zaman (a.s.), Ja'fari Propagation Centre is pleased to announce the new translation of the second volume of Allamah Majlisi's *Hayat al-Qulub.*

Under the aim of Islamic Propagation, this organization has translated, printed, and published more than 100 titles on current issues in Islamic studies in various languages and taken up distribution of books from other organizations also by the blessings of Imam az-Zaman (a.s.); and we hope that readers from India and all over the world will greatly benefit from our literature.

Our publications include *Sahifa Alawiya, Mikyalul Makarim,Fatima the Radiant*, *Sahifa al-Sajjadiya*, *Method of Salat*and there are many titles for children as well.

We hope that more and more people will make use of our publications and help us in achieving the aim of Islamic Propagation.

We welcome suggestions for improvements from our learned readers. Please do not hesitate to contact us in this regard.

Chapter 3

Translators Foreword

In the Name of Allah the Beneficent the Merciful. Praise to Allah, the Mighty and Sublime and benedictions on His Chosen Messenger, Muhammad al-Mustafa (S) and his Progeny, the Ahlul Bayt – who were created from the same*Noor* as that of the Messenger of Allah (S).

Praise be to Allah and a million thanks to Him for the strength and endurance that He bestowed on this lowly servant to enable him to complete the task of translating the second volume of *Hayat al-Qulub* by Allamah Majlisi (r.a.).

Most people are unaware that the previous translation of this volume by Rev. James Merrick was in an abridged form. The actual book contains sixty-five chapters but they were condensed into twenty-two chapters; according to some, the language is also disrespectful.

So when Jafari Propagation Centre decided to republish the complete set of *Hayat al-Qulub*, I suggested them to have this volume translated anew. This suggestion was accepted and the book in your hands is a fresh translation of the second volume of *Hayat al-Qulub* by Allamah Majlisi (r.a.).

My special thanks to **Janab Syed Fayyaz Husain Abedi**who made it a point to assure that the translation work is done with regularity and punctuality.

It is also worth noting that the translation of a book on the biography of the Messenger of Allah (S) was completed on 17th Rabiul Awwal; which is the birthday of our Holy Prophet (S).

May Allah give us the Taufeeq to strive on the path of Ahlul Bayt (a.s.) and under the guidance of the last successor of Prophet Muhammad (S).

Wassalaam

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Part 1
Ancestry of the Holy Prophet (S) and Circumstances of His Forefathers

Ancestry Of The Holy Prophet (S)

The well known genealogy of the Holy Prophet (S) is as follows: Muhammad (S), son of Abdullah son of Abdul Muttalib son of Hashim son of Abde Manaf son of Qusayy son of Kilab son of Marrah son of Lavi son of Ghalib son of Fahar son of Malik son of Nuzayr son of Kananah son of Khuzaimah son of Madrakah son of Ilyas son of Mazar son of Nazar son of Maad son of Adnan son of Ov son of Alyasi son of Al-hameesa son of Salaman son of Albant son of Hamal son of Qidar son of Ismail son of Ibrahim Khalil (a.s.) son of Tarukh son of Nakhur son of Sharoogh son of Arghu son of Faalagh son of Aabar son of Shaalakh son of Arfahshad son of Saam son of Nuh son of Malik son of Matushalakh son of Akhnoon son of Alyaaraz son of Mahlaail son of Feenaan son of Anoosh son of Sheeth son of His Eminence, Adam (a.s.).

According to a narration of Lady Umm Salma, Adnan was son of Ov and he of Zaid and he of As Saraa and he of Eraaqus Saraa. Umm Salma says that Zaid is Hameesa and Saraa is Bant and that Eraaqus Saraa is Ismail (a.s.). And according to the narration of Ibn Babawayh, Adnan is son of Av and he of Awad and he of Zaid and he of Yaqdu and he of Hamesa and he of Bant and he of Qidar bin Ismail.

According to the report of Ibn Abbas it is Adnan bin Ovbin and Bin Yasaa bin Hamesa bin Yahsham bin Manjaz bin Sabugh bin Alhameesa bin Bant bin Qidar bin Ismail bin Ibrahim bin Tarukh bin Matushalakh bin Saam bin Nuh bin Malik bin Akhnoo bin Mahlaaeel bin Zabazar. And according to yet another statement, Taarad and according to yet another Ayaad bin Qinan bin Arad bin Anoosh bin Sheeth bin Adam.

What is more famous is that the name of His Eminence, Abdul Muttalib was Shaibatul Hamd and the name of Hashim was Amr and that Abde Manaf was Mughira and also that the name of Qasaa was Zaid, who was also called Majma’ and the name of Quraish was Nasr.

There was some reason behind this naming of every one of them. It is also said that the name of Arghu was Hud. Some have said his name was Ghaabar and that Akhnu is His Eminence, Idris and that the mother of the Holy Prophet (S) was Amina binte Wahab who was a son of Abde Manaf son of Zuhra son of Kilab.

Creation Of Effulgence (Noor)

Ibn Babawayh (r.a.) has through his chains of narrators, narrated that Imam Ja'far Sadiq (a.s.) said: His Eminence, Amirul Momineen (a.s.) said that the Almighty Allah created Prophet's Noor 424000 years before the creation of the heavens and the earth and Arsh (Throne) and Kursi and Lauh and Qalam and Paradise and Hell and all prophets. Then from the same Noor He created twelve veils, that is, the veil of Power (*Qudrat*), the veil of Greatness (*Azmat*), the veil of Grace (*Minnat*), the veil of Mercy (*Rahmat*), the veil of Bliss (*Saadat*), the veil of Wonder (*Karamat*), the veil of Status (*Manzilat*), the veil of Guidance (*Hidayat*), the veil of Prophethood (*Nubuwwat*), the veil of Loftiness (*Rafat*), the veil of Awe (*Haibat*), and veil of Intercession (*Shafat*). He kept this holy light in the veils of Might for twelve thousand years. It was reciting, "Glory to the Lord, the Almighty Allah," therein.

Then He kept it in the veil of Power for eleven thousand years during which it was reciting "Glory to be to the One Who knows the mysteries." He kept it in the Hijab of Minnat for ten thousand years during which it used to recite, "Glory to be to the One Who is permanent and not transient." Then He kept it in the veil of Rahmat for nine thousand years and it continued to recite, "Glory to be to the High and Exalted," and placed it in the veil of Saadat for eight thousand years when it used to recite, "Glory to be to the One Who is eternal and not temporary. Then He placed it in the veil of Karamat for seven thousand years when it recited, "Glory to be to the One Who is self sufficient and not needy."

Then He kept in the veil of Manzilat for six thousand years when it continued to recite "Glory be to the one who is knowing and great". Then He kept it in the veil of Hidayat for five thousand years during the course of which it used to recite "Glory be to the owner of the Great Throne (Arsh)." Then He kept it in the veil of Nubuwwat for a period of four thousand years when it recited the glory of the Lord in the words "Glory be to the Lord of Might from what they attribute Him with." Then He kept it in the veil of Rafat for three thousand years when it praised Him in the words "Glory be to the owner of the Kingdom and Celestial world."

Then He kept it in the Hijab of Haibat for two thousand years when it said: "Glory be to Allah and praise be to Him." Then He kept it in the

Hijab of Intercession for a thousand years when it recited: Glory be to Allah the Great and praise be to him. Then He inscribed the name of the Holy Prophet on Lauhe Mahfuz (Protected Tablet) and it continued to shine there for four thousand years. Then Prophet's name was displayed on the Arsh and written on the leg of the Arsh where it continued to dazzle for seven thousand years.

In this way that Noor continued to revolve with might, loftiness and greatness until the Almighty Allah put it in the loins of Adam (a.s.). Then it continued to be transferred until it reached the loins of Nuh and thereafter till Allah placed it in the loin of Abdullah bin Abdul Muttalib and decorated it with six wonders:

He gave it the shirt of His pleasure, beautified it with the chador of awe, put the crown of guidance on its head, thus making it scale the height and clothed it in attire of dignity, tied the belt of love, gave it shoes of fear and hope and provided it with the staff of status.

Then sent a revelation to it: O Muhammad, go to the people and proclaim: "There is no god but Allah and Muhammad is the Messenger of Allah (S) and ask them to believe in this proclamation. The aforesaid shirt of Divine Pleasure had six basic jewels: Its length was of ruby, its sleeves of pearl, its skirt of yellow flint glass, its neck of red coral and slits of neck were made of the Almighty Allah's radiance.

Allah accepted the repentance of Yaqub (a.s.) because of the same shirt, he made him meet Yusuf due to its bliss, freed Yunus (a.s.) from the belly of the fish by the wonder of the same shirt. The prophet got rid of troubles and hardships due to it. It was but the same shirt of Prophet Muhammad (S).

It is reported with reliable authorities that people asked Imam Ja'far Sadiq (a.s.) where was the Holy Prophet (S) before Allah created the heaven and earth and light and darkness? He replied: "There were some bodies of radiance revolving round the Divine Throne reciting Allah's praise 25000 years before Allah created sky, earth, light and darkness. When Allah created Adam He placed us in his loins. He continued to transfer us from holy loins to holy wombs until He appointed Muhammad (S)."

It is narrated through many channels from Abdullah bin Abbas that the Holy Prophet (S) said: "Allah created me and Ali from a light under the Throne (Arsh) 12000 years before the creation of Adam. When He created Adam, He placed that Noor in his loins. Thereafter that Noor continued to be transferred from one loin to another until both of us were separated in the loins of Abdullah and Abu Talib."

It is narrated from Maaz bin Jabal that the Holy Prophet (S) said: "Verily Allah created me, Ali, Fatima, Hasan and Husain (a.s.) seven thousand years before the creation of the world." Maaz asked: "O Messenger of Allah (S), where were you at that time?" He replied, "We were under the Divine Throne, praising, glorifying and hallowing Allah." It was asked: "What were you like?" He replied: "We were some bodies of light. When Allah desired to form us, He turned us into a column of light and put it in the loins of Adam (a.s.).

Thereafter He continued to transfer it from loins of fathers to wombs of mothers, always keeping us away from impurity, polytheism and adultery, which was being indulged in during the time of blasphemy. In every age some groups used to be successful by putting faith in us. Some used to remain hardhearted and unfortunate as they did not believe in us. When we were brought to the loins of Abdul Muttalib that Noor was divided into two. Allah put one half of it in the loins of Abdullah and the other half in that of Abu Talib.

Thereafter my Noor was transferred to the womb of Amina and the other entered the womb of Fatima binte Asad. I was born from Amina (r.a.) and Ali (a.s.) from Fatima (r.a.). Then the entire pillar returned to me and my daughter Fatima (r.a.) was born. Then that whole light was transferred to Ali (a.s.) and Hasan (a.s.) and Husain (a.s.) were born from those two parts of light. Similarly my Noor will continue to revolve till Judgment Day in the descendants of Husain (a.s.) towards the Imams (a.s.).

It is narrated from some channels from the Holy Prophet (S) that, "The Almighty Allah created me, Ali, Fatima, Hasan and Husain (a.s.) before creating Adam when there was neither Paradise nor Hell." His Eminence, Abbas asked, "O Messenger of Allah (S), how was your creation initiated?" He replied, "When Allah intended to create us, He created a

Word, then a Light therefrom, then He created another Word and a Spirit therefrom.

Then He amalgamated that Noor with that spirit and therefrom He created Ali, Fatima, Hasan and Husain (a.s.). All of us were reciting Allah's greatness and praise. We were describing His Glory and Praise when no one else was doing so. When Allah desired to create the whole of creation He bifurcated my Noor and created the Arsh (Throne) therefrom. Arsh is from my Noor and my Noor is from Allah's Noor and (thus) my Noor is greater than the Arsh. Then

He split the Noor of my brother Ali (a.s.) and created the angels therefrom. The angels are from Ali's Noor and Ali's Noor is from the Noor of Allah and (hence) Ali (a.s.) is greater than the angels.

Thereafter Allah bifurcated my daughter Fatima's Noor and created the heavens and the earth from it. The sky and earth are created from Fatima's Noor and Fatima's Noor is from Allah's Noor and (thus) Fatima is greater that the skies and the earth.

He then divided my son, Hasan's Noor and created the sun and the moon therefrom. So the sun and the moon have come into existence from my son Hasan's Noor and Hasan's Noor is created from Allah's Noor and (so) it is greater than sun and the moon. Thereafter Allah divided my son Husain's Noor and created Paradise and Houries (fairies). So Paradise and Houries have been created from my son Husain's Noor and my son Husain's Noor is from the Noor of Allah and (therefore) my son Husain (a.s.) is better than Paradise and Houries."

Abu Zar has, through reliable chains narrated that the Holy Prophet (S) said: "I and Ali have been created from one Noor and we were glorifying Allah on the right side of the Arsh two thousand years before the creation of Adam. When Allah created Adam, He put this Noor in his loins. When he was allowed to dwell in Paradise we were in his loins. Likewise when Nuh was riding the ship we were in his loins. So also when Ibrahim (a.s.) was thrown into fire. The Almighty Allah transferred us from holy loins into holy wombs until we reached the loins of Abdul Muttalib.

Now the Almighty Allah divided that Noor into two, placed me in the loins of Abu Talib. He granted me prophethood and gave eloquence and

courage to Ali and gave derivatives from His holy names to both of us. The Almighty is the Lord of the Throne (Arsh) which is Mahmud and I am Muhammad. Allah is High (Aalaa) and my brother is Ali. He designated me for messengership and prophethood and appointed Ali for Wasayat (guardianship) and Imamate and to command people with truth.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that before the creation of the Universe, Allah had two radiances. Angels looked at both these lights, found one to be original wherefrom a ray was spreading, which was a part of it. They asked, "O Allah! What is this Radiance? The Almighty Allah revealed that it is one of My Noors the origin of which is messengership and branch is Imamate.

The Messengership is for Muhammad who is My servant and messenger; and Imamate is for Ali who is Hujjat (proof) before the creation and the caliph. Had I not created them, I would not have created anything." In another reliable tradition, the same Imam has said that the Almighty Allah addressed the Holy Prophet (S): "O Muhammad, I created you and Ali from one Noor, that is, I had created a bodiless spirit, before creating the sky and earth and Arsh and sea. You were always hallowing and praising Me and were continuously remembering Me with unique attentiveness.

Then I amalgamated both the souls and that amalgamated soul was remembering Me with piety and greatness and grandeur. Then I made two parts of that soul. Then made two parts of the said two and thus were created Muhammad and Ali and Hasan and Husain. Thereafter I created Fatimafrom a single Noor in the form of a bodiless spirit. That same Noor continued in Ahlul Bayt (a.s.)."

It is mentioned in a reliable tradition from His Eminence, Imam Muhammad Taqi (a.s.) that the Almighty Allah was always One and Unique in His Uniqueness. There was none except Him. Then He created Muhammad, Ali, Fatima and after a thousand time periods created all things and made the holy beings witness over their creation and made their obedience incumbent on all creation and entrusted the administration of creation to them. So they do not like or desire anything except what is desired by Allah and have no intention of their own.

It is narrated through authentic chains that Imam Hasan (a.s.) said that the Holy Prophet (S) said: "Behisht is a stream in Firdos, sweeter than honey, softer than butter, cooler than ice and more fragrant than musk. Therein is a kind of clay wherefrom the Almighty Allah created us and our Shias.

One who is not created from that clay is neither from us nor is our Shia." It is mentioned in another tradition that he said: "I have heard from my grandfather, the Holy Prophet (S) that he used to say: 'I have been created from the Noor of Allah and my Ahlul Bayt have been created from my Noor and the lovers of Ahlul Bayt have been created from their Noor. All other people are from hellfire.'"

It is narrated through authentic chains from Abu Saeed Khudri that a man asked about the interpretation of the saying of the Almighty Allah to Satan when the latter refused to prostrate before Adam (a.s.):

"Are you proud or are you of the exalted ones?"[1]

The Holy Prophet (S) said: I, Ali, Fatima, Hasan and Husain were in the enclosure of the Arsh and praising Allah. The angels were reciting praise on hearing us, and this was two thousand years before the creation of Adam. When Allah created Adam, He commanded the angels to prostrate before him but we were not ordered to prostrate. All the angels prostrated, but Iblis refused. At that Allah said to him: "You have shown pride against prostrating; have you also became of those exalted ones, that is of those whose names have been written in the enclosure of the Arsh?"

According to a reliable tradition of Imam Ja'far Sadiq (a.s.): "The Almighty Allah created Muhammad Mustafa (S) from a handful of clay which was a pearl beneath the Arsh. From its leftover, He created us, Ahlul Bayt. Then from the leftover of our essence were created our Shias. Therefore their hearts are inclined to us and they love us and we are truly kind to them just as a father is kind to his children. We are the best for them and they for us. The Messenger of Allah (S) is the best of all people for us and we are the best of all in the view of the Holy Prophet (S)."

According to a reliable narration, Imam Zainul Abideen (a.s.) is reported to have said: "The Almighty Allah created eleven Imams from the progeny of the Holy Prophet (S) and Ali (a.s.) and his progeny from His Noor of Greatness. Those Noors were praising Allah in His radiation, and worshipping 14000 years before He created all of His creation." Imam Ja'far Sadiq (a.s.) is reported to have said that the Messenger of Allah (S) said: "Fourteen thousand years before Allah created all of His creation, He created fourteen Noors which were our souls."

People asked: "O Messenger of Allah (S)! Who are those fourteen?" He replied: "Muhammad, Ali, Fatima, Hasan, Husain and nine sons from their progeny, the last of whom is Qaim (a.s.) who will remain unseen to people's eyes. Then he will appear and kill Dajjal and purify the earth from every oppression.[2]

It is mentioned in a reliable tradition of Imam Ja'far Sadiq (a.s.) that: "The Almighty Allah, presented the holy spirit of Prophet Muhammad (S) to the spirits of all the prophets 2000 years before the creation of universe. The Holy Prophet (S) invited them to worship Only One Allah and to obey Him and promised Paradise to the followers of prophets and warned all those who oppose them of hellfire."

In another reliable tradition, Amirul Momineen (a.s.) said: "I am a slave of Allah and brother of the Messenger of Allah (S) and am a constant attester from the very first day. Verily I believed in the Messenger of Allah (S) and attested him when the soul of Adam was not yet connected to his body. Also I am the first to testify for the Prophet among this Ummah. Therefore we are the first among both the earlier and the later."

It is narrated through reliable chains that people asked the Holy Prophet (S) why he was given first preference among all prophets? And how did he get greatness over all when he was sent last? The Holy Prophet (S) replied: "I am the first to admit to the lordship of Lord Creator when Allah took confessions and promises from all the prophets and made them witness to His Self saying: "Am I not your Lord?"[3]

And all replied: "Why not?" It is verily You. Because of this, I gained the first position among the believers of Allah's Lordship and Divinity.

In another reliable tradition the same Imam is reported to have said: "When the Almighty Allah created the souls and spread them before Him addressing with the question: 'Who is your Lord?' before all others the Messenger of Allah (S), Amirul Momineen (a.s.) and the pious Imams from their progeny said: 'You are our Lord.' Then Allah inserted His knowledge and religion into them and told the angels: "They are bearers of My knowledge and religion and are My trustees in My creations. My knowledge should be obtained from them."

Then, addressing the progeny of Adam, said: "Admit to the Lordship of Allah and the obedience of this group, their love and Wilayat (guardianship)." They responded: "Doubtlessly, O Lord, we admit." Then Allah told the angels: "All of you be witness." The angels replied: "We witness," so that none may say tomorrow that he did not know.

Imam Ja'far Sadiq (a.s.) said: "By Allah, the prophets have been, on the very first day of '*Alast*' (as mentioned above), emphatically asked to confess belief in our guardianship.

Shaykh Abdul Hasan Bikri has in *Kitabul Anwar* mentioned with his evidence and through Abdullah bin Abbas and a group of companions that when Allah intended to create Muhammad (S) He told the angels that He wanted to create a creation and give it greatness over all other creations and make it better than all the earlier and the later people and also the intercessor on Judgment Day. Had he not been there, I would not have created Paradise and Hell.

So realize his status and consider him prestigious for my honor and appreciate his greatness because of My Greatness. The angels replied: "O our Lord, we slaves cannot have any objection to our Lord and Master. We have heard and we have obeyed."

Then the Almighty Allah commanded angel Jibraeel and upholders of Arsh to bring the radiant earth from the place of the grave of His Eminence, Jibraeel took that earth to the sky and dropped it in the spring of Salsabeel until it turned into a white pearl. Then they were dropping it daily in one of the canals of Behisht and presenting it to the angels.

When angels saw that Noor, they welcomed it with full honor, respect and salutations. Every group of angels before whom it was taken used to

admit its greatness and grandeur and to say: O Lord, if You command us to prostrate before it we would do so. It is narrated from Amirul Momineen (a.s.): "When there was nothing except the Almighty Allah, the very thing which He created was the Noor of His beloved Muhammad Mustafa (S). Allah created it 424000 years ahead of the creation of water, Arsh, Kursi, sky, earth, Lauh, Qalam, Paradise, Hell, angels, Adam and Hawwa.

When the Noor of our Prophet (S) was created, it stood before the Almighty Allah praising Him. Allah used to look at it and say: "It is only you that is the aim of My act of creation of the universe. It is you, the intender of good and well being and you are My selection in My creation. I swear by My Greatness and Might and say that had you not been in My Will. I would not have created the celestial orbits. I will love who loves you and I will be the enemy of the one who is inimical towards you."

(Upon this) the Noor of the Prophet (S) brightened further and its ray rose up. Then Allah created twelve veils from that radiance: veil of Might, veil of Greatness, veil of Power/honor, veil of Awe, veil of Dominance, veil of Mercy, veil of Prophethood, veil of Divinity, veil of Status, veil of Loftiness, veil of Bliss, and veil of Intercession. Then He put the Noor of Muhammad in veil of Might where it remained for twelve thousand years reciting "Glory to the Highest of the High."

Then it entered veil of Greatness and recited: "Glory to be to the One cognizant of the mysteries and secrets," for eleven thousand years. Likewise it went on reciting "Glory to be to the Master and Bestower," for ten thousand years in the veil of Awe, "Glory to be to the Noble and Majestic One," for 8000 years in veil of Dominance, "Glory be to the Lord of the Mighty Throne." for 7000 years in veil of Mercy, "Glory be to the Lord of Might from what they attribute Him with," for 6000 years in veil of Prophethood, "Glory be to the greatest of the greatest." for 5000 years in veil of Divinity, "Glory to the Knowing and the Noble" for 4000 years in veil of Status, "Glory be to the owner of the Kingdom and celestial world." for 3000 years in veil of Loftiness, "Glory to be to the One Who makes things extinct and Himself never wanes," for 2000 years in veil of Bliss, "Glory be to Allah and praise be to Him. Glory be Allah the Great." for 1000 years in veil of Intercession.

Then Allah made twenty rivers from that Noor. Every river had some sciences known to none but Allah. Then He dropped the Noor of Prophet Muhammad (S) into those rivers; that is the rivers of esteem, patience, courtesy, humility, concurrence, loyalty, forbearance, virtue, piety, penitence, function, addition, guidance, wisdom and modesty; that is in all the twenty rivers. Finally when it came out of the last river, Allah said to it: 'My dear, the best of all Messengers! My first creation and My last Messenger! I have made you intercessor on Judgment Day.'

That brilliant Noor fell down in prostration. When it raised its head 140000 drops dripped from that Noor. Allah created a prophet from every one of those drops whose Noors were revolving round the Noor of the Holy Prophet (S) saying: "Glory to be to the One Who is knowing without any ignorance, glory to be to the One Who is forbearing and not hasty, glory to be to the One Who is self sufficient and not needful."

Then Allah addressed all of them asking: Do you recognize Me? The Noor of Muhammad (S) responded first of all saying: "You are the Lord, there is no god except You, You are only one and there is no partner unto You, You are the Lord of lords and the King of the Kings." Then Allah said: "You are My chosen, My friend and the best of all Ummahs." Then from the Noor of the Holy Prophet (S), Allah created an essence and divided it into two. He threw a look of awe at one so it turned into sweet water.

Then He looked at the other part with love and created Divine Throne from it and placed it on water. Then He created Kursi, Qalam (pen) from the Noor of Arsh, Lauh (tablet) from the Noor of Kursi, Qalam (pen) from the Noor of Lauh and revealed to pen to write His Oneness. So, hearing the revelation, it remained spellbound for one thousand years. When it recovered, it said: O Lord! What should I write?

Came the command: Write: There is no god except Allah and Muhammad is the Messenger of Allah (S). Hearing the name of Muhammad (S) the pen fell down in prostration and said: Glory be to the One and the Forceful. Then raising its head it wrote the two phrases of witness and said: "My Lord! Who is Muhammad?

You have connected his name with Your Name and joined his remembrance with Your remembrance?" Allah revealed: O Pen! (Qalam) Had

he not been I would have created neither you nor the universe. He is the herald of salvation and warner of punishment. He is the luminous lamp. He is the intercessor and he it is who is My friend." Upon this the pen zoomed with a feeling of sweetness of the name of Prophet Muhammad (S) and said: "Peace be upon you, O Messenger of Allah (S)." The Holy Prophet (S) responded: "And peace be upon you from me and the mercy of Allah and His blessings."

Ever since that day it became incumbent to salute in these words it being the way of the Prophet and replying to it an obligatory duty. Then The Almighty Allah ordered the Pen: "Write down My decree and destiny which I will go on creating till Judgment Day." Thereafter Allah created some angels so that they may go on invoking blessings on Muhammad (S) and his progeny (a.s.) until Judgment Day and seek pardon for their Shias. Then Allah created Paradisefrom the Noor of Muhammad and beautified it with four virtues of reverence, dignity, generosity and honesty and reserved it for His friends and obedients.

Then He created the sky from the smoke that rose from the water and created earths from its foam. The earths were then trembling. So He created mountains to make then still. Then He created an angel who held the earth. Then He created a big rock whereupon the angel rested his leg. Then He created a very big cow and placed that rock on her back. And He created a very huge fish. The cow stood on its back. That fish is on water, the water on air and the air is in darkness. Whatever is beneath darkness is not known to anyone but Allah. Then He brightened the Arsh with the Noor of Grace and the Noor of Justice. He created intelligence, knowledge, forbearance and generosity from grace.

He created fear and panic from intelligence, consent and happiness from knowledge, affection from forbearance and love from generosity. He mixed up all these virtues in the essence of Muhammad (S) and his progeny. Thereafter He created from the Ummah of Muhammad (S) the spirits of the faithful. Then he created the sun, moon, stars, night, day, darkness and all angels from the Noor of Muhammad (S). He kept the holy Noor of Muhammad still for 72000 years. Then He went on transferring it from the earth for making the body of Adam (a.s.).

At that time the cursed Iblis rushed to earth and told it that "Allah wants to create a creation from you and then to punish it with fire. If the

angels come to you to take dust tell them that I seek Allah's refuge that something might be taken from me and then it might be thrown in fire." So when angel Jibraeel descended, the earth sought refuge of Allah. So he (Jibraeel) returned and said: "My Lord! The earth sought Your shelter so I pitied it." Likewise came Mikaeel and Israfeel and they also returned. Then Allah sent Israel. The earth as before, sought refuge from him too. But Israelsaid: "I also seek Allah's refuge from disobeying Him."

Then he gathered some earth from above and below and from every level of earth white and black and red and soft and hard all kinds of dust. Therefore the colors and morals of the children of Adam differed from one another. Allah asked Israel: "Why did you not show mercy to earth as others had?" Israel replied: "My Lord! Your obedience was better than having mercy on it."

Then Allah revealed: "I intend to create a creation from this earth wherein there will be prophets and good people and so also hardhearted and bad ones also. And I have appointed you for the task of retrieving the souls of them all." Then Allah ordered Jibraeel to bring the white and shining clay which is of the last prophet of the last age and which is the origin of the entire creation. So Jibraeel came with all the angels including cherubim, clean, the praise chanters to the holy grave of the Prophet and amalgamated it with the waters of Tasnim and homage, honor, creation, mercy, happiness and pardon.

Then Allah mixed affection with His Eminence's chest, generosity with his hands, patience and confidence with heart, chastity with private parts, dignity with legs and fragrance with breaths, then mixed that clay with the clay of Adam. When Adam's body became ready, He revealed to the angels: "I will create a man from clay. When I blow the spirit into it all of you must prostrate before him." The angels put the body of Adam in Paradise and waited for Allah's command so that they may prostrate before it.

Then Allah ordered the soul of Adam to enter his body. Seeing it narrow the spirit disliked entering it. So Allah ordered: "Enter it with dislike and come out with dislike." The spirit entered and reached the eyes. Adam (a.s.) was seeing his body and hearing the hallowing of angels.

What it reached his brain, Adam sneezed. Allah made him speaking so he said 'Praise be to Allah'. It was the first word uttered by Adam (a.s.).

Allah said through revelation: "May Allah have mercy on you. O Adam! I created you for mercy and have reserved My Mercy for you and your progeny whenever they also, utter like you." That is why it has become a tradition to pray for one who sneezes and no other deed is as much disliked by Satan as a prayer for one who sneezes.

Then Adam looked up and observed that: 'There is no god except Allah and Muhammad is the Messenger of Allah (S)' was written on the Arsh. Names of the members of the Holy Progeny were also written there. Then the spirit reached his (Adam's) forelegs. He intended to get up even before it reached his feet. That is why Allah has said:

"Man is created of haste."[4]

It is narrated from Imam Ja'far Sadiq (a.s.) that the spirit of Adam remained in his head for a hundred years, then for another 100 years in his chest, for 100 years in his back, for 100 years in his thighs, for 100 years in his forelegs, for 100 years in his feet. When Adam stood up Allah commanded the angels to prostrate before him. It was a Friday afternoon. The angels remained prostrated till Asr. Then Adam heard a voice chanting Allah's praise and glory from the rear like songs of birds. He asked: "My Lord! What is this voice?"

Came the reply: "O Adam! It is praise recitation of Muhammad the Arabi (S) who is the best among the earliest and latest. Lucky is he who obeys and follows him and ill luck for one that opposes him. Therefore, O Adam! take this oath of Mine and never entrust it except to the pure wombs of chaste women and clean loins of pious men."

Adam submitted: "My Lord, you have multiplied my honor, dignity and beauty because of this newborn. Then Allah created Hawwa from a part of Adam's body and put him in a deep slumber. When he woke up he saw Hawwa beside his head. He asked her: "Who are you?" She replied: "I am Hawwa. Allah created me for you." He exclaimed: "How beautiful you are!" Then Allah revealed to Adam: "This is My slave girl and you are My slave. I have created for a place called Paradise. So

consider Me Holy in every respect and go on praising Me. O Adam! Ask for the hand of Hawwa from Me and pay her dower."

Adam asked: "My Lord! What is her dower?" Came the response: "Invoke blessings on Muhammad and his progeny (a.s.) ten times." Adam replied: "My Lord! I will be grateful to you till I am alive for this blessing, and will continue to recite Your Glory. Then Allah gave Hawwa to Adam in marriage. The Qadi was the Creator Himself, the one who solemnized the marriage was Jibraeel (a.s.), the witnesses were angels having nearness to Allah.

Then the angels lined up behind Adam (a.s.). Adam (a.s.) asked: "My Lord! Why have these angels stood behind me?" Allah said: "So that they could see the radiance of Muhammad (S) which is in your loins." He requested: "My Lord! transfer this Noor from my loins (behind) to my front so that the angels may stand in front of me." Then the angels stood in front of him.

Then Adam (a.s.) requested to Allah: "Please place the Noor at a point where they too can see it." So Allah put that Noor in Adam's forefinger, and the Noor of Ali (a.s.) in his middle finger, the Noor of Fatima (s.a.) in the adjoining finger and the Noor of Hasan (a.s.) in his little finger and the Noor of Husain (a.s.) in his thumb. The Noor began to shine like the sun in the hand of Adam (a.s.) and the heavens and the earth and the Arsh and the Kursi and the outskirts of the Glory, everything became radiant by that Noor.

Whenever Adam (a.s.) desired to have intercourse with Hawwa, he used to ask her to make an ablution and he too made himself clean and fragrant with scents and used to tell her: "Allah will give this Noor to you and this is a trust of Allah and a contract of binding nature." That Noor remained in the fingers of Adam (a.s.) until Sheeth (a.s.) came in the womb of Hawwa (a.s.) when the Noor took place in the forehead of Hawwa (a.s.) and the angels used to congratulate Hawwa (a.s.).

When Sheeth (a.s.) was born, the Noor of His Eminence, (S) came to his forehead. Then Jibraeel (a.s.) drew a curtain between him and Hawwa (a.s.) and made it invisible to his eyes. When he became adult, Adam (a.s.) called him and said: "My son! I may shortly depart from you. So come near me so that I may take from you an oath and promise

as Allah had taken from me." Then Adam (a.s.) raised his head to the sky. Allah knew his intention and ordered the angels to stop hallowing His Glory and to close their wings.

The residents of Paradise became attentive from their high abodes. All the rivers of Paradise became still, in short all became attentive to hear the voice of Adam (a.s.). Allah revealed to him: "Say whatever you want so say." Adam said: "My Lord! O One, bestower of life and light to all! O creator of the sun and moon! You created me as You pleased and entrusted this holy Noor to me wherein I noticed blessings and wonders and then that Noor was transferred to my son, Sheeth (a.s.). Now I desire to take allegiance from him as You had taken from me and I make You witness to it."

Came the voice from Allah: "Yes, O Adam! Take the oath of allegiance from your son, Sheeth and make Jibraeel, Mikaeel and all angels witness it." Then Allah ordered Jibraeel who came down together with seventy thousand angels on earth. All of them carried a flag of praise (*Liwaul Hamd*). Jibraeel had, in his hands, a piece of silk and a pen created by Allah with His power. Then Jibraeel (a.s.) turned to Adam (a.s.) and said: "Allah has sent greetings to you and ordered you to write down a document of Caliphate and prophethood and the oath and make Jibraeel, Mikaeel and all angels witness to it."

The document was written and Jibraeel (a.s.) put a seal on it and gave it to Sheeth (a.s.). Then they dressed him in two red clothes the brightness of which was more than the sun and its color was prettier than that of the sky. Both the clothes were neither cut nor sewn, rather Allah said 'Be' and they were. The Noor of Muhammad (S) continued to shine on the forehead of Sheeth all the time. He married a Hourie Mahadila Baiza. Jibraeel (a.s.) solemnized her marriage with Sheeth (a.s.).

When he mated with her, Anush came into her womb. At that moment a caller called out: "O Baiza! Be pleased and happy. Allah has entrusted to you the Noor of one who is the best among all the earliers and the latters and who is the leader of all Prophets." When Anush was born and became adult Sheeth (a.s.) entrusted the oath to him and the Noor of Muhammad (S) passed on to his son Qinan then from him to Mahlail then to Bazu then to Akhnuh who is also called Idris (a.s.). Then from Idris (a.s.) to Matushalakh and Idris (a.s.) took oath from him.

Then it passed on to Nuh (a.s.). From Nuh to Saam, from Saam to his son Arfahshad from him to his son Aabir then to Qaale and from him to Arghu then from him to Shaarigh then to Takhur and from him towards Tarukh and from him to Ibrahim (a.s.), then to Ismail (a.s.) from him to Qidar from him to Hamsee then to Bant then to Sahab ten to Awad then to Adnan then to Maad then to Nazar then to Maghir then to Ilyas (a.s.) then to Madraka then to Khazima then to Kanan then to Qassa then to Lavil then to Ghalib, then to Fahar then to Abde Manaf and therefrom to Hashim who was called Amr Ula.

The Noor of His Eminence, (S) was radiating from him so much so that when he was entering Masjidul Haraam, the Kaaba used to brighten up due to it. Always light used to rise up to the sky from his face. When His Eminence's grandmother, Atika was born, she had two strings of curly hair on both sides as were for Ismail (a.s.) wherefrom the radiance used to rise to the sky. The Meccans were astonished to observe this. Arab tribes came to Mecca from all sides, soothsayers arose, idols began to sing songs of the Prophet's glory.

Stones by which Hashim (a.s.) used to pass were, by the might of Allah, exclaiming: "O Hashim! Congratulations to you. Very soon a son will be born in your progeny who will have a very great status in the view of Allah and who will be honored very much by the entire creation, that is the last Prophet, Muhammad (S)."

When Hashim was passing through a dark place that place used to brighten up with the Noor of the Holy Prophet (S). When the time of death of Abde Manaf arrived, he took oath from Hashim that he would not transfer the Noor of the Holy Prophet (S) to any woman but the one who should be a believer, pious and chaste.

Hashim agreed. The kings of that time wanted to give their daughters in marriage to Hashim and they were sending lots of money and wealth to him so that he may agree to marry their daughter, Hashim used to come to the Kaaba every day, circumambulate it seven times and clung to the curtain. Whoever approached him used to honor him. He was clothing the naked, feeding the hungry and solving the problems of people, repaying debts of the indebted and paying other's blood money. His door was never closed for anybody.

Whenever he gave a feast he made it so vast that invitees could take even for their animals and birds. Thus he became famous for his kindness all around and the kingdom ofMecca became assured for him. Keeping the keys of the Kaaba, feeding the pilgrims, looking after the Zamzam well, the trusteeship of Kaaba, hosting of Hajis and all the affairs of Mecca were entrusted to him.

He inherited the Alam of Nazar, the bow of Ismail (a.s.), the shirt of Ibrahim (a.s.), the shoes of Sheeth (a.s.) and the ring of Nuh (a.s.). He accorded respect to Hajis and fulfilled their needs. When the moon of Zilhajj was sighted, he gathered people and addressed them saying: "O people, you have been granted safety by Allah. You are the neighbors of this holy house. People come to visit this house in this season.

They are the guests of Allah. Guests are more respectable than others. Allah has favored you with greatness. Very soon pilgrims will arrive here from far off places through every vale and depression whose hair will be in disarray and whose bodies full of dust. So host them and be ready to assist them in every manner so that Allah may endear you."

Responding to such advices, leaders of Quraish used to offer big amounts to Hashim (a.s.). He prepared a big leather basin and filled it with Zamzam water. He used to host pilgrims from the 7th of Zilhajj and send them food etc. to Mina and Arafat.

One year brought a drought to Mecca. People had nothing to spare for the Hajis. Hashim (a.s.) had some camels which he sent to Syria and sold them out. He spent that income for feasting the pilgrims and did not keep even a meal for himself. This made his generosity well known throughout the world.

When Najjashi, the king of Abyssinia and the emperor of Rova heard about this bravery and generosity they wrote a letter to Hashim requesting him to marry their girls and sent him many gifts hoping that perhaps the effulgence of Muhammad might be transferred to them, because the soothsayers and monks had informed them that the Noor radiating on the forehead of Hashim is the light of the last Prophet (S).

But Hashim (a.s.) did not accept and he married a chaste woman of his community who bore sons and daughters. Names of the boys were Asad, Mazar, Amr and Saifee and of the girls Sa'sah, Ruqaiyyah, Khalawah and Sha'sha. But Prophet's Noor continued to shine on his forehead as before. So he was gloomy. One night he was circumambulating the Kaaba, when he earnestly prayed to Allah to grant him a son soon who may possess the Noor of the Holy Prophet (S).

He fell asleep praying and dreamt that an announcer was calling upon him to ask for the hand of Salma, daughter of Amr as she was clean, pure and sinless and to give her a rich dowry. No woman can be compared to her. "A son whom she will bear for you will possess the Noor of the leader of the Prophets." Hashim woke up, gathered his cousins and his brother, Muttalib and described his dream to them.

Muttalib said: "My brother, the woman you named belongs to the tribe of Bani Najjar and she is famous for her chastity, modesty and beauty. Her tribesmen are also generous, pious and hospitable. But you surpass them in grace and parentage. All kings desire to become related to you. Yet if you so desire, permit us to go with a proposal from you."

Hashim replied: "A need is fulfilled only by the efforts of one who is needy. I intend to go for trade to Syria and myself put a proposal on route." Then he prepared for the journey and went to Medina with his brother, Muttalib and the sons of his uncle because Bani Najjar resided there. When he entered Medina, the Noor on his forehead brightened entireMedina and all the buildings of the city shone up.

Seeing this all the residents themselves advanced towards him and asked him who he was, saying that they had never before seen anyone better than him in beauty, especially due to the radiance that had brightened the entire world. Muttalib replied: "We are residents of the House of Allah and of the holy sanctuary of Almighty Allah. We are the offspring of Lavi bin Ghalib and this is our brother, Hashim bin Abde Manaf.

We have approached you for his marriage. All of you know very well that the kings all around us have proposed to us for his marriage but he has denied. He himself has desired to ask for the hand of Salma from you." Salma's father was also present in the gathering. He came forward

and said: “You gentlemen possess honor, respect, glory, credit, generosity, kindness and magnanimity and the modest maiden whose hand you desire is my daughter who herself is the owner of her wish. She has, yesterday gone with the women of our tribe to Bani Qainqaa.

If you gentlemen camp here, it will be better and very kind of you. If you intend to proceed towards them it is up to you. Now please let us know who from you intends to hold her hand.” They replied: “It is this gentleman from whose forehead this radiance is glowing. He is the lamp of the House of Allah who removes all darkness. He is very kind and generous. He is Hashim bin Abde Manaf.”

The father of Salma said: “Very good. His attention has given us honor and status and we feel exalted and honored. We are inclined to him more than he is to us. But she owns her wish herself. We shall accompany you to her. But, O the best of visitors and O tribe of Nazar, wait here for the time being.”

In short they made them stay there with much honor and respect and hosted them very nicely with the best of feasts. They slaughtered a number of camels and prepared many dishes for them. All the people of the city and the tribesmen of Aws and Khazraj began to arrive to observe the radiance and beauty of Hashim (a.s.). When Rabbis saw Hashim (a.s.) they felt the world had become dark because they had read in Torah that the said Noor was the sign of the prophet of the last age.

They began to weep and express grief. On inquiry they replied that it was the sign of a man who will soon appear and will shed the blood (of his enemies). Angels will help him in battles. His name in your book is Mahi and this radiance shows the same Noor. All Jews wept hearing this and became jealous of Hashim (a.s.). From that very day they decided to extinguish the Prophet’s Noor.

Next morning Hashim (a.s.) ordered his companions to adorn costly attire, put helmets on their heads, cover their chests with amour and to raise the flag of Nazar. Thereafter people surrounded Hashim (a.s.) like a moon surrounded by stars. Slaves were in the fore and followers behind. With such pomp they proceeded to Bani Qainqaa.

The father of Salma, along with elders of his community and a big group of Jews, accompanied them. When they approached the bazar, all who had come there for business left their jobs and came forward to observe the elegance of Hashim (a.s.). People rushed to him from all sides. Salma too, stood in their midst, observing the holy beauty of Hashim (a.s.).

In the meanwhile her father approached her and said: "I congratulate you for good news that will make you very glad and honorable." She asked what it was and her father said: "Salma! This sun of honor and moon of generosity whom you are observing has come to ask for your hand. He is famous all around for his kindness, generosity, chastity and capability." Salma, with a profound feeling of modesty, looked at her toes.

Her father understood her consent and happiness. On this side, Hashim ordered the putting up of a red silk pavilion and provided curtains all around and took his seat therein. Men from the bazar came from all sides to inquire what the matter was. After knowing the fact they became extremely jealous because Salma was unique in her beauty, modesty, chastity and morality. At that moment Satan appeared before Salma in the form of an old man and said: "I am one of the companions of Hashim and want to give you some good advice with sympathy.

This man, though he is very handsome and beautiful, is a great womanizer. Even if he loves a woman he does not keep her for more than two months. He has married many women and divorced them. He has nothing like courage and bravery. He is very timid and fearful." Salma replied: "If what you have said is true I will never look at him even if the forts of Khyber are filled with gold and silver for me."

Iblis felt relieved on hearing this. Then again he came to Salma in the form of yet another companion of Hashim (a.s.) and said false things like before. Then he came again in the form of a third man and talked similar nonsense. When Salma's father arrived there he found Salma in a gloomy mood. He asked why she was so unhappy, saying: "This is the moment of extreme pleasure as you have been given great honor and grace."

Salma said: “Father, you are giving me to a man who has no liking for women; who is swift in divorcing and is fearful in battles.” Her father laughed and said: “This man does not possess the qualities mentioned by you. People mention him as an example of generosity and goodness. He is called Hashim because he hosts many guests. He has never divorced a woman.

His bravery and courage is exemplary. No one can equal him in manners and sweetness of tongue. One who has spoken ill of him is surely the Satan.” Next day, when Salma looked at Hashim (a.s.) she became restless because of the Noor shining on his forehead and sent to him a message that he may forward his proposal the following day and that he may not refuse any amount of dower demanded by her relatives telling him that she herself would help him in that matter.

The next day Hashim (a.s.) arrived at pavilion of Salma’s father along with his companions. Hashim, Muttalib and his brothers all sat in the front portion of the pavilion. All in the audience looked attentively at the elegance of Hashim (a.s.) when Muttalib started the dialogue. He said: “O respected gentlemen having honor and grace! We belong to the House of Allah and are residents of Mecca and possessors of great symbols.

Waves and waves of Pilgrims come to us. You too know our value and status and you also recognize the Noor of Muhammad (S) which Allah has bestowed upon us. We are the sons of Lavi bin Ghalib and the said Noor has reached us from Adam (a.s.) to our father Abde Manaf and therefrom it is transferred to my brother Hashim (a.s.), now the Almighty Allah has sent this blessing towards you and we have come to you with a proposal for our gracious son.”

In response, Salma’s father, Amr said: “We greet you with respect and we have listened to you and have accepted your invitation. But we are bound by our ancient practice of demanding a big dower for the great thing proposed by you, and desired by you.” Muttalib said: “We offer one hundred black-eyed and red hair camels as dower.”

Iblis the cursed was also present in that gathering. He approached Salma’s father and said weeping that the dowry must be much more than that. So Salma’s father said: “I add a thousand mithqal [5] gold.”

Satan again signaled for more and Salma's father said: "O young man! It is also less." Muttalib said: "All right, I add a donkey load of amber, ten pairs of Egyptian white clothing as well as ten pairs of Iraqi suits."

Satan signaled again. Salma's father said: "You have done good and come nearer to our wish. Just add something more by way of grace." Muttalib said: "I also give five slave girls for your service." Satan instigated still for more dowry and Salma's father said: "Whatever you give will be returned to you." Muttalib said: "I add ten Awqiya[6]

musk and five measures of camphor. Are you happy now?" Satan again tried to create hesitation so Salma's father scolded him saying: "Old man, go away from here. You have made me ashamed in this grand gathering." Muttalib too scolded him and drove him out of the pavilion.

The Jews also walked out with gloom and disappointment. Thereafter the leader of the Jews told Salma's father: "That old man (Satan) is one of the wisest men of Syria and Iraq. Why did you not act according to his advice? We are not pleased to give away our daughter to a man who is poorer than poorest in our land." Upon this the four hundred Jews who were there drew out their swords. On the other hand, forty men, leaders of the residents of the holy sanctuary who were with Hashim (a.s.) also took out their swords.

Muttalib attacked the leader of the Jews and Hashim (a.s.) turned to Iblis who tried to run away but was caught, Hashim raised him up and then dashed him on the ground. When the Noor of the Holy Prophet (S) fell on him he screamed and slipped from Hashim's hand like wind. Then he saw Muttalib. He had cut the commander of the Jews into two. Then Hashim (a.s.) and his companions killed many Jews.

When the news reached Medina, men and women ran towards the scene. When seventy Jews were slain, the remaining ran away and their enmity to the Holy Prophet (S) doubled. Hashim (a.s.) said: "My dream has come true." Salma's father said: "Now let it go and do not turn a happy occasion into a gloomy one." Upon this Hashim (a.s.) returned to his pavilion and arranged for the Walima feast and fed all the guests and audience.

Then Salma's father went to her and said: "Did you now see the bravery of Hashim (a.s.)? Had I not requested them to stop, none of the

Jews would have remained alive." Salma said: "Dear father! Do whatever is in my interest and never mind the talks of mean-minded." Then Salma's father came to the chiefs of Mecca and said: "O chiefs of House of Allah! Remove gloom and unhappiness from your hearts. My daughter is a gift for you.

I have no desire for money or wealth or property." Muttalib said: "We shall add even to whatever I have said (about the dower)," and asked Hashim: "O brother! Are you pleased with whatever I have averred?" He replied: "Yes." Then all shook hands with one another and Salma's father showered a lot of wealth, amber, musk and camphor on Hashim and Muttalib and their companions. Then all returned to Medinawith goods.

There the diamond of the Abde Manaf mated with the pearl in the shell of nobility. After some days when Salma knew all about the virtues of Hashim (a.s.) she returned everything with some addition to whatever she had received from him as dowry. That very night Abdul Muttalib's chaste sperm like a precious pearl settled in the pure shell of Salma and the effulgence of Muhammad began to shine on the forehead of Salma.

All the residents of Medina congratulated Salma for this great gracefulness. Her beauty and radiance redoubled due to this bright Noor. Women of Medina used to come to her to observe her beauty and be astonished. All the stones and pebbles she used to pass greeted her saying: Salam and congratulations. Very often she heard words like: Peace be on you, O best of the humans. She used to tell these wonderful happenings to Hashim (a.s.) but concealed them from others.

One night Salma heard the announcement of an announcer addressing her: Congratulations! Allah has given you such a nice son who is better than all the residents of cities and villages. Thereafter Salma did not allow Hashim to have intercourse with her. Thereafter Hashim stayed in Medina for some days and then departed from there saying: O Salma! I have entrusted to you the trust which Allah had entrusted to Adam (a.s.) and which was entrusted by Adam (a.s.) to Sheeth (a.s.).

Thus the religious chiefs continued to transfer it from one to another until this great Noor came to us which made us more graceful. Now, by the command of Allah, I have entrusted it to you and I want from you an

assurance and promise that you will protect it. If it comes to life in my absence, let it be dearer to you than your eyes and your life. Keep it hidden from people as far as possible, because there are many who are jealous of and inimical to it, especially the Jews whose enmity is older and apparent.

In case I do not return and if you hear the news of my death, leave no stone unturned in protecting and nourishing him. When he becomes a major, send him to the House of Allah. And do not keep away from his uncle because the Sanctuary of Allah is our place of honor and prestige." Salma said: "I have accepted all your words from the depth of my heart but I am very much grieved due to your separation. I pray to Allah: May He bring you back to me soon."

Thereafter Hashim (a.s.) gathered his brothers and relatives and said: "My dear brothers and relatives! Death is a path which no one can ever escape. Now I am departing from you and do not know whether I will return to you or not. So I tell you by way of my will that you should always remain united. Do not get disintegrated as it would dishonor you because, besides the kings and others also are envious of you. I make my brother, Muttalib my caliph over you because he the dearest to me in the world.

If you are to accept my will, you must consider him your leader and entrust the keys of Holy Kaaba and the Zamzam well and my grandfather Nazar's flag and whatever lucky things have reached us from the prophets to him so that you will be successful and lucky. My second wish is that you must know that the son who is now in the womb of Salma is very graceful and honorable. Take the utmost care of him. In short, do not ignore any of my words."

They responded: "We have heard you and are obedient to you. But your will has broken our hearts." Then Hashim proceeded to Syria. He finished his jobs, sold his goods, bought necessary articles, purchased gifts for Salma and turned to Medina but fell ill on the way. His illness intensified the next day, so he gathered his servants and slaves and told them: "I see signs of my death. It seems it is difficult to recover from this illness. So you may return to Mecca.

When you reach Medina, convey my Salam to Salma and condole her and tell her that: I have no worry except that about my son." Then after two days when the signs of death became clear to him he asked them: "Make me sit up and bring pen and paper for me." Then he began to write with the Name of Allah: "This letter is written by His lowly slave when he got the Divine command to prepare for his journey from the temporary abode towards the permanent place.

So at this moment, when my soul is entangled in the scuffle of death from which no one can escape, I am sending my wealth to you. You should distribute it equally between you and not forget that chaste and modest lady Salma who is far away from you and who possesses your Noor and honor and I call upon you to honor her son.

Do honor his rights and convey my message and Salam to my sons and to Salma and also tell her: Alas I could not be gratified by her meeting and affection and many times alas as I could not see my son. May Allah's Mercy and blessings be on you forever till Judgment Day." Then he sealed the letter and entrusted it to them saying: "Now lay me down." When he was so laid he looked to the sky and exclaimed: "O My Lord's messenger and courier! For the sake of the Noor of Mustafa (S) which I was carrying, be kind to me."

With these words his soul flew away to the everlasting world easily. They bathed and covered him and buried him in Syriaand returned to Medina weeping and wailing. Men and women of Medina came out of their homes. Salma, her father and relatives tore their clothes. Salma cried out: "O my crown! My honor and respect has ended with your death. Alas, what will be the fate of this boy son of mine whom you have not seen? Nor have you enjoyed his fatherhood."

In that state of restlessness and absent mindedness Salma drew the sword of Hashim (S) and slew their camels and horses and then paid up their price herself and told the legatee of Hashim: "Convey my prayer to Muttalib and also tell him that I remain firm on the promise of his brother and that after him other men are unlawful for me."

Leaving that place the caravan reached Mecca where also the news of Hashim created widespread weeping and wailing. Women spread out their hair, tore their necklaces. Every house was wailing. When his will

was opened and read it, added to the gloom and grief of people. According to that will people made Muttalib their chief and leader and all the things mentioned in the will, namely, the lofty flag of Nazar, the Zamzam for quenching thirst of pilgrims, bow of Ismail (a.s.), shoes of Sheeth (a.s.), shirt of Ibrahim (a.s.), and ring of Nuh (a.s.) were handed over to Muttalib as desired by Hashim.

When it was time for Salma's confinement she did not experience any pains normally experienced by women at that time. A voice of the unseen announcer was heard: "O beauty of all the women of Bani Najjar, keep your newly born babe in secrecy and hide it from the eyes of the people," so that when Salma heard this voice she closed the doors of her house and hang curtains and did not allow anyone to know about her.

Suddenly she observed that a curtain of light was dropped upon her from earth upto the sky so that Satan could not approach. At that time Shaibatul Hamd was born with the effulgence of Muhammad on his forehead. He smiled as soon he was born. Salma took him in her arms and saw white hair in his head and hence named him Shaibatul Hamd. She kept him in hiding for one month. None could know about his birth. After a month, when the kith and kin and nearby women knew about it they congratulated her.

All were wonderstruck by the astonishing events. The newborn began to walk after only two months. When the Jews saw him, their hearts overflowed with enmity and jealousy because they knew that the Noor displayed by him was the Noor of the Prophet of the last era who was to slay those Jews and to nullify their religions. At the age of seven, he appeared like a very strong and courageous youth who could carry the heaviest load and pick other boys and dump them down.

Once, a man from the tribe of Bani Harith came from Meccato Medina on some business. He saw Shaibatul Hamd, the boy with a moon-like radiance spreading from his forehead playing with other boys. He stood there observing the wonderful boy's apparent and hidden beauty and gracefulness. Then he said: "How lucky are the people of the city in which you live." The boy was playing and singing: "I am the son of Zamzam and Safa.

I am the beloved of Hashim and this is enough for my nobility." That man came near him and asked: "Young man, what is your name?" He replied: "I am Shaibah son of Hashim bin Abde Manaf. My uncles have oppressed me forcing me to live with my mother and my aunts in this poverty. O respected uncle! Where are you coming from?"

That man replied: "From Mecca." The youth said: "When you reach Mecca safely, kindly convey my Salam to sons of Abde Manaf when you meet them say that you are the messenger of an orphan whose father has expired and who is being oppressed by his uncles. O sons of Abde Manaf! You forget the will of Hashim so soon and destroyed his progeny! I smell your fragrance through the wind blowing from Mecca and pass my nights restlessly with a desire to meet you."

Upon this message that fellow began to weep and hastened to Mecca. When he reached the gathering of the sons of Abde Manaf, after greeting them with Salam he said: "O leaders of community and sons of Abde Manaf! How is it that you forgot your nobility and respect and have left your lamp of guidance in the home of others to light it up?"

Then he conveyed the messages of Shaibah to them. They said: "We did not know that he has become a youth and attained maturity." That man said: "By Allah, tongues of orators would become dumb before his talks and no intelligence can equal his wisdom. He is the son of beauty and the light of the eyes of all wise and experts." Upon this, Muttalib asked for a horse and at once headed for Medina all alone.

He reached Medina very speedily where he saw that Shaibatul Hamd was playing with other boys. He recognized him from the effulgence of Muhammad. He saw that Shaibah had held up a very big rock in his hand and was saying: "I am the son of Hashim, well-known for his greatness and grace." Muttalib made his camel kneel and cried out: "O the reminiscent of my brother! Come near me." Shaibah ran up to him and said: "Who are you? My heart is very much attracted towards you. Perhaps you are one of my uncles." He replied: "I am your uncle, Muttalib."

Then he took him in his arms and endeared him and wept. Then asked: "My dear son, what do you want? Would you like me to take you with me to the hometown of your forefathers which is the place of your

honor and grace?" Shaibah said: "Surely, I very much like to go there." Muttalib rode the camel, seated Shaibah with him and headed forMecca.

Shaibah said: "Dear uncle: Leave this place fast, lest my mother's relatives come to know and agreeing with them the brave men of Aws and Khazraj too try to stop me." Muttalib said: "My dear soul, don't worry. Allah will protect us from their evil."

When the Jews came to know that Shaibah was going away to Mecca with his uncle all alone, they decided to kill him. One day a boy named Latiya who was the son of a Jew chief, Waahiya came out to play with other boys when Shaibah hit his head with a bone of camel so forcefully that it broke his head and said: "O son of a Jew! Your death has approached. Very soon your homes will be destroyed."

When his father heard this, he frowned and this added to their old enmities. So when they (Jews) heard that he (Shaibah) was going to Mecca, they called out to other Jews saying that the boy was going alone with his uncle to Mecca. Let us follow him and slay him and be safe from his evil. Seventy Jews armed themselves and followed the camel of Muttalib who heard the noise of their horses at night.

So he said: "My son, the feared ones have arrived." Shaibah said: "Change the route." Muttalib said: "My son, the radiance on your forehead will show us to them wherever we go." Shaibah said: "Hide my face, perhaps the light will stop shining." Muttalib put a threefold cloth on his head but the brightness did not decrease. Then Muttalib said: "O soul of my brother, this light of your beauty is the Noor of Allah which cannot be hidden nor can anyone put it off.

You are esteemed in the eyes of Allah. Therefore the God, Who gave you this Noor will also protect you from every danger. When they came to Muttalib, Shaibah said: "Bring me down so that I may show you the miracle of providence." Muttalib brought him down.

He put his forehead on the ground and prayed: "O the Creator of light and darkness and the revolver of the seven skies and the nourisher of every group! I ask from You, for the sake of the intercessor on Judgment Day whom you have entrusted to me! Protect us from our enemies." The prayer was not yet concluded when the group of the Jews came upto

them and encircled them. So they said cunningly in a flattering tone: “O righteous gentlemen!

We have not come here to harm you.” We only request you to send Shaibah to his mother, because he is a light, bliss and a sign of luck for our city.” Shaibah said: “We are well aware of your conspiracies and intrigues. Now as the Might of Allah has overpowered you, you are talking in this way.” Upon this the Jews returned disappointed and disgraced. After walking a little distance, Daahiyaa’s son Latiya said: “Perhaps you don’t know that they are magicians, who have made us spellbound. Let us go back on foot and kill them.”

Then they drew out their swords and rushed to Muttalib and Shaibah (a.s.). Seeing it Muttalib said: “Now your intention has become quite clear and a Jihad against you has become obligatory.” Saying this, he took up his bow and shot some youths with arrows. Then all of them attacked jointly. Muttalib too, uttering the name of Allah, started fighting with them fiercely.

Shaibah was praying tearfully to Allah. Suddenly a dust storm arose from far off and along with it the noise of running horses and dangling arms. When they came close, Muttalib saw that Salma has arrived along with her father and four thousand warriors of Aws and Khazraj to take back Shaibah. When Salma saw the Jews fighting with Muttalib, she cried out: “Woe upon you! What is this meanness?” Latiya began to run on hearing this.

Salma said: “O enemy of Allah, where are you going?” She then cut him into two with one blow of the sword. The warriors of Aws and Khazraj then attacked the Jews and finished them all. Feeling afraid about the safety of her son Shaibah, Salma stopped her tribe from fighting and asked Muttalib who he was that intended to separate a lion’s cub from its mother?

Muttalib said: “I am he who intends to multiply the honor and dignity of this boy and am more merciful to him than you. I hope Allah will make this boy the leader of the house of Allah and of all communities. I am his uncle Muttalib.” Upon this Salma exclaimed: “Bravo! Welcome! But why did you not talk to me about taking away this son of mine? I have vowed not to separate him from me.”

Then she turned to Shaibah and said: "It is up to you; if you please you may go with your uncle. Shaibah bowed down his head and tears fell from his eyes. He replied: "My kind mother, I fear opposing you but I do want the proximity of the House of Allah. If you allow, I will go there. Otherwise I will come with you." Salma began to weep.

Then averred: "My son! I accept your desire. I will, out of compulsion, bear your separation. But do not forget me and continue to let me know about your well being." Then she took him up in her arms and showered her affection. Then she allowed him to go, telling Muttalib: "O son of Abde Manaf, the trust your brother gave me is now entrusted to you. Now it is for you to protect him. When he becomes mature, marry him to a woman who can equal him in piety and nobility."

Muttalib replied: "Respected and kind lady! I am grateful to you. I will not forget your favor till I am alive." Then he turned to Mecca with Shaibah. When Shaibah's radiance fell on the walls of Mecca and so also on the mountains all around the entire city shone up, which made the residents ofMecca astonished. They rushed from their homes.

They saw Muttalib coming with a boy and asked: "Who is he?" As a strategy, Muttalib said: "He is my slave." That is why Shaibah became Abdul Muttalib. Abdul Muttalib bought him home and kept his value hidden for quite a long time. People did not know that he will be the grandfather of the Messenger of Allah (S).

He became much honorable in the eyes of the people of Quraish who used to be blessed in every matter due to him. It was due to him that they were relieved from every trouble. At the time of every famine and hardship they used to seek the shelter of the light of the Messenger of Allah (S) and the Almighty Allah used to remove their troubles. That Noor used to show miracles.

Ancestors Of The Holy Prophet (S)

Imamiyah scholars are unanimous that all male and female ancestors of Prophet Muhammad (S) right from Adam (a.s.) upto the parents of the Holy Prophet (S) were Muslims and that the radiance of the Holy Prophet (S) had never stayed in the loins of a polytheist man nor in the womb of a polytheist woman. There has never been any kind of doubt in the lineage of the Prophet. It is narrated in Shia and Sunni traditions that all forefathers of the Holy Prophet (S) were prophets and messengers of the true religion of Islam and that the sons of Ismail (a.s.) who were the ancestors of the Holy Prophet (S) were the legatees of Ibrahim (a.s.).

From the very beginning, the trusteeship of the Holy Kaaba, its covering and construction and the rulership of the city of Meccahad been in their hands. They were the leaders of the common people. The community of Ibrahim (a.s.) was from them. The Shariah of Musa (a.s.) and Isa (a.s.) and of Ibrahim (a.s.) was not annulled for the sons of Ismail (a.s.). They were the guardians of the same Shariat and were making wills for one another and entrusting the relics of the prophets to their progeny.

This continued upto Abdul Muttalib. Abdul Muttalib made Abu Talib his legatee and after the prophethood of His Eminence, Muhammad (S), Abu Talib entrusted a number of books and relics of prophets to him [Muhammad (S)]. There are many traditions stating the honor and grace of Abdul Muttalib. Imam Ja'far Sadiq (a.s.) is recorded to have said that he (Abdul Muttalib) will stand alone on Judgment Day like one community because he was the lone monotheist in his community.

He will manifest the signs of prophets and the awe of kings. In another reliable tradition, it is mentioned that Abdul Muttalib was the first to believe in Badaa. He will have, on Judgment Day, the beauty of kings and signs of prophets. Then he said: "One day Abdul Muttalib sent the Holy Prophet (S) after his camels. His late return made him restless and he (Abdul Muttalib) sent some persons to find him.

He held the chains of Holy Kaaba and wept before Almighty Allah and began to pray: 'O Lord! Will you destroy those of Your believers about whom You have promised that You will make them victorious over all other religionists? If You will do so, then something strange has

happened in Your Will. When the Holy Prophet (S) came back he (Abdul Muttalib) rushed to pick him up in his arms and love him affectionately and said: 'My son, henceforth I will never send you on any errand lest the enemies destroy you.'"

Another tradition of Imam Ja'far Sadiq (a.s.) mentions that the Holy Prophet (S) told Ali (a.s.) that Abdul Muttalib had introduced five traditions during the pre-Islamic days of ignorance which Almighty Allah continued even in Islam: First he made it unlawful for a man to marry his stepmother, about which the Holy Qur'an says:

"And marry not woman whom your fathers married…"[7]

Second, when he found a treasure he spent one-fifth of it in the way of Allah about which Allah says:

"And know that whatever thing you gain, a fifth of it is for Allah…"[8]

Third, when he dug the Zamzam well, he made it public for all and Allah said:

"What! do you make (one who undertakes) the giving of drink to the pilgrims…"[9]

Fourth, he fixed one hundred camels as the blood money of a man's murder and fifth, there was no fixed number of Tawaf. He decided that it should be seven. Then said: Abdul Muttalib never gambled, nor worshipped idols, or ate the flesh of animals slaughtered for idols and he always used to say that I am firm on the Faith and religion of my father, Ibrahim (a.s.).

In yet another reliable tradition, it is mentioned by Imam Ja'far Sadiq (a.s.) that once angel Jibraeel descended on the Messenger of Allah (S) and said: "The Creator of the universe greets you and says: I have forbidden Hellfire for one from whose loins you are born and in whose womb you grew up and; that is Abdullah and Amina and also one who maintained you, i.e., Abu Talib."

In another authentic tradition Amirul Momineen (a.s.) is reported to have said: “By Allah! Neither my father ever worshipped idols nor my grandfather, Abdul Muttalib or my great grandfather, Hashim (a.s.), or Abde Manaf. Rather all of them prayed facing the Holy Kaaba and they were firmly on the religion of Ibrahim (a.s.) and remained connected with the Faith of His Eminence, (S).”

In another tradition, Ibn Abbas has narrated that a carpet in front of the Kaaba was never put except for Abdul Muttalib. In view of his honor and respect no one else ever sat on it. But when the Holy Prophet (S) arrived and wanted to sit on it, and whenever his uncle etc. were trying to stop him from doing so, Abdul Muttalib used to say: “Leave my son, his status is high and great. He will shortly become your commander and leader. I observe the radiance of greatness and gracefulness on his forehead. He will be the leader of the entire creation.”

Then he used to take him up in his lap and shower his love on him, caressing his back repeatedly saying: “I have never felt a cheek softer and purer than his cheek and a body better than his body.” As Abdullah and Abu Talib were real brothers, he used to tell Abu Talib (r.a.): “The dignity of this son is great. So protect him because he is alone without father and mother. Be kind like a mother to him so that he may not experience any shock or trouble.”

Then he used to seat him on his shoulder and to go round the Holy Kaaba for seven times. When His Eminence, was six, his dear mother, Amina (r.a.) expired at a placed called Abwa situated between Mecca and Medina. Then they took him to his maternal uncles who belonged to the tribe of Bani Adi.[10]

When the Holy Prophet (S) became totally orphaned from both the paternal and maternal sides Abdul Muttalib became all the more kind and affectionate towards him.

When the time of his death came near he seated the Holy Prophet (S) on his chest and was kissing him and weeping. Then he turned to Abu Talib (r.a.) and said: “Do take utmost care of this unique child and protect him. He smelled neither his father’s odor nor enjoyed mother’s affection. Consider him as a piece of your own liver. I have selected you from among my sons for his care and protection because his father and you belong to one and the same father and mother. O Abu Talib! If you

witness the appearance of his greatness and glory which I am fully aware of, follow him to the best of your ability and help him with your hand and tongue and wealth. By Allah, he will soon become your chief and leader and gain a dignity and honor which none of our forefathers ever attained. O my son! Have you accepted my will?"

Abu Talib replied: "Yes, I have accepted and agreed and have made Allah a witness to this promise of mine." Upon this Abdul Muttalib took the hand of Abu Talib and made the covenant more firm saying: "I have never smelled such holy fragrance in the body of any of my sons. Alas, I wish I would have lived till the time of your (Muhammad's) time to become the Prophet." With these words his soul departed from his body and flew up to the high heavens.

At that time Prophet Muhammad (S) was eight years old. Then Abu Talib made him dearer than his own life and never left him alone during the day or night. He never trusted anyone in this matter always making him sleep on his bed.

According to reliable evidence Imam Ja'far Sadiq (a.s.) said: "A seat of dignity used to be spread near the Holy Kaaba for Abdul Muttalib – not for anyone else. His sons used to stand near his head and never allowed anybody to approach him. When the Holy Prophet (S) began to walk, he once came up and sat in the lap of His Eminence, Abdul Muttalib (a.s.). His sons intended to remove him from there but Abdul Muttalib said: 'Leave my child because very soon he will acquire kingship and an angel will descend on him.'"

It is mentioned in a reliable tradition that a man came to Imam Ja'far Sadiq (a.s.) and said: "A man has some of my wealth and I am afraid he will not return it." Imam Ja'far Sadiq (a.s.) said: "When you reach Mecca, perform two Rakats prayer on behalf of Abdul Muttalib (a.s.) and make two rounds for Abu Talib (a.s.) and likewise also for His Eminence, Amina (r.a.), Fatima binte Asad (Mother of Amirul Momineen (a.s.)). That man says: "I did that and I got back my property the same day."

Account Of The Army Of The Elephant

One of the miracles of the Noor of the Holy Prophet (S) is the miracle of Ashaabe Feel which had occurred during the time of Abdul Muttalib (a.s.). Imam Ja'far Sadiq (a.s.) is reported to have said that when the king of Abyssinia, Abraha bin Sabbaah planned to demolish the Holy Kaaba and reached Mecca, he first plundered the wealth of Meccans which included the camels of Abdul Muttalib also. Abdul Muttalib went to that king's assembly and saw him after obtaining permission. Abraha was then sitting in a silken pavilion.

His Eminence saluted him. He replied to his Salam and was wonderstruck with his radiance, beauty, grandeur and majesty. He asked: "Did your forefathers also have this Noor?" He said: "Yes." Abraha said: "Then you people are higher than all others due to this greatness and nobility. You ought to be chief of your community.

Then he seated him on his throne." The king had white elephant both of whose teeth were decorated with various jewels. The king considered himself higher than other kings because of that elephant. He ordered that elephant to be brought forward. So the animal was brought in the court fully decorated. When that animal approached Abdul Muttalib it prostrated before him though it had never before done so for his master, the king.

Then that animal, by the Might of Allah and as a miracle of the Noor of the Holy Prophet (S) spoke up in fine Arabic language saluting Abdul Muttalib and said: "O the light of the best of creation and O possessor of the holy Sanctuary and Zamzam well and the best grandfather of the best prophet: Peace be on you and on the Noor which is lying in your loins. O Abdul Muttalib! All honor is for you. You can never be downed and disgraced."

Seeing this extraordinary miracle, Abraha became fearful. He thought it was magic, so he sent back that elephant and asked Abdul Muttalib: "Why have you come here? I have heard much praise of your generosity, beauty, greatness and awe and have now personally observed your greatness and awe. I am prepared to meet your need. So let me know what you want." He had imagined that he would ask him to refrain from destroying the Kaaba.

His Eminence, Abdul Muttalib said: "Your soldiers have taken away my camels, I request you to return them." Abraha became angry and said: "Your honor has now decreased in my sight. I came here to destroy the honor of your Kaaba and also to destroy your community who are proud of the ownership of the Kaaba which has made you distinct. This house is where people from the whole world arrive for performing Hajj. You do not say anything about it and merely demand your camels from me?"

His Eminence replied: "I am not the owner of the House. I am the owner of my camels and have come ask you about them. The Owner of the House of Kaaba is mightier than all mighties. He Himself will protect and save His House as it is His prerogative more than all others." Upon this Abraha returned the camels to Abdul Muttalib (a.s.) who then returned to Meccawith his animals.

Then Abraha turned his attention to the destruction of the Sanctuary of Allah and advanced with a big army and huge elephants. When he approached Kaaba his elephant stopped and sat down. When freed, it returned and when forced to go forward it lay down on the ground. His Eminence, Abdul Muttalib asked his men: "Call my sons."

They brought Abbas. He said: "Not him. You bring my son." At last they brought Abdullah, father of Muhammad (S). Then he told Abdullah: "Go up to mount Abu Qubais and look all around and let me know what you see." Abdullah climbed the mountain and saw birds called Abaabeel advancing like a dark cloud with a speed of a flooded river. Then they (birds) sat on that mountain.

Then they flew therefrom, circled the Holy Kaaba seven times, did Sayy between the hillocks of Safa and Marwah seven times. Seeing all this, His Eminence, Abdullah rushed back to Abdul Muttalib and described what he had seen. His Eminence, said: "My son! Just see what else the birds do." Abdullah said: "Then they went to the Abyssinian army." Then Abdul Muttalib asked Meccans: "Go to Abraha's army and take your share of the booty."

When the Meccans reached there they saw all the soldiers lying dead like rotten wood. They also observed that every one of the birds was

holding a stone in its beak and claw hitting to death every one of the army men. After finishing all of them, the birds flew back. Prior to that no one had ever seen such birds nor did anyone after that.

After all the invaders had died, Abdul Muttalib came to the Holy Kaaba, held its curtains and recited some couplets in praise of Allah for this great grace and bliss. Then he returned to his men and again recited some poetry criticizing the giving up of Kaaba by the Quraish and the description of his loneliness and his patience over it and his reliance on Only One Allah.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that when the king of Abyssinia, Abraha's army had come to demolish Kaaba and had taken away the camels of Abdul Muttalib, he (Abdul Muttalib) went to meet Abraha. The king asked why he had come. He was told that he had come for his camels. The king said: "This man is the chief of his people. I have come to destroy their place of worship. Yet he does not make any recommendation about it but asks only for his camels? Has he requested me not to destroy the Kaaba, I would have accepted that too."

Then he returned his camels. Abdul Muttalib responded in the words quoted above and while returning, passed by Abraha's big elephant named Mahmud. He cried: "O Mahmud!" The animal moved its head in response. Then Abdul Muttalib asked: "Do you know for what purpose they have brought you here?" Raising its head and then shaking it the elephant replied: "No." Abdul Muttalib said: "They have brought you here so that you may destroy the House of your Lord. Will you do so?"

Moving its head the animal said: "No." Therefrom Abdul Muttalib came back to his house. Next day Abraha's army moved in the early morning to enter the Holy Sanctuary. The elephant did not go forward. At that time Abdul Muttalib asked one of his slaves to climb the hill and see the events and to relate them to him. The slave went, returned and narrated that a darkness was advancing from the direction of the sea.

When it came nearer he observed that there were innumerable birds. Every one of them had a pebble in its beak. The size of the pebble was as little as the top portion of a finger or even smaller. Abdul Muttalib said: "By Allah these birds intend to destroy the army men." The birds hovered over those soldiers and began to drop the pebbles. The pebbles

pierced the body of every soldier from head to foot and killed him instantly.

None but one man survived; who rushed back to his people to relate what had happened. When he was relating the story, people saw that one of those birds was hovering on his head also. He said: "The birds were like this." At that very moment the bird dropped a pebble on that man which killed him then and there.

In yet another tradition the Imam mentions that when Abdul Muttalib entered Abraha's assembly, Abraha got up from his throne and greeted him bowing and advanced towards him.Another reliable tradition says that those birds were like bats. Another narration describes that their heads were like those of wild animals and their beaks were like those of sparrows.

There is difference of opinion about the number of elephants too. Some say it was only one elephant, called Mahmud and others say they were eight and according to some twelve.

Opinions also differ regarding the intention of Abraha about the destruction of Kaaba. Some say he had built a house of worship in Yemen to equal the Holy Kaaba and he was asking people to make pilgrimage to that new house and also to go around it making Tawaf. Once a man from Quraish entered that place at night and dirtied it with excreta and ran away and that is why the accursed man became so angry that he vowed to destroy the Kaaba. The author of *Kitabul Anwar* has narrated that some Meccans had gone to Abyssinia for trading purpose and had stayed in a church.

There they made a fire to cook their food and then did not blow it out. Wind blew and burnt down everything therein. When the Christians came there and inquired who burnt the structure they were told that a group of Meccan traders were responsible for it. When the news reached the king of Habasha he became furious and sent his vizier, Abraha bin Sabaah along with 4000 elephants and 100000 warriors to destroy the Kaaba and to throw away its stones in the sea of Jeddah, to kill their men and to plunder their sons and their property and not to spare anyone.

Abraha advanced towards Mecca with that intention and first sent Aswad bin Maqsood with a vanguard of 20000 men and ordered them not to kill any of the men or women on the way until he arrived as he wanted to punish them in an unprecedented manner. When they reached Mecca and Meccans knew about it, all of them collected their wealth and relatives and intended to run away. Abdul Muttalib told them that it was shameful on their part to cut off themselves from the Holy Kaaba. The people replied: "We are not able to confront the enemy, and if they overpower us they will kill every one of us."

Abdul Muttalib said: "The Lord of the Kaaba will never let them win over Kaaba and if you take shelter in this holy house they will not be able to defeat you also." But the people did not listen to him and went away from Kaaba. Some went up hills and some hid themselves in valleys and some took shelter in ships on the sea. Abdul Muttalib said: "I feel ashamed to keep myself away from His House. I will not move from my place until Allah decides between me and them. In short, Aswad camped after reaching Mecca and Abraha followed him with huge elephants and a big army, rushed to Mecca and seized the animals of Meccans. His men took away eighty red-eyed camels of Abdul Muttalib too.

When Abdul Muttalib came to know about it, he exclaimed: "Praise be to Allah, they belonged to Allah which I had gathered for feasting guests of this holy house. If Allah returns them, I will thank Him and even if He does not return it, I will be thankful to Him." Then Abdul Muttalib dressed: put the chador (sheet) of Lavi bin Ghalib on his shoulder, tied the waistband of Ibrahim (a.s.), hung the bow of Ismail (a.s.) on his arm, mounted his horse and proceeded to Abraha. His relatives approached him saying: "We will not allow you to go to that oppressor who does not respect the House and the precincts of the House of Allah." Abdul Muttalib replied: "I am aware of Allah's Might and His Mercy more than you do. Let me go. If Allah wills, I will return very soon."

Then he proceeded. When the army men of Abraha observed his elegance and radiance they were astonished and trembled due to fright. They too came to him and requested him not to go to the merciless ruler who had vowed not to spare alive even a single Meccan. "We feel pity for you and are afraid that despite all this elegance of yours that cruel man will kill you." His Eminence, told them: "You only take me to him and give up advising me." Then they informed Abraha of the arrival of Abdul

Muttalib (a.s.) and described his courage and bravery etc. He issued orders whereupon all of his men stood up and drew their swords.

He called his biggest elephant in his court and put on his crown and then called His Eminence, Abdul Muttalib (a.s.). His elephant was called Mazmoom. Two iron branches were fixed on the head of that elephant so that even if it were to attack a mountain it would have broken it up. Two swords were tied to its trunk and it was trained to fight. He had issued orders to the effect that when Abdul Muttalib arrived in the assembly, this elephant should be made to attack him. In short, when Abdul Muttalib entered, the entire audience was awed to see him.

When the elephant was called upon to attack him that animal approached Abdul Muttalib and began to rub its head on the ground and turned obedient for him. Abraha was wonderstruck by this scene and he began to tremble in fear. He respectfully made him sit beside him and asked his name, saying: "I have never seen anyone more handsome than you. I will fulfill everyone of your need and would even return from here if you say so." Abdul Muttalib said: "I am not concerned with all that. Your men have taken away my camels which I had collected for visitors of the House of Allah. Order them to return my camels."

Abraha issued orders for the return of his camels and then asked if he had any other wish to which Abdul Muttalib replied in the negative. He asked: "Why did you not recommend the protection of your citizens? I have vowed to destroy your Kaaba and to kill your men. But I saw that your status is very high and would have accepted your request had you asked me for their safety." Abdul Muttalib replied: "I have no concern with it because this House is owned by one Who does not require my recommendation. If He desires, He can surely defend His House."

Abraha retorted: "I am following you with my army and my elephants to destroy the Kaaba and all around it and to kill all its residents." Abdul Muttalib replied: "Do so if you can." Then he returned to Mecca. When he approached the biggest elephant that animal prostrated before him. The viziers and courtiers of Abraha asked him why he spared Abdul Muttalib's life. He said: "Don't criticize me because when I saw him, my heart was filled with fear and awe. Did you not see that even the elephant bowed before him? Now say something about my intention. What is advisable in your opinion?"

They replied: "Whatever is ordered by the ruler must be carried out. So the army advanced to destroy Kaaba. After reachingMecca, Abdul Muttalib asked his men to climb Abu QubaisMountain and see what happens. He himself clung to Kaaba and prayed to the Almighty Allah tearfully for the sake of the Noor of the Holy Prophet (S): "O Allah! It is Your House and all of us are your family members and the residents of Your House. Everybody defends his house and its residents."

By repeating such words, Abdul Muttalib was requesting Allah when suddenly he heard the voice of an invisible announcer saying: "Your prayer is accepted due to the Noor in your forehead." Then Abdul Muttalib told his community: "Congratulations, I have observed the radiance in my forehead rising up due to the bliss of which you are saved."

At that time people observed the dust raised by enemy's army. Thereafter they saw elephants covered with iron from top to bottom standing like mountains in front of their army. Though the men riding them were trying their utmost, the animals did not move towards Kaaba. When their faces were turned round they ran speedily.

At that time Aswad said: "The Meccans have bewitched these elephants," and sent a word about this to Abraha. Abraha's fear multiplied and he sent a word to Aswad telling him: "We have made repeated trials and it is now not advisable to act against our experience. So send a number of messengers to the Meccans for making peace and do not make any mention of the elephants otherwise they will become more courageous. Tell them to hand over to us as many of their men as have been killed of us and to pay the losses caused to our house of worship so that we may go back." Abraha's messenger carried this message to Aswad.

The messenger was a very courageous man and his name was Hanatah who was very proud of his strength as he could all alone confront big armies. His appearance was very dreadful. Aswad asked him: "You yourself go to them with this message. Perhaps peace will be established between us and them because of you." Hanatah replied: "I am going. If they don't agree, I will bring back to you the heads of all of them." When he arrived in Mecca and looked at Abdul Muttalib he became fearful and began to tremble.

Abdul Muttalib asked him: "With what intention have you come?" He replied: "My master, Abraha is convinced of your gracefulness. Now he has bestowed you your Sanctuary and he wants that you should hand him over as many of your men as have been killed from our side and to pay the losses caused to our house of worship. Then we will return with our army."

Abdul Muttalib replied: "We never punish one for the mistake committed by another. Justice and honesty is our trait. We always refrain from oppression and never act against Allah's command. As regards the House of Kaaba I have already said clearly that, that House has its own Lord Who is definitely able to defend it. By Allah! I am neither afraid of Abraha nor I give any importance to his army and weapons."

Hanatah became furious at this and intended to kill Abdul Muttalib. His Eminence, caught him by neck, raised him up and flung him on the ground saying: "Had you not been a messenger I would have finished you just now."

Hanatah returned to Aswad and informed him that it was no use talking with them; that Mecca was empty; that it must be attacked. So they approached the Holy Sanctuary. Then they saw birds hovering like clouds; and that the birds were like bats; each of them held three pebbles, (two in their claws and one in the beak); that the said pebbles were somewhat larger than the*Masoor* **[11]** seed and smaller than a gram. Seeing the birds, the army men became fearful and said: "What is this? We have never seen such birds before."

Aswad said: "There is nothing to be afraid of. He also said that these sparrows come out once annually." Saying this he shot one arrow towards them from his bow. The birds began to make noise. Then an unseen announcer announced: "O obedient birds, obey your Lord's command and do what you have been asked to do as Allah's anger has multiplied against these deniers."

When the birds began to hit the army men with the aforesaid pebbles, the first to be hit was Hanatah whose body was pierced from head to bottom and that pebble went through the ground beneath him. Hanatah fell down and entered Hell. The army started to scatter all around. The

birds followed them and dropped pebbles on their heads until all of them were killed.

Aswad also went to Hell. Abraha was fleeing when his right hand was fractured and he fell down, then his left hand, then both of his legs also broke down. When he talked about all this after reaching his destination, his head also disintegrated from his body. There was a man from Hadhramaut in Abraha's army who had asked his brother to join him but he had refused to do so saying: "I can never march to destroy the House of Allah."

That man, after seeing the condition of the army, ran back to his brother in Hadhramaut and told him what had happened. At that moment when he raised his head to the sky he saw one of those birds still hovering above. That bird threw a pebble on his head which killed him instantly. During all this time His Eminence, Abdul Muttalib was busy begging Allah and requesting through the mediation of the Divine Noor: "My Lord! Protect me from this trouble through the blessing of this Noor which You have bestowed on me and give me victory over Your enemy." When he saw the running away of the elephants and the dead bodies of the enemies, he thanked Allah, took possession of the booty and utilized it.

The Digging Of Zamzam Well – Sacrifice Of Abdullah – Events Of His Sons Etc.

Shaykh Kulaini (r.a.) and others have narrated that there were two gold deer and five golden swords. When the tribe of Khaza won over the tribe of Jurham and they intended to take over the Sanctuary of Allah (Kaaba), the people of Jurham threw the said deer and the swords in Zamzam well and filled it up with earth and stones in such a way that no sign of the aforesaid things was at all visible so that they could not be brought out.

When Qusayy, the grandfather of His Eminence, Abdullah overpowered Khaza and regained the control of Mecca he remained uninformed about the Zamzam well till the time of Abdul Muttalib (a.s.) and he became the owner of Holy Mecca. For him, a carpet was laid in front of the Holy Kaaba. It was never done so for anybody else. One night when he was asleep near Kaaba he saw in a dream that someone was asking him to dig up Barrah. When he awoke, he could not follow what Barrah was. Next night when he slept at the same place the same man asked him to dig up Teebah. On the third night he was asked to dig Maznunah.

Finally on the fourth night he was instructed to dig up Zamzam well which would never dry up; no matter how much of it is served to hajis; to dig it at the place where a white crow came daily to eat ants. When Abdul Muttalib dreamt like that he followed its meaning and also found the location of Zamzam.

Then he told Quraish: During four nights, I have dreamt about the digging of Zamzam well which is our precious treasure. Let us dig it. As they disagreed, he began to do the job himself. At that time he had only one son named Harith who also helped him. When they felt it was hard to dig, he came to the door of Kaaba and prayed to Allah to grant him ten sons and vowed that he would sacrifice the dearest one of them in His path. Then he began to dig the well again until he saw the foundation stone of Ismail (a.s.) and understood that they had reached water.

He cried out "Allah is the Greatest." Upon this the people of Quraish also repeated Takbir and said: "We are also partners in this treasure of grace and bliss; it cannot be reserved only for you." Abdul Muttalib

replied: “As you did not help me in digging it, it is now exclusively mine and my sons’ till Judgment Day.”

It is narrated through reliable chains from Imam Musa Kazim (a.s.) that when Abdul Muttalib concluded digging of Zamzam and reached its bottom, he perceived very bad smell from one direction of that well which made him fearful and made his son Harith go out. But His Eminence remained therein firmly and dug deeper for one hand length. Then he felt sleepy and he fell asleep. In dream he saw a beautiful, nicely dressed, cleanly clothed, tall, perfumed man who was asking him to dig more, “you will get booty, do not hoard it for your heirs but use it yourself. While the gold etc. is for you, the swords etc. are for others.

Your honor and prestige is higher among all Arabs because the Arab prophet (the leader of this community and his legatee will also be from your progeny and so also will be born all the wise men. The swords are their share. That messenger’s prophethood will become manifest one century after you. Allah will brighten the earth with his light (Noor), drive out the devils from earth, disgrace them after honor and kill them after making them strong.

He will disgrace the idols and will kill the idol worshippers wherever they be…Then from your lineage, after that prophet, his brother and vizier will remain. His age will be less. He will break idols and will be obedient to him in all affairs. That prophet will not hide anything from him. He will consult him in every important matter. When Abdul Muttalib woke up after having this vision he found six swords near him.

He took them up and intended to come out but thought that the digging was yet incomplete so he dug a depth of a paw length more and saw that the horns and the head of a golden deer had appeared before him. He took it out and saw that on its head was inscribed:

“There is no god except Allah, Muhammad is the Messenger of Allah (S). Ali is the Wali of Allah; so and so is the Caliph of Allah.”

What was meant by the last phrase is that Sahibul Amr (Mahdi (a.s.)) is the caliph of Allah. Abdul Muttalib was about to come out of the well when the Satan appeared in the form of a snake and began to slip out of the well ahead of him. His Eminence, Abdul Muttalib gave it a blow of the sword which cut off its tail and then it disappeared. Now His

Eminence, Qaim (a.t.f.s.) will kill it. His Eminence, Abdul Muttalib (a.s.) desired to, contrary to the dream, hang those swords on the door of Kaaba.

Then the following night he again saw in dream the same man saying: "O Shaibatul Hamd! Thank your Lord, who will very soon compensate you for your land and will make you famous through the world and make Quraish submit to you. Some of them will submit to you due to fear and some because of greed. Keep the swords in their place." When His Eminence, woke up he understood that if the man is guiding him in visions is from Allah then it is a divine commandment and if he is a devil, then he must be one whose tail he had cut off.

Next night he dreamed that many men and children approached him saying: "We are among your children's followers and we live in the sixth sky. Those swords do not belong to you. You should marry a woman from Bani Makhzum, then make matrimonial contracts with the girls belonging to all Arab tribes. Even if you do not possess wealth, you do have a high status.

No tribe will hesitate in giving you their girls in marriage. You may give these thirteen swords to the sons who will be born of that girl belonging to Bani Makhzum. Nothing more needs to be told you. Yes, one of those swords will disappear and remain hidden in such and such mountain. Its reappearance will be one of the signs of the appearance of Qaim Aale Muhammad (a.s.)."

After waking up, His Eminence hung those swords in his neck and went around Mecca. Meanwhile the best of those swords disappeared, which will reappear at the same place of the coming of the Qaim (a.s.). Then His Eminence, Abdul Muttalib wore Ihram for performing Umrah and entered Mecca, made twenty-one circumambulations carrying those swords and the golden deer.

While going round the Kaaba he was reciting: "My Lord, make Your word come true, prove my words right. Spread my description throughout the world, strengthen my arms…" Then he gave those swords to the sons of Makhzumiya. Out of those twelve swords one went to His Eminence, Prophet (S) and one each to all the eleven Imams upto Imam Hasan Askari (a.s.) and the sword of the twelfth Imam has

gone in hiding in the earth and the earth will present it to His Eminence, Mahdi (a.s.) when he reappears.

It is mentioned in a reliable tradition that Ibn Fazal asked Imam Ali Reza (a.s.) about the words “I am the son of two slaughtered ones.” His Eminence said: Those two slaughtered ones are His Eminence, Ismail (a.s.) and Abdullah bin Abdul Muttalib. Ismail (a.s.) was that great son whose glad tiding was given by Allah to Ibrahim (a.s.). When he was busy performing Hajj with his son, Ibrahim told his son: “I have dreamt that I am slaughtering you.

Therefore think upon it and let me know what your opinion is.” He replied: “Dear father! Do as you have been commanded to do. Insha Allah, you will find me patient.” He did not say: “Do what you saw in the dream.” When Ibrahim (a.s.) was about to slaughter him, Allah made a black and white sheep his ransom, which could walk, graze, drink and so also see, pass water and drop dung in the darkness. Prior to that it was grazing inParadise for forty years. It was not born from a mother.

Allah commanded ‘Be’ and it came into being. It was to become a ransom for Ismail (a.s.). Every sheep which is slaughtered in Mina becomes a ransom for Ismail (a.s.) till Judgment Day. The story of another slaughtered one is that once Abdul Muttalib, clinging to the door of Kaaba prayed that if Allah gives him ten sons, he will, as a gesture of thankfulness, sacrifice one of them in His path. Allah granted him ten sons. So he said: “Allah fulfilled my desire, now I must also keep my word.” So he gathered his sons, went to Kaaba with them and drew lots thrice.

On all the three occasions Abdullah’s name, father of the Holy Prophet (S), appeared in the lot who was the dearest to him. Then he laid him on the ground and intended to slaughter him. When the news reached Quraish chiefs, all rushed to him and tried to stop him. Women of Abdul Muttalib also came weeping and wailing and his daughter Atika said: “Dear father! Submit an excuse before Allah in the matter of your son.” He inquired: “How?”

Atika said: “Draw lots between these camels of yours grazing in the Sanctuary and your son and go on increasing the number of the camels every time until Allah is pleased.” Then Abdul Muttalib drew a lot

between Abdullah and ten camels which came out in Abdullah's name. Then he drew again doubling the number of camels. Again it showed Abdullah's name. Likewise when he raised the number of camels upto hundred it came in their names.

All the Quraish raised the slogan of Takbir so loudly that hillocks of Mecca trembled. Abdul Muttalib said: "I will not give up unless the lots show the names of the camels three times." Then he drew lots twice and it showed the names of the camels. Then Zubair and Abu Talib and his sister drew out Abdullah (a.s.) from under the hands of Abdul Muttalib. The radiant skin of Abdullah got scratched due to this dragging on the ground.

All of them snatched Abdullah and hugged him and kissed him. All tried to clean dust from the face of Abdullah. Then Abdul Muttalib sacrificed camels between Safa and Marwah and distributed the meat among all and did not prevent anyone from taking it. This was also one of the traditions established by Abdul Muttalib which Allah continued; that is the blood money of every Muslim would be one hundred camels in Islam.

According to another reliable and authentic tradition from Imam Muhammad Baqir (a.s.) the Messenger of Allah (S) said: "Abdul Muttalib had ten sons besides Abbas (a.s.)." Ibn Babawayh has given their names as follows: Abdullah, Abu Talib, Zubair, Hamza, Harith, Eedaaq, Maqoom, Hajal, Abu Uzza who known as Abu Lahab and Zaraar and Abbas. Harith was the eldest. Some have said that Maqoom and Hajal were one and the same person.

His Eminence, Abdul Muttalib had ten names: Kings of the times used to address him by these names: Aamir, Shaibatul Hamd, Saiyyidul Batha, Saaqiyul Hajj, Saaqiyul Ghais, Ghaisul Waraa fil Aam, Abus Shaadatul Ashrah, Abdul Muttalib, Haafir and Zamzam.

It is also mentioned in a reliable tradition that the very first lot which was drawn in the world was in the name of Maryam daughter of Imran; then for Yunus (a.s.). When Abdul Muttalib got nine sons, he vowed that if Allah gives him one more son he would sacrifice him in the Name of Allah. When Abdullah was born, he could not sacrifice him as the

Messenger of Allah (S) was in his loins. So he brought ten camels and drew lots.

It came out in Abdullah's name. He added ten more camels and drew lots again. It again came in Abdullah's name. Then he went on adding ten camels every time until the draw showed the camels when the number was raised to one hundred. Abdul Muttalib said: "It is not fair on my part to act according to the only lot which is in my favor." So he drew again twice and when it came in the name of camels for three consequent draws he understood that now Allah was pleased with him and then he sacrificed the camels.[12]

Ibn Abil Hadid and the author of *Kitabul Anwar* etc. have reported that when Abdul Muttalib found out the Zamzam well, the Quraish became very jealous. They said: "O Abdul Muttalib! This well belongs to our forefather, Ismail (a.s.) and therefore we also have a right over it, so make us also partners in it." Abdul Muttalib replied: "Almighty Allah has granted this honor exclusively to me. You have no share in it."

After a prolonged dispute he agreed to get the matter decided through a lady soothsayer who belonged to Bani Saad tribe and lived in Syria. Abdul Muttalib, accompanied by a group of Bani Abde Manaf, proceeded to Syria along with the Quraish. On the way, where there was no water, the water which was with the companions of Abdul Muttalib exhausted and Quraish refused to oblige them.

When thirst took a serious turn Abdul Muttalib said: "Let all of us dig our graves so that those who die could be buried and thus only one, the last one to die, would remain unburied in this wilderness. It would be better than a situation in which all of us might remain unburied." They awaited their deaths, after digging the graves.

Then Abdul Muttalib said: "To sit waiting for death and not to try to find water would be like being despairing of the mercy of Allah. So let us get up and search. Allah may give us water." So they got up, loaded their goods and Quraish also accompanied them. When Abdul Muttalib rode his camel, a freshwater stream began to flow from beneath the hooves of his camel. He exclaimed: "Allahu Akbar."

His companions also raised the slogan pronouncing the greatness of Only One Allah and filled up their leather bags. Abdul Muttalib called the Quraishi tribes and said: "Look, Allah has given water to us. You may also drink as much as you want." When the Quraish saw this generosity of Abdul Muttalib they said: "Allah has decided between you and us." Now we need not go to the soothsayer for settlement. Henceforth we will never raise any dispute with you in the matter of Zamzam well.

The Lord Who gave you water in this desert has also given Zamzam to you." Then they returned from there and reserved Zamzam for Abdul Muttalib. The author of *Anware Hidayat*has mentioned that when Abdul Muttalib reached the bottom of Zamzam well, he found two golden deer, many swords and armors. Then also Quraish asked for their share in it.

Abdul Muttalib decided to settle the dispute through lots. He took two yellow arrows in the name of Kaaba, two black arrows in his name and two white arrows in the name of Quraish, gave the six arrows to a man and made him enter Kaaba and drew lots. The result was: Two in the name of Kaaba for the deer, two black which were in the name of Abdul Muttalib for the swords and the armors and the two which were in the name of Quraish for none.

So Abdul Muttalib utilized the swords and armors himself, and hung the two big deer on the door of Kaaba for decoration. Then the governance of Mecca and the service of supplying water to Hajj pilgrims was reserved for Abdul Muttalib. Thereafter none except Hudi bin Naufal raised any dispute in this matter with him. He was the chief of Mecca before Abdul Muttalib, so he became envious of him.

One day he came to confront and said: "You were merely a boy among the boys of your community. You have neither a son nor any helper. You came from Medina all alone. Then how are you superior to us?" His Eminence became angry and retorted: "Do you taunt me for having few sons?" Then he gave a word to Allah that if He gives him ten sons he would sacrifice one of them to uphold His Might and Grace. "O Allah, grant me many sons and do not allow the enemies to laugh at me. Doubtlessly You are Unique and Needless."

Then he began to marry women. He married six women and got ten sons from them. Every one of those women was very beautiful and

prestigious in her community. One of them was Manah, daughter of Harith Kalabiya, second Samraati binte Aneedaq va Taleeqiyah, third Hajra Khazaaiyah, fourth Saad daughter of Habib Kalbiya, fifth Hala binte Wahab and sixth Fatima binte Amr Makhzumiya. Fatima had given birth to Abu Talib and Prophet's father Abdullah. Some say Zubair was also born of Fatima and the other children were from different women.

His Eminence, Abdul Muttalib was making untiring efforts to serve the Holy Kaaba. Once when he was sleeping near the Kaaba he saw a dream and became restless next morning. He got up, drew his sheet and approached a group of soothsayers shivering. They asked: "O Abul Harith, what's wrong with you?" He replied: "I dreamt that a bright chain sprang out from my back that dazzled the eyes. That chain had four angels one in the east, another in the west. One end was on the ground and the other was reaching the sky.

Then I saw two persons who were very handsome and graceful. They were standing under that chain. I asked one of them: "Who are you?" He replied: "I am Prophet Nuh (a.s.)." Another said: "I am Allah's friend Ibrahim (a.s.) and we have come here to live under the shade of this holy tree. Lucky is one who resides beneath this tree and woe unto one who stays away from it."

The soothsayers said: "O Abul Harith! This is glad tiding for you. You will get a thing which will be exclusively for you and none will have any share in it. If your dream is true, a son will be born to you who will invite the residents of the east and west to the religion of Allah. He will be a blessing for one group and punishment for another." Abdul Muttalib became much happy and said: "Who is to possess the light of my forehead?"

Once, Abdul Muttalib went on a hunt all alone; where he became very thirsty. Then he saw a very clean and sweet spring of water which had stagnated in the midst of a clean rock. He drank some water from it which was sweeter than honey and cooler than ice. He understood that it was heavenly water which had arrived for him. After returning from there he mated with his honorable wife, Fatima Makhzumiya who was more noble, virtuous and pious, than all others.

It resulted in the conception of Abdullah, the father of the Holy Prophet (S) and the radiance which was in the forehead of Abdul Muttalib was transferred to Fatima. When Abdullah was born, that Noor began to spread from him to such an extent that all corners of the sky became bright. His Eminence, Abdul Muttalib became very happy due to the passing of the Noor to that virtuous and chaste lady. All soothsayers and People of Book became active. They were aggrieved by this. Rabbis had a gown which they claimed to be the gown of Prophet Yahya (a.s.) that he wore at his martyrdom and it contained stains of his blood.

The Jews had read in their holy book that when a drop of blood would fall out from that gown it would be the time when a prophet would be born soon who would wage Jihad with his sword. They went to that gown and saw blood oozing therefrom. They understood that the time for appearance of the prophet of the last age had approached; so they became very sad. They sent a group to Mecca to inquire about the birth of that prophet.

His Eminence, Abdullah was growing very fast. His one day's growth was equal to the growth attained by other boys in two months. People used to come to see him in groups and were astonished to observe his elegance and radiance. The behavior of the Jews with His Eminence, Abdullah was just like that of the brothers of Yusuf with His Eminence, Yusuf (a.s.). When Abdul Muttalib got eleven sons, he remembered his vow. He called all his sons and arranged dinner for them.

After they had dined he said: "Dear sons! You know that all of you are very dear to me. I cannot bear even if a thorn troubles you. But Allah's right upon me is greater than yours. I had vowed to my Lord that if He gave me ten or more sons I would sacrifice one of them in His way. Now Allah has bestowed me good sons like you. So what is your opinion about my vow?" Upon this all kept quiet and began to look at one another.

Finally Abdullah, who was the youngest of them all, said: "Dear father! You are also our ruler and we are your sons. We will obey whatever your command is. Allah's right over you is higher than ours on you. We are obedient to Allah and will be patient. We are also obedient to you and are happy with Allah's wish and we seek Allah's protection in opposing your decision." At that time Abdullah was only eleven years old.

Hearing these words of his good son, Abdul Muttalib wept very much and thanking him turned to others, asking them what did they thought? They also said: “We have heard and we have obeyed. We are prepared even if you intend to sacrifice all of us.”

Abdul Muttalib blessed all of them and said: “Go to your mothers and let them know what I have said to you. Also tell them to wash your hands and faces and apply antimony to your eyes and to bid you good-bye after dressing you in clean clothes, as if you were not to return to them.” When the boys conveyed this painful news to their mothers they began to cry in grief and continued it till the next morning. In the morning, Abdul Muttalib put the chador of Adam (a.s.) on his shoulder, put on the shoes of Sheeth (a.s.) in his feet, and wore the finger ring of Nuh (a.s.) and came out of his house with a sharp dagger in his hand.

Then he called every one of his sons from the houses of their mothers. All of them arrived dressed in the best dresses except Abdullah whose mother was sure that only her son was worthy of going to Allah’s court and that the draw would come only in his name and so she was not separating him from her. Abdul Muttalib went to the house of Fatima, Abdullah’s mother, held Abdullah’s hand and brought him out. Fatima clung to him and Abdullah clung to his father. Abdul Muttalib was drawing Abdullah towards him and the child’s mother was preventing him crying and complaining.

Abdullah was advising his mother: “Dear mother! Please leave me and allow me to go with my dear father so that he may do to me whatever he thinks fit.” At last, Fatima became extremely gloomy and she tore her collar saying: “O Abul Harith! This act of yours is such that no one has ever done in the world. How will you be able to slaughter your own dear child with your own hand? And if you at all want do so, leave Abdullah as he is the youngest of all. Have mercy on his childhood and respect the radiance emanating from his forehead.”

When she saw that her wailing had no effect on Abdul Muttalib she embraced her child closely to her bosom and said: “Allah forbid. May the radiance on your head never be put off. I do not know what should I do? If only I had become blind before this and been buried in earth. I am, my dear son, separating you from me by force and have no hope of your coming back.” Upon this Abdul Muttalib became restless; tears flowed

from his eyes and his complexion changed; his legs stopped walking. Then Abdullah spoke: "O my merciful mother, allow me to go with my father. If Allah has selected me for being sacrificed in His path, I am most fortunate. I will submit my life again and again, and if he selects someone else from us, I will return sorrowfully to you."

Then Abdul Muttalib arrived in Kaaba with all of them. All men and women of Quraish gathered and began to weep and wail. Jews and soothsayers became happy thinking that perhaps the light of prophethood will be extinguished. They did not realize that no one can ever blow out the light of Allah. Holding a very sharp dagger in hand Abdul Muttalib began to draw lots in the names of his sons. He was praying: "O Lord of Kaaba and Sanctuary and Sustainer of angels and Creator of universe, for the sake of Your Noor, remove every darkness from us with Truth and decide this matter as none can ever reject what You have decided.

The weak have no shelter except in You. You are Almighty and Omnipotent. Needs of the needy can never be fulfilled but only by You the Needless. My Lord! You know what Promise I gave You and what my vow is. Now I have brought all of my sons in Your service so that You may select whom you want please. If You please grant patience and peace to the elders as their patience is more amidst troubles and the younger are mostly pitiable. O Lord of Kaaba and the Rukn and the Maqam and O Sustainer of the earth, skies, sea and mountains and O sender of clouds and rain, remove difficulty and trouble from the boys."

Thereafter he wrote the name of every one of his sons on every arrow and put them in the Kaaba and also sent his sons in the Kaaba. The mothers of the boys began to weep and wail aloud and the entire audience also wept. Abdul Muttalib was falling down due to old age and again getting up with the power of spirituality saying: "O Lord! Declare Your judgment soon." People were raising their heads and crying restlessly waiting to see in whose name the lot was to appear. Then suddenly all saw that the man who was drawing lots came our carrying with him Abdullah who was covered in a chador hanging by his neck.

His color was getting yellow like the sun and was trembling like the lamp of the morning hours. He was the worthiest of all for being sacrificed in the court of the Lord. That man told Abdul Muttalib: "The draw

has come out in the name of this bright son. Now you may slaughter him if you please or leave him."

Upon this Abdul Muttalib fell down unconscious and all of his brothers came out of the Kaaba weeping. Abu Talib was weeping more than all others and he was kissing the bright face of his brother wailing: "I wish I could live till the time I could see your worthy son grow up who is the heir of this Noor and whom Allah has made superior to the entire creation and through whom He will clear the earth of every dirt and impurity of blasphemy and idol worship, who will destroy the soothsaying of soothsayers."

When Abdul Muttalib regained consciousness, he heard the noise of weeping men and women all around him. He observed that Fatima, Abdullah's mother was throwing dust on her head and beating her breast. All this also could not weaken his decision. He thought of holding the hand of Abdullah to lay him on the ground for slaughtering. The elders of Quraish and the sons of Abde Manaf clung to him.

Abdul Muttalib told them: "Woe unto you, you cannot be more merciful to my son than me. But I cannot leave him unless I carry out my Lord's command regarding him." Clinging to Abdullah, Abu Talib was saying, "Dear father, sacrifice me instead of him but leave him." Abdul Muttalib said: "I cannot contravene my Lord's commandment. I will slaughter one in whose name the arrow was drawn." Then elders of Quraish requested Abdul Muttalib to draw lots once again saying that perhaps it might show something else.

When they all urged much the lot was drawn again. Once again it drew in Abdullah's name. Abdul Muttalib said: "Now obeying the Divine order has become absolutely obligatory and now there is no question of any recommendation." So he brought Abdullah (a.s.) at the altar and Arab elders stood in rows behind him. Abdul Muttalib tied up Abdullah's hands and legs and laid him down on earth. When Abdullah's mother saw this, she rushed crying to her relatives. They rushed to Abdul Muttalib when the dagger had almost reached the neck of Abdullah. At that moment, angels in the sky made noises spreading their wings.

Jibraeel and Israfeel prayed to Almighty Allah when they got a revelation: "My angels! I am aware of all this and I know everything. I have

tested the faith of My servant so as to make his patience known to the entire world." At that moment ten men belonging to Fatima's tribe advanced barefoot and bare head with naked swords in their hands, clung to Abdul Muttalib and said: "We will never allow our sister's son to be slaughtered. It will be possible only after you kill all of us." At that time Abdul Muttalib raised his head to the sky and said: "My Lord! You see that these people are not allowing me to obey Your order and are preventing me from fulfilling my vow. So decide between me and them as You alone are the best judge."

Then a wise community elder, Akram bin Aamir came forward and suggested a plan that lots be drawn between Abdullah and camels. The next day Abdul Muttalib ordered that all of his camel be brought. Abdullah was adorned with the best fragrant dress and brought to the Holy Kaaba. Abdul Muttalib prayed: "O Allah! Your Command is effective and Your Will prevails." Then he drew a lot and it came out in Abdullah's name. Then ten camels were added in the lot of camels praying: "My Lord! If my prayer is not being answered because of my sins, You are the Most forgiving and the remover of all difficulties. Please have mercy on us and give us grace." Then he drew the lot again. Again it showed Abdullah's name.

He added ten more camels and prayed: "My Sustainer and My Pardoner! My Lord! Every allowance and denial is only from You and only Your will prevails over all. I have done something unwise due to my ignorance. I am hopeful of Your pardon. Please forgive me and do not disappoint me. Again the lot drew in Abdullah's name." When the number of camels to be slaughtered reached ninety and every time the lot drew in Abdullah's name, Abdul Muttalib dragged his dear son towards him for slaughtering him.

All around him began to scream and complain when Abdullah himself exclaimed: "My dear father! Be ashamed of the Lord and do not disobey His order and make no delay in sacrificing me and hasten it up so that I may remain patient at His will. Tie my hands and feet firmly so that I may not be able to convulse. Also hide my face so that compassion may not overcome you. And draw back your clothes so that the stains of my blood may not multiply the sorrowfulness in your heart. My dear father! After my passing away, do not be careless about my dear mother and leave no stone unturned in appeasing and consoling her, because I know

that she will not live longer after my departure. I also request you to feel happy at the will of Allah and not to remain so gloomy."

Hearing these words from his son, the heart of Abdul Muttalib overflowed with restlessness and sorrow. He laid down Abdullah, put his radiant forehead on earth and made his dagger reach the neck of his son when all the elders of Quraish once again rushed to him and kissed his feet and requested him to draw lot once more.

They also promised that if it showed Abdullah's name they would not recommend any more. So again a lot was drawn between Abdullah on one hand and a hundred camels on the other. This time it indicated camels. So all screamed with joy, rushed to Abdul Muttalib and snatched away Abdullah from his hands and congratulated him and Fatima ran up and took Abdullah in her arms and began to thank Allah tearfully.

At that time Abdul Muttalib said: "It is not justice on my part to spare Abdullah if the lot shows his name on nine occasions and of camels only once." So he drew the lots again twice and on both occasions it showed camels. An announcer announced from the midst of Kaaba: "Allah has accepted your prayer and soon the leader of the pious, the Holy Prophet (S) will be born from his progeny."

The Quraishi leaders said: "O Abdul Muttalib! Congratulations for this blessing from Almighty Allah. The unseen announcers are giving you glad tidings regarding your son." Then Fatima (a.s.) took her son to her house. Arab tribes from all around arrived to congratulate the Sayyid in Mecca. Since then the blood money of every man was fixed at one hundred camels.

When Jews and soothsayers were disappointed and they saw Abdullah safe, they began to conspire for his detention. One of their conspiracies was that they arranged a feast at the place of one of their chiefs named Reebaan where they mixed poison with food which they sent through some women to the house of Abdul Muttalib as a gift to Fatima.

Fatima asked: "Who are you?" They replied: "We are among your relatives in the progeny of Abde Manaf. We are very pleased due to the safety of Abdullah. We have prepared this food on this happy occasion. This is your share therefrom." When that food was brought before Abdul

Muttalib he asked: "Wherefrom has it come?" Fatima (a.s.) said: "Your relatives have cooked it to celebrate the well being of our beloved son.

They have sent this as our share." When Abdul Muttalib intended to eat from it, the food, as a miracle of the Noor of the Holy Prophet (S) spoke up: "Do not eat me as I am poisoned." Then they realized that it was a conspiracy, so they buried that food. When His Eminence, Abdullah became adult, the Noor of the Holy Prophet (S) appeared on his forehead and nobles from all around came and offered their daughters in marriage to him and to benefit from his beauty and light as he was unique in his elegance and grace.

During the day the path he traversed became fragrant due to the good smell emanating from his body. At night, buildings all around were brightened by the radiance of his holy face. Meccans used to call him 'Lamp of the House of Allah'. In short, the prophetic radiance was destined for the virtuous lady Amina binte Wahab with whom His Eminence, Abdullah got married.

The cause of this blissful marriage was that when the scholars of People of Book observed the signs of the appearance of this most intelligent person all of them gathered in Syria and discussed about the birth of the Prophet of the last age. Then all proceeded to their most aged and experienced scholar inJordan. He asked: "Why have all of you come and why you look so much worried?"

They replied: "We have read in our holy books about the virtues of the prophet who will be helped by angels and who will destroy our religion. We have come here to consult you in this matter. Perhaps you may suggest some idea to prevent the appearance of that man." He said: "One who intends to prevent what Allah has decided is ignorant. Whatever you have seen and read will surely happen and it cannot be prevented. One of his relatives will be his vizier who will assist him in every matter."

They were shocked at the discourse of that learned man. One of them named Heuba, who was very bold and haughty disbeliever. He got up and said: "This man has become very old and hence his intellect has weakened. Do not listen to his words. I say that a tree which is uprooted and thrown away cannot become green. It is advisable to kill the man

from whose loins the said prophet is to be born and then stop worrying about him.

The plan is that you should purchase some goods and go toMecca under pretext of trade where your aim will be fulfilled. I will also accompany you. Dip your swords in poisoned water and prepare for the journey." Those cursed fellows accepted the suggestion of that unlucky denier. They bought goods forMecca and proceeded for that city.

When they approached the holy city, they heard the voice of an unseen announcer saying: "O the most unlucky persons! You are going to the best city and are intending to harm the best man among Allah's creation! A man who tries to overturn the Divine Designs returns to hellfire and ends up as a loser in the world as well as the hereafter. They were bewildered and were about to return, but Heuba made them go ahead through his satanic talks. The cursed fellows were inquiring about His Eminence, Abdullah (a.s.) from every one who met them on the way. People were all praise for Abdullah's beauty and virtues which doubled their enmity and jealousy.

Then all of them entered Mecca and showed their goods to traders demanding a high price so that they might not purchase and they could stay there for a long time. They were awaiting for an opportunity to fulfill their evil designs. One night Abdullah saw a dream and described it to his father, Abdul Muttalib. He narrated that some monkeys waving naked swords were attacking him until he was lifted up in the air.

Then a fire came down from the sky and it burnt down those mischievous monkeys. Abdul Muttalib said: "My dear son! Allah will always protect you from every calamity. Many are anxious of you because of the radiance shining on your forehead. But even if all on the surface of this earth join hands they will not be able to harm you in the least because this radiance is the Noor of the Prophet of the last age and Allah is its protector."

Abdul Muttalib and Abdullah used to go hunting on many occasions but those deniers were not able to confront Abdullah for fear of Abdul Muttalib. Once Abdullah went alone. Heuba went to his companions and said: "Here is a good chance. Abdullah has gone for hunting all

alone and this is an appropriate time." When Abdullah was slaughtering his hunted animal in one of the caves, the Jews surrounded him from all sides and closed all passages of escape. When Abdullah saw that they intended to kill him, he raised his head to the sky and prayed weeping to Allah; the knower of the open and the hidden.

Then he turned to the Jews and asked: "Why do you want to kill me? By Allah! I have never harmed anyone of you nor have I grabbed any of your wealth, neither have I killed anyone of you." The cursed fellows did not reply to any of his questions. They attacked him suddenly and jointly. Abdullah took the Holy Name of Only One Allah and shot four arrows towards them.

When four of them were killed, the unbelievers began to make excuses and said: "Why are you killing us? We are not confronting you. One of our slaves has run away. We are searching him. We mistook you for him. Abdullah laughed at this mischievous lie and, taking up his bow, intended to ride off when they attacked him again."

Some began to throw stones and some attacked with their swords. Abdullah also confronted them very courageously and felled many of them. But when he became very tired he jumped off his horse and took support of the mountain rock. The oppressors began to stone him but they dared not approach him. At that moment when they had surrounded Abdullah, Wahab Ibn Abde Manaf came up to that valley. Seeing the big number of the Jews he feared and rushed back to Mecca and cried out to the Quraish asking them to rush to the help of Abdullah who was surrounded in a valley by the enemies.

All men of Bani Hashim took up swords, rode their horses without saddles and rushed to that mountain, saw that Abdul Muttalib, Abu Talib, Hamza, Abbas and other men of Bani Hashim had entered that valley. At that time Abdul Muttalib said: "My son, this is the meaning of the vision which you had seen in a dream." The Jews understood that they were not likely to remain alive so they began to flee. Some hid themselves in a narrow pass when, by the command of Allah, a rock fell on them and killed them. Many of them were caught.

When people intended to kill them, they said: "Allow us some time so that we may settle our monetary accounts with Meccans. Thereafter you

may do whatever you like." So they were tied up and brought to Mecca. Meccans stoned and cursed them. Then Abdul Muttalib sent some of them to Wahab by way of thanks.

When Wahab went to his wife, Barrah he said to her: "Today I observed some strange things in Abdullah, son of Abdul Muttalib, which were never observed in anybody before even in the bravest of Arabs. Allah has given him a unique beauty and grace which none in the world has ever seen or heard.

I saw that when Jews surrounded him, angels were descending from the sky." Then he said: "Please go to Abdul Muttalib and talk to him. Perhaps they will accept our daughter, Amina for marriage with Abdullah and allow us also to share their grace." Barrah said: "O Wahab! Almost all chiefs of Mecca and surroundings have offered their daughters but they did not accept. How will they accept our daughter?" Wahab replied: "I have today established one of our rights on them by informing them about Abdullah. They may, due to it, consider our request about our daughter."

Barrah came to Abdul Muttalib's house. He said: "Welcome, today your husband has done a favor to us. Let us know if you have any need so that we may fulfill it."

Barrah said: "O Abdul Muttalib! He has sent me to you. He wants that the radiance of Abdullah to be transferred to his daughter, Amina. We have no other need. I offer Amina to you as a gift." Abdul Muttalib looked at Abdullah and said: "My son! Even though you have not accepted daughters of some kings, this girl belongs to your family. No other girl can equal her in wisdom, piety, chastity, honesty, beauty, grace and perfection." Abdullah remained calm and did not express dislike. Then Abdul Muttalib said to Barrah: "We accept your offer and take your daughter, Amina for Abdullah."

That night Abdul Muttalib took Abdullah to Wahab's house and began to talk about marriage. At once, the Jews imprisoned in Wahab's house took undue benefit of this engagement, broke their ties and ran away to their houses. As they were unarmed at that time, they began to pelt stones on them (Bani Hashim). But as a miracle of the Noor of the

Holy Prophet (S), the stones boomeranged on them and broke their heads and chests.

The brave persons also took out their swords and, taking intercession of the Noor of the Holy Prophet (S), attacked the deniers and killed them all. After the end of this ugly incident, Abdul Muttalib told Wahab: "If Allah wills, we and you will perform this marriage in the presence of our people, next morning."

Next morning, Abdul Muttalib took his sons, family members and relatives with him. Wahab also gathered his kith and kin. When people from both sides gathered, Abdul Muttalib gave a nicely worded eloquent speech saying: "I praise Allah like the praise of the thankful. The praise of which He is worthy for the bounties, which He has granted to us. He granted us the shade of His Holy Sanctuary and allowed us to reside in it.

He poured love for us in the hearts of His slaves and He gave us superiority over all communities. He protected us from all calamities and hardships. I praise Almighty Allah who made marriage permissible and adultery unlawful for us. Know that our son, Abdullah demands the hand of your daughter, Amina for this much dower. Do you accept?" Wahab replied: "Yes, we agree and we accept."

Then Abdul Muttalib told the audience: "Be witness to this." Then Abdul Muttalib gave a feast to all the residents of Meccaand its surroundings for four days. After the night of consummation of Abdullah with Amina, at the time of sunrise, the Creator of the universe commanded Jibraeel and he (the angel) announced in Paradise that the means of the arrival of the great prophet who is to give glad tidings as well as warnings, the shining moon have been completed.

"That prophet will order good and prohibit evil and call My servants to good and to follow the truth. He will be My Mercy on My creation. He will be perfectly honest and trustworthy. His light of guidance will spread throughout the universe. Glad tiding of grace and bliss is for one who will be friendly with him and one who will nurture enmity against him will get the severest chastisement. He is one whose holy and pious clay was presented before you prior to the creation of Adam. His name

in the sky is Ahmad and in the world, Muhammad (S) and inParadise, Abul Qasim.

Upon this the angels rained the slogans hallowing and pronouncing the greatness of the Only One Allah. They opened the doors of Paradise, closed the gates of Hell, the Houries popped their heads out of their heavenly apartments, birds of Paradise began to sing the praise of the Lord Creator of space and time.

Then Jibraeel came down to the earth with one thousand angels and conveyed the glad tiding of the conception of the friend of the Lord Creator throughout the universe. So much so that the good news reached the guardians of the seas and mountains and clouds and all the residents of the universe even upto the seventh strata of the earth.

Everyone of them who loved one selected by Allah got His Mercy and one who envied, deprived himself of divine grace. They (angel) chained the devils and prevented them from hearing the news of heavens, driving them away from every door of the sky hitting them with missiles of meteors. Next day, which was a Friday as well as the day of Arafat, when Abdullah was busy taking a walk with his father and brothers in the field of Arafat they became very thirsty. There was no water in that sandy land. Suddenly there appeared a stream of pure water which astonished all.

At once they heard the voice of an unseen announcer saying: "O Abdullah! Drink this water." Then Abdullah understood that that the stream had appeared for conception of that beloved of Lord Creator. At that very moment he hurriedly rushed back to his tent and asked Amina: "Please get up, take a bath, wear good clothes and apply fragrance as you are, shortly, to become the treasurer of the Divine Radiance."

So she at once became pregnant with the embryo of the chief of all prophets and that Noor was transferred from the loins of Abdullah to the womb of Amina. Amina (r.a.) says: "When Abdullah was upon me, a Light came out of him which brightened all the skies and the earth." Thereafter the same radiance dazzled from the forehead of Amina (r.a.) like the image of sun. Ibn Shahr Ashob has narrated that there was a woman named Fatima, daughter of Marrah, who had read many books about the past prophets and religious scholars.

Once His Eminence, Abdullah passed by her. That lady asked him: "Are you the one whose ransom of a hundred camels was paid by your father?" He replied: "Yes." She said: "How nice if you contract a marriage with me and mate with me only once." I will give you one hundred camels in exchange. But His Eminence, Abdullah did not pay any attention. After the holy sperm settled in the womb of Lady Amina (a.s.), Abdullah once again, passed by that woman but he did not find the earlier desire in her.

When he asked the reason, she said: "The thing for which I wanted you was destined by the Almighty Allah for another lady and she has already been fortunate to get it." It is mentioned in a tradition that when Amina got married to Abdullah, two hundred women died of despair. When the time for the transfer of that radiance from Abdullah arrived, it dazzled so much that nobody was able to look at his shining face at night.

All the rocks and trees he passed bowed down to him, saluting him. It is said that when His Eminence, Abdullah proceeded toParadise, the age of the Holy Prophet (S) was only two months. According to one narration he was seven month old. Yet another report mentions that he was not born till then. When Lady Amina (r.a.) expired, the Holy Prophet (S) was four years old. According to another saying he was six and according to yet another tradition he was two years and six months old. Her end came at Abwa which is situated between Mecca andMedina.

When His Eminence, Abdul Muttalib passed away, the Holy Prophet (S) was eight years, two months and ten days old. It is mentioned in Shia and Sunni narrations that one night the Holy Prophet (S) came to the grave of his dear father, Abdullah, offered two units of prayer and called him. The grave opened.

He observed that His Eminence, Abdullah was sitting in the grave and that seeing the Holy Prophet (S) he (Abdullah) said: I testify that there is no god but only One God and that you are His Prophet and Messenger." His Eminence, asked: "Who is your Wali?" He inquired: "My son: Who is your Wali?" The Holy Prophet (S) replied: "This Ali (a.s.) is my Wali." Then Abdullah said: "I testify that Ali is my Wali."

Then His Eminence, said: “My son: Go back to your garden where you had been.” Therefrom the Holy Prophet (S) went to the grave of his dear mother and repeated the same things. That grave too opened and the Holy Prophet (S) observed that Amina was sitting therein saying: “I testify that there is no god but only One God and that you are His prophet and messenger.” He asked: “Who is your Wali?” She inquired: “Who is your Wali?” He said: “This Ali bin Abi Talib is my Wali.” Amina (a.s.) said: “I testify that Ali (a.s.) is my Wali.” His Eminence, said: “Please return to your garden.”[13]

Shazan bin Jibraeel Qummi, Ibn Babawayh and Shaykh Tabarsi (r.a.) have also narrated with little difference and much agreement. Shazan has said that during the days of Abdul Muttalib (a.s.) there was a king in Yemen known as Saif bin Zuyazan. He had captured Mecca and had appointed his son as the governor. Abdul Muttalib took some chiefs of Bani Hashim with him and proceeded to Yemen so as to meet him and to ask him to be kind to the residents of Mecca.

When they reached Yemen they came to know that the king was in his palace named Wardi and that according to his habit he lived in Amadan palace during spring where he remained busy in luxury for more than forty days. At that time no one was allowed to approach him. The garden attached to the Amadan palace had a gate also in the direction of the forest.

Guards were posted at every gate. When Abdul Muttalib arrived at the said gate and asked permission to enter, the guard said: “In these days the king remains in privacy with his mates and women and no one is allowed to go there. If he sees you, he will kill us also along with you.” Abdul Muttalib gave him a purse full of golden coins saying: “Please don’t prevent me from going in, the question of my death is more important to me and as for you, I will recommend to the king that you will not be harmed.”

When the eyes of the guard fell on the red golden coins, he forgot his black blood and restlessness and could not stop His Eminence, from entering. When Abdul Muttalib entered that garden, he saw that the Amadan palace was in the middle of that garden and that various kinds of flower plants were planted all around it and a clean water canal was flowing around it and Saif, was staring happily at the flowers resting on

a pillow in his palace. When he saw Abdul Muttalib, he angrily asked his slaves: “Who this man, who has entered this garden without my permission? Bring him to me at once.”

The slaved rushed and took Abdul Muttalib to the king. Abdul Muttalib observed that the palace was decorated with all kinds of jewels besides gold and silver and extremely beautiful slave girls stood in rows on all sides. There was a pillar of red agate near the king’s seat and a cup of ruby on top of that pillar full of musk wine. On its left was a glass of red gold. The king had a naked sword on his lap.

He asked Abdul Muttalib: “Who are you?” He replied: “I am Abdul Muttalib son of Hashim son of Abde Manaf,” and he described his ancestry right upto Adam (a.s.). The king asked: “O Abdul Muttalib! Are you the son of my sister?” He replied: “Yes, because Saif belonged to Aale Qahtan and Aale Qahtan was the brother’s progeny and Aale Ismail was sister’s progeny.” Then Saif gave much respect and honor to Abdul Muttalib and shook hands with him and seated him beside him and asked the reason of his arrival.

His Eminence, replied: “We reside in the neighborhood of the House of Allah and we are serving that House. We have come to congratulate you for your victory over your enemies.” He wished well for the king who became very happy and made Abdul Muttalib and all of his companions stay as his guests in the hall of entertainment and gave them much respect. He fixed some amount for feast every night.

One night he called Abdul Muttalib in privacy, sent away his companions so that no one would know about their talks and said: “O Abdul Muttalib: I want to tell you a secret which I have never told anybody as, in my opinion, you alone are worthy of knowing it. I want you to keep it secret till the time of its manifestation arrives.”

Then Saif said: “In your city there is a very beautiful child with a well built physique and extremely beautiful and unique stature. There is a mark between his shoulders. He will arrive in the landof Tahama. Allah will put the crown of prophethood on his head. Clouds will provide shade to him. He alone will be the intercessor of humanity on Judgment Day.

There are two seals of Messengership between his shoulders wherein it is inscribed: There is no god except Allah. Muhammad is the Messenger of Allah. Allah has called both of his parents to His fold of Mercy. His grandfather and his uncle are nourishing him. His signs are shining like full moon in the holy books of Bani Israel. Almighty Allah will make a group of we, Yemenis his helpers and assistants. Allah will make his friends win and disgrace his enemies. He will break idols and silence the fire temples.

His words will be full of wisdom. His deeds will show justice and equity. He will order good and will do good himself. He will forbid evil and remove them. If I remain alive till his arrival, I will go to Medina, his capital, with my armies to assist him. Had I not feared that enemies would destroy him, I would have publicized everything about him and would have at once invited all the Arab tribes to side with him. I imagine that you are his grandfather."

Abdul Muttalib said: "Your guess is correct." He said: "You are most welcome, you have honored us with your arrival here. I make you a witness that I have believed in that Prophet and that whatever he has brought from His Lord is Truth." Then he sighed thrice sorrowfully saying: "How good it would have been if I had been living in his time and sacrificed my life for helping him.

O Abdul Muttalib! Try your best to protect him because his enemies are many, especially the Jews whose jealousy is very bitter. And also beware of your community as they too will envy, harass and harm him." Abdul Muttalib saw many white hair in the beard of Saif. Then Saif bid good bye to Abdul Muttalib and said: "Do come with all your companions tomorrow to my court so that I may arrange a special feast in your honor."

Next day, His Eminence, Abdul Muttalib put on nice clothes, applied scent and went to Saif's court. The king made him sit near him with much respect. Abdul Muttalib said: "O King, yesterday I observed white hair in your beard but I cannot see so now!" The King said: "I apply hair dye." It is said that Saif was the first man ever to apply dye. Then the king sent all of them to the bath and also sent dye for them and they all applied it.

Thereafter he gifted to every one of them a purse of gold coins, one slave, one slave girl and one pair of clothing and also the total of all that to Abdul Muttalib. According to another report each one was given ten slaves, ten slave girls, two Yemeni robes, a hundred camels and ten pounds of silver tinged with musk and ambergris and tenfold of all that to Abdul Muttalib.

Then he called for his horse, Uqaab and his mule, Ashhab and camel, Ghazba and handing them over to Abdul Muttalib said: "When your grandson matures, give these gifts to him. Till then these things are a trust with you. Whenever I rode Uqaab for hunting or war I was successful. If I ever returned from an enemy riding this horse, no one could harm me. I have traveled in numerous hills, vales, plains and forests riding on this mule so happily that I never wished to get down from it. Please present these gifts to your forthcoming grandson and convey my regards to him."

Abdul Muttalib responded: "I accept with hearty pleasure." Then Abdul Muttalib departed from Saif and returned toMecca. He used to say: "I am not as happy with these gifts because they are all to perish. But I am very happy about the grace for me and my grandson, which are everlasting and you will know everything about him very soon. When the Meccans came to know about the return of Abdul Muttalib, their chiefs rushed to welcome him and the Holy Prophet (S) also walked a little with peace of mind and poise and sat down on a wayside rock.

When the companions and friends arrived, Abdul Muttalib asked them: "Where is my chief and commander Muhammad (S)?" They replied: "He is waiting for you in the way." When Abdul Muttalib approached him (Muhammad) he got down from his horse, took up His Eminence, (S) in his lap, kissed his forehead and said: "My dear son! Saif bin Yazan has sent this horse, this mule and this camel as gifts for you and has also sent Salams to you." His Eminence, prayed for his well-being and rode the horse which began to gallop happily.

It is narrated that the lineage of that horse was Uqab, its father Nizoob it's father Qaabil, its father Bataal, its father Zaadurraakib, its father Alkifaah, its father Aljanah, its father Mauj and its father Maimoon was from Reeh and Reeh was by the Word of Allah, born without a father and a

mother. When the Prophet was eight years, eight months and eight days old, his grandfather, Abdul Muttalib fell seriously ill.

According to his wish, he was laid on a board and brought near the curtains of the Holy Kaaba. His nine sons sat all around him weeping. The Holy Prophet (S) also arrived and sat near Abdul Muttalib on the board. The cursed Abu Lahab intended to remove him. But Abdul Muttalib scolded him: "O Abdul Uzza! You will not remove the enmity against this selected servant of Allah from your heart!"

Then, turning to Abu Talib he made many recommendations concerning Muhammad (S) and emphatically advised all his sons to give utmost respect and honor to Muhammad (S) saying: "Very soon his greatness and grandeur will come before you." Then he became unconscious. On regaining consciousness he addressed Quraish chiefs: "Do I have any right over you?"

All responded: "Why not? You have a right on all of us, big or small. May Allah give you a good reward and make death easy for you. You were a very good elder and commander for all of us." Abdul Muttalib said: "I wish that all of you should give utmost respect and honor to my son, Muhammad (S) and to consider him your leader, to respect his rights and to honor him fully." All responded: "We heard and we accepted sincerely."

Then Abdul Muttalib began to breathe his last. He took up Muhammad (S) in his lap and said: "O my lucky and graceful son! Do not get separated from me. I feel peace and rest so long as you are with me." With these words his lucky soul flew away towards the Most Merciful Allah.

According to authentic reports, Imam Ja'far Sadiq (a.s.) is reported to have said: "The Almighty Allah had orphaned his dear Prophet and he called up his parents in his childhood so that obedience of none but Only One Allah be incumbent on him and so that only Allah's right may remain on him."

Condition Of Arabs And Meccans Before The Arrival Of The Holy Prophet (S)

It is mentioned in a reliable, rather true tradition that Imam Muhammad Baqir (a.s.) said: "The trusteeship of Kaaba had always remained among the descendants of Ismail (a.s.) They were always in charge of issues pertaining to Hajj and religion. They inherited leadership by birth from their elders until the time of Adnan bin Awad when their hearts hardened and they became corrupted. They began to create innovations in the religion of Allah. They expelled some people from the holy precincts.

Most of them dispersed to earn livelihood and some to escape quarrels. Their majority remained loyal to the way of Ibrahim (a.s.) like obeying the Divine Commandments (as mentioned in the Holy Qur'an) like prohibition of marriage with mothers, sisters and daughters. But they considered marriage with step mothers and with daughters and sisters and with sisters of existing wife lawful. They believed in Hajj. Talbiyah and ritual bath after sexual intercourse but they had created innovations in Hajj and Talbiyah etc.

They had also indulged in polytheism and idol worship. In these circumstances, Musa (a.s.) was appointed between the times of Ismail (a.s.) and Adnan. It is narrated that when Maad bin Adnan feared that the Kaaba would become untraceable after being dilapidated, he made marks and signs of its identification. When the tribe of Jurham took control of Mecca and the trusteeship of Kaaba came in their hands, they continued to pass it on to their heirs as heritage until mischief and corruption spread among them too. They degraded the value of Kaaba and grabbed its property and wealth and began to oppress whoever came to Mecca.

Their lawlessness increased. In those days it so happened that whoever dishonored Kaaba was soon destroyed and so also the one who made mischief in Mecca. That is why this city is called Mecca meaning the city which breaks the necks of oppressors. It is also called Basasa as it destroys those who resort to oppression therein.

This city is also called Umm Raham (merciful mother or the source of mercy) as one who serves and respects it, becomes the rightful gainer of Divine Mercy. So when the people of Jurham community became

lawbreakers and mischievous, Allah punished them through plague, which killed many of them.

Then the people of Khaza came together with an intention to drive the remaining people of Jurham out of the Sanctuary. The chief of Khaza was Amr bin Rabiah bin Harith and the leader of Jurham was Amr bin Harith bin Jurhami. They fought with one another. Khaza overpowered the Jurhams. Some of the Jarhamis who had survived went away to a place called Jahina and settled there.

A flood there killed them all. Thereafter Khaza became the trustees of Mecca until the time of Qusayy bin Kalab who was the great grandfather of the Messenger of Allah (S). He drove the Khaza out of Mecca and became the trustee of Kaaba. The trusteeship of Kaaba remained in their progeny till the time of the Holy Prophet (S).

It is narrated that Imam Ja'far Sadiq (a.s.) said: The Arabs to some extent, continued to serve and follow the religion of Ibrahim (a.s.) and also to be kind to the kith and kin. They were serving their guests and performing the pilgrimage of Hajj of Kaaba. They used to say that one must always refrain from grabbing the property of an orphan because it is like a rope which ties up man. They were also desisting from many prohibited things due to the fear of Divine punishment because no sooner than they did anything unlawful they were caught in one or another calamity.

They were hanging the skin of the trees growing in the limits of Sanctuary in the necks of their camels and then let them free (untied) but then no one could ever dare to steal those camels or to put another skin belt in their necks. If anybody did so he used to be punished soon. But today they have been given a respite and the Almighty Allah does not grab them forthwith and does not chastise instantly. He keeps the matter pending till Judgment Day. Once the people of Syria invaded Kaaba.

They installed a catapult on mount Abu Qubais to attack the Kaaba. Allah sent a cloud like the wings of sparrows wherefrom a lightning fell and killed seventy persons standing around that catapult. Another reliable tradition says that once a man came to the Holy Prophet (S) and said: "A girl was born in my home. I nourished her. When she matured, I dressed her in nice clothes and jewellery, took her to a well and pushed her in it.

The last words which I heard from her were: ‘My dear father!’ Now please let me know how I can compensate for this misdeed?” The Holy Prophet (S) asked: “Is your mother alive?” He said: “No.” Then the Holy Prophet (S) asked: “Have you a maternal aunt?” He said: “Yes.” The Holy Prophet (S) said: “Behave nicely with your aunt as she is like your mother. Perhaps it would compensate.”

The narrator asked Imam (a.s.): “When was this misdeed committed?” He replied: “Before the advent of the Holy Prophet (S), in the days of ignorance people used to kill their daughters so that the enemy may never be able to apprehend them and get sons from them, putting them to shame.”

Notes:

[1] Surah Saad 38:75

[2] The author says: There are many traditions about the creation of those holy beings which cannot be accommodated in this book. If Allah wills, some of them will be mentioned in the forthcoming book of Imamate. As for the difference of opinion about the creation of Noor before the creation of the universe, it is because of variations in meaning of creation. Possibly they are applicable to any of the grades as mentioned in Biharul Anwar.

[3] Surah Araaf 7:172

[4] Surah Anbiya 21:37

[5] One mithqal equals 1.234 grams approx.

[6] Approx. equal to seven mithqal. One mithqal is 1.234 grams.

[7] Surah Nisa 4:22

[8] Surah Anfal 8:41

[9] Surah Taubah 9:19

[10] The Arabs used the word Khaalu to mean maternal uncle as Allah has also said in verse 61 of Surah Noor: “There is no blame on yourself … that you eat from…your maternal uncles’ houses…

[11] A lenti

l[12] The author says; It appears from the act of Abdul Muttalib that may be the sacrifice of sons was permissible in the Shariat of Ibrahim (a.s.). It is also probable that it might have been exclusively for Abdul Muttalib who might have got a revelation.

[13] The author says that these narrations show that the parents of the Holy Prophet (S) had faith in the Oneness of God and also in the Messengership of the Holy Prophet (S) and that their calling in the grave was to make their faith perfect by the attestation of the Wilayat of Ali bin Abi Talib (a.s.).

Chapter 4

Prophecies about the Holy Prophet (S), Birth, appointment, conditions of some faithful persons who lived during Fatara

Prophecies about the Holy Prophet (S), Birth, appointment, conditions of some faithful persons who lived during Fatara [14]

There are some reliable traditions regarding Qur'anic verses stating that the Almighty Allah had taken oaths from past prophets about Prophet of the last age and of his legatees and would ask them to testify to their prophethood and Imamate. It is said that Abdullah bin Salam used to say: "By Allah we know the Prophet Muhammad more than we know our own sons, because we have read his description in our holy books and have no doubt about it at all, while there can be some doubt about our sons."

Sayyid Ibn Tawus has related from Hassan bin Thabit that he used to say: "I remember that when I was seven years old, a Rabbi on a hillock was calling other Jews to gather. When all of them assembled, he said: "Tonight a star has arisen which testifies to the appearance of the Prophet of last era, Ahmad Mujtaba (S)."

Imam Hasan (a.s.) is reported to have narrated in a lengthy tradition that a group of Jews came to the Messenger of Allah (S) and one who was learned among them asked some questions. When the Holy Prophet (S) replied to his queries, he became a Muslim. Then he brought out a white paper showing all the replies given by the Holy Prophet (S).

Then he said: "O Messenger of Allah (S), by the One who appointed you as His Messenger, I have copied these questions and answers from the Divine tablets revealed to His Eminence, Musa (a.s.). I had seen so many of your signs in the Torah that I had begun to doubt its being the

Divine Book. Forty years ago I had removed your name from Torah. But when I looked again in the Book, it was there! I have read in Torah that no one except you would be able to answers these questions, Jibraeel would be standing on your right, Mikaeel on your left, your legatee in front of you."

His Eminence, (S) said: "You are right. These two angels on my right and left are Jibraeel and Mikaeel and this is my legatee Ali bin Abi Talib, standing in front of me." It was mentioned earlier that prior to this, the group which testified to his Messengership was the group of Tubba.

It is mentioned in a good tradition that Imam Ja'far Sadiq (a.s.) said: Tubba had brought two tribes named Aws and Khazraj from Yemen to Medina and made them settle there. He had also told them:

"Wait for the prophet who will be born soon. I have heard his virtues. He will be appointed as Messenger of Allah (S) inMecca and he will migrate to Medina.

If I remain alive till his time I will put faith in him and fight on his side against his enemies." It is also mentioned in another reliable tradition from the same Imam (a.s.) that the Jews had read in their religious books that the migration of Muhammad (S) would be between the mountain of Uhad and Eer.

So they went out in its search and climbed a mountain called Hadaad and it is the same called Uhad. They dispersed on all sides of that mountain. Some settled in Fadak and some in Khyber and some in Teema. Those who were living in Teema, after some time, desired to meet their friends. So they rented some camels from a Bedouin belonging to the tribe of Qays. The Bedouin said: "I am taking you through the valley between Eer and Uhad."

They said: "Inform us when you reach that spot." When he arrived in the middle of Jubbe Medina he informed them: "This is Mount Uhad and that is Mount Eer." They dismounted their camels and said: "We have reached our destination. Now we do not need your camels. You may go wherever you please." Then they wrote to their friends living in Fadak and Khyber: "We have reached the place we were searching for and now all of you may also come here."

They wrote back: "At present we are well established here and reside in our own houses with properties. It is difficult for us to move from here. We are not very far from you." So they settled in Medina, built houses, obtained property and cattle etc. When Tubba came to know that they had become very rich he attacked them to seize their wealth but they took shelter in a castle. Tubba arrived there with a big army and surrounded that fort.

The Jews used to pity the poor. At night the army men of Tubba were throwing some dates and barely over the wall of the fort for those who were inside. When Tubba came he also felt pity for them and gave them amnesty.

When they came out of the fort, Tubba told them: "I like your cities very much and I want to live with you." They said: "This is not an appropriate place for you because this is the place of migration of the last prophet and until he arrives, no king can take control of this place." He said: "I will leave some of my relatives here and wish that when that prophet appears they should help him."

Thus he left the tribes of Aws and Khazraj with those people to settle in Medina. Slowly their population increased much. Finally they overwhelmed the Jews and snatched away their property and wealth etc. The Jews told them: "When Prophet Muhammad (S) will arrive we will also drive you out from our houses snatched by you." But when the Holy Prophet (S) arrived, the Ansar became Muslim but the Jews turned infidels.Almighty Allah has hinted this in the Holy Qur'an:

"…and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which recognized, they disbelieved in him; so Allah's curse is on the unbelievers."[15]

It is mentioned in another authentic tradition explaining this verse that the same Imam was asked by the people about this and he said that it was a group who lived in a time between Muhammad (S) and Isa (a.s.) which used to threaten idol worshippers that: Very soon a prophet will arrive who will break your idols and deal with you thus and thus. But when the Holy Prophet (S) arrived, they themselves turned disbelievers.

Qutub Rawandi (r.a.) has narrated that when Tubba came toMedina they killed three hundred and fifty Jews and intended to destroy Medina when an old Jew aged two hundred and fifty years told him: "O King! It does not befit a man like you to kill people in a fit of anger and it is not in your power to destroy this city." "Why?" asked Tubba.

That old man replied: "Because a prophet will be born in Meccain the progeny of Ismail (a.s.) who will migrate to Medina." Upon this Tubba stopped killing them and went to Mecca, put a covering on Kaaba and gave food to people over there and also composed a poem which meant:

"I testify that Ahmad is the Messenger of Allah Who is the Creator of the entire Universe. If I live long enough till his arrival, doubtlessly I will be his vizier and his cousin."

They say Tubba was a short stature man and some say he was of medium height. Ibn Shahr Ashob has narrated that when Tubba first thought of destroying Kaaba, he fell severely ill and doctors could not help him. One of his viziers told him that the cause of his illness was his bad intention regarding Kaaba; so he gave up that intention and recovered. Then he covered Kaaba with a covering and began to respect and honor the holy house. Then he came to Medina and put faith in His Eminence, Muhammad (S).

He settled four hundred of his companions in Medina so that they might await Prophet's arrival for helping him. He also wrote a letter in the name of the Holy Prophet (S) and gave it to his vizier. He wrote therein that he was a believer in him and that he was in the community of the Holy Prophet (S) and requested the Holy Prophet (S) to intercede in his favor on Judgment Day. The letter began as follows: This is a letter from Tubba to the Prophet of the last era, Muhammad son of Abdullah.

The Holy Prophet (S) was born one hundred years after Tubba's death. When Prophet Muhammad (S) was appointed and when many people of Medina put faith in him the above mentioned letter was sent to the Holy Prophet (S) through one Abu Laila. When the Holy Prophet (S) had gone to the tribe of Bani Salim, Abu Laila approached him with that letter.

Immediately on seeing him the Holy Prophet (S) exclaimed: “Are you Abu Laila? Have you brought Tubba’s letter?” Abu Laila was wonder-struck. The Holy Prophet (S) told him: “Give it to me,” and asked Amirul Momineen (a.s.) to read it out to him. He read it out. The Holy Prophet (S) said thrice: “Bravo, worthy brother!” Then he brought Abu Laila to Medina.[16]

Qays bin Saidah Ayadi was one of those who believed in the prophet-hood of Prophet Muhammad (S). It is narrated through authentic reports that Imam Ja’far Sadiq (a.s.) said that after the Holy Prophet (S) conquered Mecca, he was sitting one day, near Kaaba when a group of people came to him. His Eminence, asked: “To which community do you belong?” They replied: “Bakr bin Wail.” The Prophet asked: “Do you know about Qays bin Saidah Ayadi? Where is he now?” They said: “He has expired.”

The Holy Prophet (S) said: “Praise is only due to the Lord of life and death who is to make everyone taste death. I feel like seeing Qays bin Saidah addressing people from the top of his red camel in the bazar of Ukaz saying: O people! Please assemble, keep quiet and listen attent-ively. Then remember and then act accordingly and while acting also teach others. Verily everyone who is born will die and who is dead will not return to this world. Doubtlessly there are bounties in the sky and lessons on the earth.

Allah has made the high ceiling of sky over your heads for you and He made the carpet of earth for you. He made the moving stars move and made the day and night follow one another. He created seas around the earth the depth whereof is not known. I tell you truly that all this is not a plaything. Behind all this are wonderful events of the Hereafter.

Why do not those who go from this world come back? Are they happy living there or are they asleep or have been kept asleep? I say on oath of Allah! There is a religion of Allah which is better than your religion.” The Holy Prophet (S) said: “May Allah shed His Mercy on Qays as he will rise up alone on Judgment Day because he was the only Faithful man in his community.”

Then the Holy Prophet (S) asked the people: “Does anyone of you re-call his poetry?” One of them recited some couplets which were about Faith in the Last Day and the Final gathering. They were so full of

wisdom that whenever anyone of that tribe came to the Holy Prophet (S) he used to ask him to recite those couplets and listened to them attentively.

It is mentioned that he (Tubba) lived for sixty years; that he was the first man in his community to believe in Judgment Day and who knew the Holy Prophet (S) with his entire lineage and used to give all the glad tidings of his arrival. His addresses contained glad tidings about Prophet's arrival.

It is mentioned in books of Shias and Sunnis that Zain bin Nafel was fully aware of the religion of the Jews and the Christians. As he did not like either of the religions, he came out of Meccain search of Millate Hanifah (the upright faith) and passing through the Arab isles like Moosal, reached Syria.

Whenever he learned about any knowledgeable religious scholar or a monk he went to him until he came to know about a monk in Balqa who was known to have complete information about Christianity. He went to him and inquired about the real religion.

He replied: "At present, it seems no one has full information about it, because that original Faith is very ancient. But very soon, in the city from where you have come, a prophet will appear who will be following that original religion. So hasten back to your place because the time of the arrival of that prophet is very near. May be he has already appeared."

Upon this he returned hastily but got killed on the way. Waraqa bin Naufal who also believed like him wept very much when he heard about his death and recited an elegy. It is mentioned in another report that people asked the Holy Prophet (S) whether he prayed for his salvation? The Prophet (S) replied in the affirmative and also asked others to pray for his salvation as he would stand up alone on Judgment Day because he had already believed in his prophethood and was martyred in search of the true faith.

In another narration, it is said that according to Ibn Abbas: When the Holy Prophet (S) got Kaab bin Asad of Bani Quraiza arrested and wanted him to be executed, he said: "O Kaab, did the advice of Ibn Hawash the Rabbi not benefit you, who had come from Damascus and

used to say: I have given up wine and luxury, I have adopted abstemiousness and started eating dates in anticipation of the prophet, the time of whose advent has arrived; he will migrate from Mecca and come to Medina.

His food will be dry bread and dates and he will ride a bare-backed mule. There will be redness in his eyes and the mark of prophethood will be embossed between his two shoulders. He will carry his sword on his shoulders and not care for any enemy. His dominion will extend to every place where the hooves of the horses can reach."

Kaab said: "O Muhammad, it is so. If the Jews had not said that I brought faith under the threat of death, I would have indeed accepted (your) faith. But I have lived on the Jewish faith so far and I shall die on it. "The Messenger of Allah (S) said: 'Come and execute him.' The executioner stepped forward and cut off his head.

It is mentioned in yet another reliable tradition that Almighty Allah revealed to Isa (a.s.): Inform Bani Israel so that they may put Faith in Me and in My unlettered Messenger whose lineage will live in Paradise with your mother Maryam (a.s.). Blessed is one who puts Faith in him. Tuba is for one who puts Faith in him. Isa (a.s.) asked: My Lord! What is Tuba? Came the reply: Tuba is a tree in Paradise beneath which flows a canal.

One who drinks even a mouthful from it once, never again becomes thirsty. Isa (a.s.) requested: My Lord! let me drink a mouthful from it. The Almighty Allah revealed: O Isa! Its water is prohibited for all prophets until the last prophet drinks from it and similarly it is inaccessible to all Ummahs until the people (Ummah) of the Last Prophet drinks from it.

Qutub Rawandi has narrated that a resident of Mecca went toSyria with a trade caravan prior to the advent of the Holy Prophet (S). He says that when we entered Baara market a monk called us from his worship room to inquire if there was anybody who belongs to Mecca? He was informed that there was.

Then he asked: Was Muhammad bin Abdullah bin Abdul Muttalib born, because this was the month for his arrival? He is the last prophet and he will appear from the Sanctuary of Allah and will migrate to a

place where there are many date trees, hillocks and salt lands. The narrator says: When we returned toMecca and inquired about any new event or a wonderful thing. People said: "Yes. Muhammad bin Abdullah, the Amin (honest) has appeared and he claims to be the Messenger of Allah (S)."

It is reported by Abu Salam that one day the Holy Prophet (S) was before his appointment as the Messenger of Allah (S), proceeding to Abtah when he saw two men who looked like travelers. They said: "Assalaamu alaik." The Holy Prophet (S) responded to the Salam. Then one of the two said: "Laa ilaaha illallaah. So far I have never met anyone who gave the answer of proper Salam, except you." Then the other one asked: "Is there anybody in this city whose name is Ahmad and Muhammad."

Then he was asked: "Are you a resident of Mecca?" He replied: "Yes, I was born there and am living there." That man made his camel kneel down. He came to His Eminence, removed cloth from his back and saw the seal of Messengership and then said: "I bear witness that you are the Messenger of Allah (S), and will appear with Jihad. Can you give me some provision?" The Holy Prophet (S) went home and brought some bread and dates.

He took the same and told his companion: "I am thankful to Allah who held death from me until I obtained provision from a prophet." Then the Holy Prophet (S) asked him: "Do you need anything else?" He replied: "I desire that you pray to Allah so that He allows meetings between you and me." His Eminence, prayed likewise and that man returned to his town.

Abdullah bin Masud has related that once the Holy Prophet (S) went with his companions to a worship hall of the Jews and saw some Jews reciting a part of Torah that described his virtues. When they saw the Holy Prophet (S), they stopped reciting. A sick man was lying in a corner of that worship hall. He asked: "Why did you stop reciting?" They said: "As we had come to the description of the virtues of the last prophet we stopped reading."

That man got up, took up Torah in his hands and loudly read out the signs and virtue and said: "I give witness to the oneness of Allah and also testify that you are the Messenger of Allah (S)." With these words he

died. His Eminence, said: "This man must be bathed in the manner of Muslims." The companions bathed and shrouded him; performed funeral prayer and then buried him.

It is related that when Abdul Muttalib went to Yemen, he met a Rabbi who knew Zabur (Psalms of David). He said: "Can you permit me to observe some parts of your physique?" Abdul Muttalib replied: "You may observe any part except the private organs." Then that man first looked into one hole of Abdul Muttalib's nose. Then he looked at the other one.

Then he said: "I testify that you have kingdom in one hand and prophethood in the other. So far as we know the promised light will appear in the people of Bani Zuhra. Have you asked for the hand of any of their women?" Abdul Muttalib said: "No." Thereafter Abdul Muttalib married Malah, daughter of Wahab bin Abde Manaf bin Zuhra.

According to another narration, Jubair bin Motam says: I used to harass the Prophet most. When I felt that people would kill him, I went out of Mecca and camped in a monastery where they entertained me for three days. When they felt that I did not intend to go back, they asked: "Perhaps you are facing some danger."

He replied: "I am a resident of the city of Ibrahim (a.s.). My cousin has claimed that he is the Messenger of Allah (S). Our community has given him much trouble and wants to kill him. I have left that place so that I may not be there at that time of his murder." They sketched a picture and asked: "Is he like this?" Jubair said: "I have never seen any face which resembles him more than this." They said: "If it is really so, no one can ever kill him.

He is the Messenger of Allah (S) and the Lord will surely give him victory over them." Jubair says: When I returned to Mecca, I heard that His Eminence had migrated to Medina. Then I asked them: "Wherefrom did you get this picture?" They said: "His Eminence, Adam (a.s.) had asked Allah to show him the face of His Messenger. Allah sent to him the pictures of all the prophets (a.s.). Those pictures were safely deposited in the treasury of His Eminence, Adam (a.s.) in Maghrib. Zulqarnain fetched them out and handed over to Danial (a.s.)."

Jurair bin Abdullah Bajali his reported that the Holy Prophet (S) once gave me a letter for Zulkalaa Humeri. When I handed it over to him he respectfully read it, then arranged a big provision for journey and set out with an army to meet the Holy Prophet (S). On the way we reached a monastery and entered it. The monk asked Zulkalaa where he was going. He replied: "To the prophet who has appeared in Quraish: that this man is a messenger of the Prophet who came to me." The monk said: "This is the time when he might have expired."

I asked him: "How could you know about his demise?" He answered: "Before you came here, I was reading the book of Danial and had reached upto the narration about Muhammad's virtues, age and demise etc. According to it this is the time of his death. On hearing this Zulkalaa returned from there and I came to Medina. I learned that the Holy Prophet (S) had breathed his last exactly on that day.

Ibn Shahr Ashob and others have written that Kaab bin Lavi bin Ghalib used to assemble his people every Friday. Quraish used to call Friday "Aroobah". Kaab gave it the name of Jumma (day of gathering). Well, Kaab used to gather his community on Friday and address them: "My friends! Hear and remember. Know and understand that the days and nights are passing over you. The earth is a resting cradle for you and the sky is a firm ceiling above your heads. On the surface are pegs of mountains and the stars are signs for you.

Those who will come will become like those who have passed away. So do good to your near ones, honor you sons-in-law and give good training to your sons. Have you ever seen a dead man coming back to the world or has any corpse come out alive from the grave? Rather you keep houses for others. It is not as you think that they will not become alive in the hereafter, may you rejoice in the caretaking and beautification of the Holy Sanctuary.

Very soon, from your blissful Sanctuary, a prophet will arise whose name will be Muhammad (S). He will show you good things and teach you better habits. By Allah! If I remain alive till his time, I will bear all troubles to reach him and will help him in his affairs." It is said that Kaab had read about the Holy Prophet (S) in the scriptures of Ibrahim (a.s.).

Sayyid Ibn Tawus has, referring to the book of *Durratul Akleel*, mentioned that Ibnan Nastoor was a great Christian scholar that lived in Syria and Eliya. It is said that king Harqal of Rum, who was well versed in astrology once went to Eliya. One day he felt very gloomy there. One of his special scholars asked: "Why do we observe this change in your temperament?"

He replied: "Last night I pondered over the stations of the stars and learned that a king is born who is already circumcised." The scholars said: "It is the Jews who perform circumcision. So write to the king of Madayan so that he may kill all of them." In the meanwhile, a messenger arrived from the king of Ghinan who had conveyed the news of the appointment of the Holy Prophet (S).

Also a messenger had come from the Holy Prophet (S). Harqal ordered: "Ask him whether the prophet who has come from Allah is circumcised or not?" They said: "Yes, he is circumcised." Then he asked: "Do all in the community of that prophet perform circumcision?" They replied in the affirmative. Then Harqal said: "He is the same king about whom I have seen in astrology." Thereafter he wrote a letter to the governor of Rum who also was, like him, knowing astrology well. He himself proceeded to the city of Humus. There he received the reply of the governor of Rum wherein he had written that whatever he had derived from astrology was correct. One who has appeared is both a king and a prophet.

Knowing this, Harqal entered the fort of Humus and closed its gates. Then he called great men and scholars of Rum outside the fort and from the parapet addressed them: "O people of Rum! If you want success, prosperity and salvation, put faith in the prophet who has appeared in Arab land." When they heard these words, they became angry and rushed out to kill him. But all the gates of the fort were closed. So they returned. When Harqal became disappointed about their becoming faithful he called them again and told them: "I only wanted to test you about your religion. I am now convinced that you are firm in your belief and cannot turn." Upon this they bowed before him and expressed their happiness.

Qutub Rawandi etc. have mentioned that it is mentioned in the First Book of Torah that an angel came to Ibrahim (a.s.) and said: "You will

get a son in this old age, whose name is Ishaq (a.s.)." Ibrahim (a.s.) said: "I wish, Ismail (a.s.) lived till that time, so that O Lord, he would serve Your Holy House." Allah said: "I will grant him grace and will make him great. Twelve great men will be born from him. I will create many communities from them."

It is also mentioned at another place in Torah that the Almighty Allah manifested His word and argument from the side ofMount Sina and radiated from Saaeer and appeared fromMount Faraan. Saaeer is a mountain whereon Allah had talked with His Eminence, Musa (a.s.).

Saaeer is a mountain in Syria where Musa (a.s.) was born. It is mentioned in the Book of Haiquq that a great man would arrive hallowing from Yemen to Mount Faraan and thereby the sky would get beautified. He would fill the earth with radiance and death would be moving before him. And it is mentioned in the Book of Hizqil that Allah addressed Bani Israel: I have helped the sons of Qidar through angels and will destroy your religion through them. He will take you up in his Faith and, due to your anger and prejudice, kill you and he will fulfill My wish regarding your fate, because I will make Muhammad (S) appear near him so that the sons of Qidar may obey him. He will kill their enemy and the Almighty Allah will help him through angels in the battlefields of Khandaq and Hunain.

And it is mentioned in the Fifth Chapter that (O Musa!) I will, for Bani Israel, raise a prophet like you from among their brothers and I will put My Words in his mouth. His brothers are from the progeny of Ismail (a.s.). It is mentioned in the books of Haiquq and Danial that Almighty Allah will manifest His book from Yemen and His Holiness from Mount Faraan when it will get filled with the hallowing of Allah and the praise of Ahmad and he will own the earth with awe and authority. His radiance will brighten the earth and his army will spread throughout lands and seas.

And it is mentioned in the Book Shaya in praise of the Holy Prophet (S) that: He is My servant and My selected one. I will shed My spirit on him. My justice will be exhibited to people through him. He will make the blind seeing and the deaf hearing. He will not be inclined to futile things and he is the radiance of Allah and that it will never diminish till

he establishes My argument in My Land. The pretexts of the pretenders will be nullified through him.

It is also mentioned at yet another place that the sign of his kingship will be found on his shoulder and at another place in the book of Shaya it is mentioned that I was asked to get up and see what I could see. I said: I see two riders arriving. One is riding a donkey and another, a camel. One is telling the other that Babel has fallen down along with its idols. And it is mentioned in the Psalms of David that: O Lord! Send the reviver of traditions who may show the people that Isa is a man – not God. And the signs of Muhammad (S) are found at many places therein.

And it is mentioned in Injeel that Masih (a.s.) told his companions: I am going and very soon Farqaleet is to arrive with the True spirit who will not speak or say anything of his own but whatever he will say will be Divine revelation. He will witness about me and you. All of us will go to him. He will inform you about everything. And it is mentioned in the story of Yuhanna that Masih (a.s.) said that Farqaleet will not come until I go.

When he comes, he will reprimand people for their sins. He will not say anything on his own. He will say only that which he will hear from Allah. And he will, very soon, bring the true religion for you and will inform you about events and unseen things. In another report it is mentioned that Farqaleet is the spirit that will be sent by Allah with my name. He will teach you everything. And I pray to Allah that He may send another Farqaleet who may remain with you for everything.

It is mentioned in another report that a man is to depart from you and that Farqaleet will arrive after him who will reveal secrets to you. He will explain them to you. It is mentioned at yet another place that when the oppressors apprehended Yahya (a.s.) to kill him, he sent his pupils to His Eminence, Isa (a.s.) conveying that: I await for you. Will you come to me or I should look out for somebody else?"

He sent a reply that: "I tell you with full confidence and sure truth that no woman has delivered child better than Yahya." Verily It is mentioned in Torah and other books of the prophets that some arrived after some until Yahya came. And now I tell that Elia will arrive after me. Accept my word if you please. One who has ears capable of hearing may hear

that Ahmad (S) will be in place of Elia (a.s.) and it is explained that what is meant by Elia is Ali. Some have said that the reason of mentioning Ali (a.s.) is that he will manage the religious affairs both during the lifetime of the Holy Prophet (S) and also after his passing away.

And one of the revelations of Allah to Adam (a.s.) is that: I am the Lord of Becca that is Mecca. Those who reside there, are My neighbors and its visitors are My guest. I will make it inhabited by the people of the heaven and the people of the earth will arrive in it in big numbers raising slogans of Takbir (Allahu Akbar) and Thalabiyah (hallowing God). So one who visits it just for pleasing Me will be like one who visited Me and who came to My house and then it will be for Me to reserve My kindness for him.

And I will make this house the cause for the description, greatness and status of one of your sons, that is, Ibrahim (a.s.) and make his hands build this house and will make rooms for him in this house and will make water (Zamzam) flow for him and will issue ordinance about the lawful and the unlawful for him and I will convey the intelligence about the Holy Sanctuary to people through him and make its (Mecca's) valleys full of people until, from your sons, comes that prophet whose name is Muhammad (S) and who is the last Messenger and I will make him the resident and the trustee of house (Kaaba).

It is one of the miracles of the Prophet that Allah has guarded his name (Muhammad). That is none before him had this name even though people had, for ages, heard glad tidings about his arrival. It is reported from Suraqa bin Jasham that: I went toSyria with three fellows. We camped there near a spring. All around that stream were some trees and also a Christian monastery. The Christian saw us from his place and asked us who we were. We replied that we belonged to the tribe of Mudhir. He asked again: "Which Mudhir?" We said: "Mudhir of Hazaf."

He said: "Very soon a prophet will be born among you whose name will be Muhammad (S)." When we returned to our homes, each of us got a son and we named the children Muhammad. It is mentioned in another report that the disbelievers of Quraish sent Nasr bin Harth and Al-Qama bin Abi Muit to Medina to inquire about the prophethood of Muhammad (S). They asked about it from Rabbis who described the

virtues of the Holy Prophet (S) and then asked who from your community have followed him?

They said: “The poor and the weak have believed in him.” Then one of those scholars cried out in a loud voice: “He is the prophet whose praise we have read in Torah. The people of his community will be his greatest enemies.”Ibn Shahr Ashob has written that once Talha went to a monk in the bazar of Basra. The monk asked him: “Has Ahmad arrived?

He must appear in this month.” And Amme Kalaano ameeri (the younger uncle of Ameeri) said to Abdur Rahman bin Auf: “Do you want me to give you some glad tiding which is better than your trade? Verily the Almighty Allah has, last month, sent a prophet and has revealed a Book on him. He prevents people from idol worship and invites them to Islam. Return soon.”

Then he wrote a letter addressed to the Holy Prophet (S) wherein was some poetry meaning: I give witness of the Allah who is the Lord of Musa (a.s.) and you have been appointed in Batha. So kindly recommend for me before your Lord. When Abdur Rahman reached the Holy Prophet (S) he asked: “Have you brought any letter for me from anybody?” Abdur Rahman said: “Yes, I have.” Then he submitted that letter and message to the Holy Prophet (S).

Aws bin Harith Ibn Thalaba gave information about the appointment of the Holy Prophet (S) three hundred years before his arrival, and asked his family members to follow the Holy Prophet (S). The Holy Prophet (S) said about him: “May Allah have mercy on him. He died on the true religion of Islam, and he called upon people to help me in the age of ignorance.”

Sulaym Ibn Qays Hilali has in his book mentioned that when we were returning from Siffeen with Amirul Momineen (a.s.), His Eminence, camped near the monastery of a Christian monk. A handsome and good nature old gentleman came out of that monastery with a letter. He came to His Eminence, and saluted him. His Eminence, responded to the Salam and said: “Welcome, my brother Shamun bin Hamum! How are you? May Allah have mercy on you.”

He said: "O Amirul Momineen (a.s.)! Chief of the faithful and the leader of the Muslims and the legatee of the Prophet! I am in health. Doubtlessly, I belong to the progeny of His Eminence, Isa's (a.s.) best companion, Shamun bin Yuhanna who was the dearest to him among the twelve companions.

Isa (a.s.) had entrusted to him his books, knowledge and wisdom and that knowledge has always existed in his progeny and all of them followed the religion of Isa (a.s.). They neither became deniers nor did they make any changes in the religion. I have those books with me, which were recited by Isa (a.s.) and noted down by my grandfather, Shamun. Those books contained the events of the kings after the time of Isa (a.s.).

It is also written in them that from among the sons of Ismail, son of Ibrahim (a.s.) will be born a man in the Arab land called Tahama. It will be a part of the city of Mecca and the name of that great man will be Ahmad; whose eyes will be wide, eyebrows joined, he will have a camel, a mule, a stick and a crown. He will have twelve Imams. Then he described his birth and appointment (as prophet) and migration and also mentioned the people who would help the Holy Prophet (S) and those who would fight with him.

He also said about his life span and about all that was to happen after his demise in his people until the coming down from heaven of His Eminence, Isa (a.s.). Those books also contain the names of those thirteen persons from the progeny of Ismail (a.s.) who would be, after him, the best and the dearest of all creation in the sight of Allah and that the Creator of the universe would endear his friends and consider his enemies as His enemies.

One who will obey him would be guided rightly and one who would oppose him would tread the path of misguidance. His obedience would be Allah's obedience and his opposition would be like opposing Allah. The names, lineage and virtues of those pious souls are also written therein and also that who of them would live how long and who would remain present and who would go into occultation, until His Eminence, Isa (a.s.) would descend and pray behind him.

He will ask Isa (a.s.) to lead the prayer but Isa (a.s.) would reply: You are the Imam and nobody should overtake you. Then he would come

forward and lead the congregation. The first of them will be the best and the highest. His reward will be equal to the reward of all others. The reward of those who will be guided by him will also be great. His name will be Ahmad. He will be the Messenger of Allah (S). His other names will be Muhammad, Yasin, Fattah, Khatam, Hashir, Aaqib, Mahi and Qaid. He will be the Messenger, friend and trustee of Allah. Allah will talk with him kindly and mercifully. Whenever and wherever will be a mention of Allah his mention will also be there.

He will have the highest status in the creation and he will be the dearest to Allah. Allah has not created any proximate angel, Messenger or Prophet better than him and dearer to Him. Allah will make him sit on His Arsh (Divine throne) on Judgment Day and will accept his recommendation for whosoever he would recommend. The pen (Qalam) will write on the slate (Lauh) with his name. After him his legatee is the greatest, who will be his flag bearer on Judgment Day and will his Wasi, vizier and caliph in his Ummah. After him, he (Ali) will be dearest to Allah in His creation. His name is Ali bin Abi Talib. After the Prophet, he is the ruler and guardian of every faithful.

After him there will be twelve Imams in the progeny of Ali and his two sons will be synonymous with the two sons of Harun (a.s.) viz. Shabbar and Shabbir. There will be nine Imams from the progeny of his younger son. His last son will be one behind whom Isa (a.s.) will offer prayers. These books also contain the names of those who will be the king and who would remain hidden. The one from them who will appear first will fill up all cities with justice and equity. He will be the ruler of east and west until he wins over all religions.

When your prophet appeared, my father was alive. He testified him and believed in him. He had become very old then and could not even move. When the time of his death arrived, he informed me that Prophet's legatee and caliph whose name is mentioned in these books will come after three usurper caliphs. The names and tributes and titles of usurper caliphs are also mentioned in these books.

When they come to this place, O my dear son, you should go to him, believe in him and be loyal to him and fight with his enemies because his Jihad is the Jihad of the Prophet (S). His friend is the friend of the Prophet and his enemy is the enemy of Prophet.

These books also contain the names of those misguided caliphs belonging to Quraish who will be inimical to the family of the Holy Prophet (S), who will make false claims and deprive them of their rights and will discard them and threaten them. The books mention the names of all of them, their attributes, period of their rule and their behavior with the progeny of the Holy Prophet (S). O Amirul Momineen (a.s.), stretch out your hand so that I may pay allegiance to you.

I give witness to the Oneness of Allah and to the prophethood of Muhammad (S) and testify that you are his legatee and caliph and you are the witness and argument of Allah on the creation and on the earth. And I testify that Islam is the religion of Allah and I discard every religion except Islam because Islam is the religion selected by Allah for His friends. It is the religion of Isa, son of Mary (a.s.) and of all the prophets. My forefathers were all following this religion.

I have adopted your guardianship (Wilayat) and the love of your friends and I am disgusted with your enemies and I accept the Imamate of your sons, show disgust to their enemies and opponents and also those who claim their rights and who oppress them, be they of the earlier people or the later. Then he took the hand of His Eminence, and accepted his loyalty. Amirul Momineen (a.s.) said: Give me this letter which you like much.

Then he asked one of his companions to go with the monk along with a translator who would translate that letter into Arabic and write it down. When that translator brought that letter to His Eminence, he (Ali (a.s.)) asked Imam Hasan (a.s.) to bring the book which he had given to him earlier.

When Hasan (a.s.) brought that book His Eminence, said "Read it as I have written it as dictated by the Holy Prophet (S)." Then he asked that man to see the translated letter. When compared they found that there was no difference even of a dot between the two. It was as if one person had read out and two had written simultaneously. Amirul Momineen (a.s.) thanked Allah and said: I am thankful to God who, if He had considered it proper and expedient He would not have allowed dispute in the Ummah.

I thank Allah who did not leave previous scriptures without my mention therein and who has dignified my name in the eyes of his friends. Upon this the Shias of His Eminence, who were with him became very happy. Their thankfulness and faith also increased due to this event.[17]

Notes:

[14] Period without a prophet.

[15] Surah Baqarah 2:89

[16] The author says that the events of Abu Laila have been described in detail at the end of the first volume of this book.

[17] The author says that good tidings about the birth and appointment of the His Eminence, are innumerable. Many of them will be included henceforth in this and in the subsequent volumes – Insha Allah

Chapter 5

Date of birth of Prophet Muhammad (S) and miraculous events of that time

It should be known that the Imamiyah scholars have reached consensus that Prophet Muhammad (S) was born on 17thRabiul Awwal. Others say the date was 12th Rabiul Awwal, some of whom also think it was 8th or 10th Rabiul Awwal. A few of them also think it was in the month of Ramadan. Muhammad bin Yaqub Kulaini (r.a.) has said that when the Holy Prophet (S) was born, twelve nights of the month of Rabiul Awwal had passed; that the day was Friday and the time when sun was declining. It was the year in which the army of elephants came to destroy the Kaaba and the invaders were killed by pebbles.

According to another narration the time was daybreak. Forty years before his appointment as Allah's Messenger, his mother had became pregnant in the day of Tashriq[18] in the house of Abdullah bin Abdul Muttalib at the middle Jamarah, and His Eminence, was born in Mecca in defile of Abu Talib in the house of Muhammad bin Yusuf in the right side room and Khizran mother of Harun Rashid separated that room from that house and turned it into a mosque wherein people offer prayers.

It seems that Kulaini has resorted to Taqayyah (dissimulation) and made it appear like the belief prevalent among others. The author of *Adade Qawiyyah* has said that the birth of the Holy Prophet (S) had taken place fifty-five or forty-five days or thirty days after the destruction of the elephant army on Friday, 17thRabiul Awwal at daybreak. Some say on the same day.

Most of them say it was the same year. Sunnis say the Holy Prophet (S) was born on Sunday when nine years of the rule of Nausherwan were yet left. Some say the Holy Prophet (S) was born during the time of

Hurmuz bin Nausherwan. Tabari has said that 42 years of Nausherwan’s rule were over.

This statement is supported by a narration wherein the Holy Prophet (S) is reported to have said: “I was born during the reign of Nausherwan Adil (the just).” It is also said that it was the 20th, and according to some 1st or 20th or 28th of Shabaat Rumi and that it was the 17th day of the month Vay of the Persians and that the star Aqrab was shining from the constellation of Qamar. Abu Ma’shar says that the indicator of Prophet’s birth, Jaddi was in the 20th stage and that Saturn and Jupiter were in the sign of Scorpio.

Mars was in it’s place in Aries and Sun in Taurus and Venus at the point of Pisces and Mercury too was in Hoot. Moon was in Libra and Gemini and Zanab Qaus and that His Eminence, was born in his house and gave that house thereafter to Aqeel bin Abu Talib. Then Aqeel sold it out to the brother of Muhammad bin Yusuf bin Hajjaj. He annexed it to his own house.

During the time of Harun, his mother Khizran separated it from the house of Muhammad bin Yusuf and turned it into a mosque and till now it is in the same condition and people visit it. Ibn Babawayh has narrated that the mother of Holy Prophet (S) became pregnant in the night of Friday the 18th of Jamadiul Akhir.

Then quoting a reliable proof he has described from Abu Talib that Abdul Muttalib had said: “One night I was asleep in Hajare Ismail when suddenly I saw a very strange dream. Next morning a soothsayer saw on the road that I was shivering so much that my hair was moving on my shoulders. Observing me in this changed condition he asked: O Arab chief! What has happened to you that your complexion has changed? Have you met with an accident? I said: Today, when I was asleep in Hajare Ismail, I saw in my dream that a tree grew from my back and extended up to the sky and its branches spread from east to west and from that tree a radiance burst out which was 70 times brighter than the sun. The Arab and non-Arab bowed before that tree. Its light and height was ever increasing.

A group of Quraish wanted to dig out that tree but when they approached it, a handsome nicely dressed youth caught hold of them,

broke their backs and pulled out their eyes. When I intended to extended my hand to pull up a branch from that tree the youth cried out to me: You have no share in it. When I said this is my tree and how is it that I have no share in it? He replied: Its share holders are those who have clung to it.

I woke up terrified after this vision. When the soothsayer heard this dream the color of his face also changed and he said: If you are telling the truth, a boy will be born from your loins who will own east and west and he will be a prophet. Then Abdul Muttalib asked Abu Talib: You try to be the youth who was assisting him. Abu Talib always used to describe this dream after the prophethood of His Eminence, saying: By Allah, that tree was Abul Qasim, the Amin.[19]

Ibn Shahr Ashob has related that when Mamun came to know about the vast knowledge of Hakim Eezadkhaah in astrology he once asked him: "Despite all this knowledge, why do you not put faith in a prophet?" He replied: "How can I believe in him when his falsehood has come before me before he is born in such astrological sign wherein no prophet can ever be born." A knowledgeable scholar was present there.

He said: "I am well versed in astrology. He is true because the scholars are unanimous on the fact that he was born in the horoscope of Mushtari (Jupiter) Utarud (Mercury), Zuhra (Venus) and Mirreekh (Mars) and one who takes birth in this horoscope must die instantly and even if he remains alive, he should die within seven days. But that prophet was born at that moment and yet remained alive for 63 years and this also is one of his miracles.

Upon this he (believer) and Mamun named him Eezadkhaah that is Masha Allah. In short, the view of Mushtari (Jupiter) is a sign of knowledge, wisdom, intelligence etc. And the view of Utarud (Mercury) is the sign of fineness, elegance, charm, eloquence and sweetness and the effect of Zuhar (Venus) is a sign of beauty, delight, cheerfulness, elegance, attraction and fragrance and the influence of Mirrekh (Mars) is a sign of martyrdom, anger, powerfulness and victory.

So Allah combined all these graces in His Holy Prophet (S). Some astrologers have mentioned that the horoscope of prophets is Sunbalah (virgin) and Meezaan (Libra) and the horoscope of His Eminence, was

Libra. Some have said it was Samak (Fish) and Raamah. Ibn Babawayh has, through authentic chains of narrators, narrated from Ibn Abbas that: My father Abbas has said that when my brother Abdullah was born there was, on his face a light like the light of the sun and seeing that my grandfather Abdul Muttalib exclaimed that the status of this son will be very high.

Then one night I saw in dream a white bird that came out of the nose of Abdullah, flew upto the east and the west and then returned and sat down on the roof of Kaaba. At that time all the people of Quraish prostrated before it and looked at it with astonishment. Suddenly there arose a light which filled up the sky and the earth and the east and west. When I awoke, I described all this to a soothsayer woman of Bani Makhzum. She said: O Abbas! If you vision is true, a son will be born from the loins of Abdullah who will subjugate the east and the west.

Abbas says: Ever since I remained in search of a wife for Abdullah until he was married to Amina. She was the most beautiful and graceful among all Quraishi ladies. After His Eminence, Abdullah expired, the Holy Prophet (S) was born to Amina. I saw a light on his forehead. I took him in my arms and smelled musk from him and I became fragrant like a bag of musk.

Amina (r.a.) said: "When I experienced labor, I heard many voices in my house which were not like the voices of human beings.

Then I observed a flag of heavenly silk brocade which was attached to a handle of ruby and it had filled up the space between the earth and sky and a light was spreading upward from the head of His Eminence, (S) which had brightened the sky whereby I could see the palaces of Syria which, due to the excess of radiance resembled flames of fire and I saw birds like sand-grouse all around me with their wings wide open and I saw a lioness passing by, said: "O Amina! How may strange things the soothsayers and the idols will have to see from your sons!"

Then I saw a tall youth more handsome than all others and his dress was the best of all. I imagined he was Abdul Muttalib. He approached me and took up my son in his lap and put his saliva in the child's mouth. He had, with him, a golden plate studded with emeralds and there was also a comb. He ripped my son's belly open, took out his heart, picked

up a black dot therefrom which he threw away. Then he took out a bag of green silk. From that bag he brought out a kind of white grass and filled it in my son's heart, placed it back at its place, drew his hand over my son's belly and talked with him.

My son also talked with him but I could not follow the talks except that man at last told my son: Be in the protection and security of Allah, verily I have filled your heart with faith, knowledge, confidence, and courage. You are the best of creation. Successful is he who will follow you and woe unto him who opposes you. Then he took out another white silken bag.

From that bag he brought out a finger ring and pressed it between his shoulders, whereby its mark rose up on the skin and then he said: My Lord has commanded me to blow the holy spirit in your heart. So he blew that spirit in the heart of Muhammad (S) and dressed him in a shirt telling him: This will protect you from all calamities. O Abbas, these are the things which I saw with my own eyes. Abbas says: I uncovered the shoulders of Muhammad (S) and read the words of the seal and I had been keeping this a secret until I forgot them and I accepted Islam; thereafter the Holy Prophet (S) himself reminded me of it.

It is narrated from Imam Ja'far Sadiq (a.s.) that the cursed Iblis used to go upto the seventh sky to hear the heavenly talks. When Isa (a.s.) was born, he was prevented from going upto three skies. But he was going upto the fourth sky. When the last Prophet Muhammad (S) was born, Satan was prevented from reaching all the skies and they (the Satans) continued to be driven away by shooting stars.

Observing this the Quraishi people said: "According to what we have heard from People of the Book, the time for the destruction of the world and of Judgment Day has approached." Amr bin Umayyah who was the most knowledgeable of his time said: "If one of those prominent stars through which people know about the time of heat and cold falls down you should understand that the time of destruction of the world has arrived.

But if those stars remain at their station and other new stars appear, it is the sign of manifestation of something very strange and wonderful." On the day the Holy Prophet (S) was born, all the idols in every part of

the world toppled, the palace of the king of Iran Kisra shook and 14 turrets came down and the river Sawah which was being worshipped by the polytheists dried up and became salty and the valley of Samawaah, which did not have any water got filled up to the banks and the fire of the fire temple of Persia, which was burning continuously for the last thousand years, extinguished totally.

On that very night the Magian scholars who were very knowledgeable saw in their dream some Arabian camels pass through the Tigris River dragging tough Arabian horses and rushing into their cities and the arch of Kisra broke up into two and tumbled down and the water of Tigris began to flow in his palace. The same night a light rose up from all round Hijaz which lit up the entire world.

The thrones of all kings have fallen down that morning and all the kings became dumb and were unable to speak and the knowledge of all soothsayers had became dull and the magic of all magicians had failed and every soothsayer was separated from his twin and Quraish were accepted as leaders of all Arabs.

People called them the family of God as they were the neighbor of the house of Allah (in Mecca). Amina (r.a.) says: When the Holy Prophet (S) was born, he put his hands on the ground raised his head to the sky and looked all around. A kind of radiance appeared from his body which lit up everything. In that light I saw the palaces of Syria and in its midst I also heard a voice as if someone was saying:

The best of creation is born. Name him Muhammad. When the newborn was brought to Abdul Muttalib he took him in his arms and said: "I praise and thank Allah who blessed me with such a handsome son who surpasses all children." Then he put in the child's neck an amulet containing the names of the pillars of the Kaaba and composed a poem praising the newborn's grace. At that moment Satan called his entire progeny.

They came up to him and asked: "What has made you so restless?" The devil replied: "Woe unto you. Throughout this night I was observing changes in the sky and the earth. Surely some great event is to occur because, ever since Isa (a.s.) went up to the sky such change was never observed. So all of you spread out and find out what has happened." The

satans dispersed and soon they returned and reported: "We could not find anything." The cursed one said: "Now it is only for me to find out the great happening."

Then he left and passing through the whole world approached the Holy Kaaba. He saw that the house was surrounded by angels all around. He tried to enter Kaaba. The angels challenged him saying: "O cursed one! Go back." He ran away from there, became small like a sparrow and entered from the direction of Mount Hira. Angel Jibraeel scolded him saying: "Get out of here." He said: "O Jibraeel! Please let me know just what has happened in the world last night."

Jibraeel (a.s.) said: "Last night Muhammad, the Messenger of Allah (S) was born." He asked: "Will I get any benefit from him?" He was informed in the negative. Then he asked: "Do I have a share in his blessings?" He was informed in the affirmative. Then he said: "I am happy."

It is mentioned in another tradition that Amina (r.a.) says: When I conceived the Holy Prophet (S), no sign of pregnancy appeared in me and I did not experience those conditions which other women normally experience in this period. Once I saw in my dream that a man came to me and said: You have been carrying the best of creation. When the time of the birth of the Holy Prophet (S) arrived he was delivered very easily. I did not experience any pain.

His Eminence put his hands on the ground and came down. At that moment, I heard the voice of an announcer: You have delivered the best man, give him in the protection of the Lord for being safe from every oppressor and every jealous. According to another narration he said that when the Messenger of Allah (S) was born he prayed as follows:

"I seek refuge by the One from the mischief of every jealous one whether he stands or sits or blows for trying to corrupt and every rebellious creature that spies from every ambush spot on the way."

In short, after his birth, the Holy Prophet (S) grew in one day as much as other children do not grow even in a week. And in one week he grew up so much as others grow in one month.

Laith bin Saad says: Once I was sitting near Muawiyah. Kaab bin Ahbar was also present. I asked him. What have you read in your holy books about the signs and events of the birth of the Holy Prophet (S)? Have you found his grace therein? Kaab looked at Muawiyah to ascertain whether he was happy with his speaking or not. Kaab said: I have read seventy-two books which were revealed from heavens. I have also read the Books of Danial (a.s.).

All these books contain the description of the Holy Prophet (S) and the birth of his progeny and in all of them his name appears very clearly. Angels did not come down at the birth of any prophet except that of Isa (a.s.) and Muhammad (S). So also the curtains of the skies were never lifted for any woman except for Maryam (a.s.) and Amina (a.s.). And no angels were ever appointed for any woman but at the time of the pregnancy of Isa (a.s.) and Muhammad (S).

The sign of the pregnancy of Muhammad was that the night on which Amina conceived, an announcement was made in all the seven skies giving glad tidings in the words: Congratulations to you, O Amina, the Royal Pearl, the embryo of the Holy Prophet (S) has settled in the shell of your charity, piety and gracefulness. This pleasing news was broadcast throughout the universe to such an extent that there was no walking or flying creature that did not become aware of the birth of the Holy Prophet (S). On the night of the birth of the Holy Prophet (S) 70000 palaces of pearls were built and named palaces of the holy birth.

All the gardens of Paradise were decorated and all their residents were told: Be happy and continue to prosper as the Prophet of your friends is born. Every Garden of Paradisesmiled in response and will continue to smile till Judgment Day. And I have heard that there is a fish named Tamusa which is the biggest of them all and it has a thousand tails. Its back is so large that cows larger than the earth numbering 700000 walk on it simultaneously.

Everyone of those cows has 70000 emerald horns. That fish has no feeling of the walking of all those cows on its back. That fish made movements happily on hearing the news of the birth of the Holy Prophet (S). Had Allah not calmed it, the whole world would have overturned.

And I have heard that on that day there was no mountain which did not congratulate another and all raised the slogan of: There is no god except Allah and that all the mountains had bent to honor mount Abu Qubais on account of the birth of the Holy Prophet (S). And the trees along with their branches and fruits were praising Allah due to pleasure caused by the birth of the Holy Prophet (S). Seventy columns of various lights were raised between the earth and sky none of which resembled the other.

The soul of Adam (a.s.) was given the glad tiding of the birth of the Holy Prophet (S) when the beauty of His Eminence, multiplied seventy times due to the happiness. The bitterness of death, at that time, faded away from his throat and the Hauze Kauthar overflowed with pleasure and it flung out from his bottom seventy thousand palaces of pearls and rubies to be sacrificed on the Holy Prophet (S) and Satan was tied up in chains in a fort for forty days and its plank was drowned in water for forty days and idols fell upside down and began to cry and wail and a voice rose from the Holy Kaaba: O people of Quraish! Unto you has arrived one who gives glad tidings and warns of chastisement and with him is eternal honor and unending benefit.

He is the last prophet. And we have read in divine scriptures that his progeny is after him, better than all others in the world and the people of the world will be protected from divine chastisement so long as any one of them exists. Muawiyah asked: "O Abu Ishaq! Who are in his progeny?" Kaab said: "They are the sons of Fatima (a.s.)." On hearing this, the color of the face of Muawiyah changed and he began to fiddle with his beard.

Then Kaab continued: "And we have also read about her two sons whom oppressors would kill; that those who will be thus martyred are two sons of Fatima (a.s.) who will be killed by the worst of creation." Muawiyah asked: "Who will kill them?" He replied: "A man from Quraish will kill them." Upon this Muawiyah became restless and roared: "Get away from me if at all you want to be safe." Then we came back.

It is related through reliable chains that Imam Ja'far Sadiq (a.s.) said that Fatima binte Asad, mother of Amirul Momineen (a.s.) went to Abu Talib and gave the good news of the birth of the Holy Prophet (S). She

also described strange things about the wonderful birth. Abu Talib said: After thirty years a son will be born to you too who will be like this new-born in every aspect, except prophethood.

Shaykh Kulaini has through reliable chains, related from the same source that at the time of the birth of the Holy Prophet (S), Fatima binte Asad was with Amina (r.a.). One of them asked the other: "Do you see what I can see?" One asked: "What do you see?" The other replied: "The radiance which is rising and spreading everywhere from east to west." In the meantime Abu Talib (a.s.) arrived and asked what strange things were being discussed? Fatima binte Asad spoke about that radiance. Abu Talib asked: "Do you want me to give glad tiding to you also?" Abu Talib said: "A son will be born to you too who will be the legatee of this newborn."

It is mentioned in yet another narration that Abu Talib performed the Aqiqah ceremony of the Holy Prophet (S) on the seventh day of his birth and invited his entire family. They asked: "What is this all about?" He replied this is the Walima feast of the Aqiqah of Ahmad. People asked: "Why is he named 'Ahmad'?" He said: "Because those in the heaven will praise him."

Kulaini and Shaykh Tusi (r.a.) have related through reliable chains from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that the morning following the night in which the Holy Prophet (S) was born, a scholar from People of the Book came in the assembly of Quraish which was being attended by their chiefs including Hisham, Walid son of Mughira, Aas bin Hisham, Abu Zajrah bin Abi Amr bin Umayyah and Utbah bin Rabiah.

That Rabbi asked: "Has a son been born last night in your tribe?" They said: "No." He said: "A boy must have been born whose name will be Ahmad and he also should have a sign like a dark grass. The people of the book, especially the Jews, will be killed by his hands. May be that boy is already born. You may not be knowing about it."

When the assembly dispersed, they made inquiries and it was known that Abdullah bin Abdul Muttalib has got a son. That scholar was then called and told that he was right and that a boy was indeed born. He asked: "Was he born after I described or before that?" They said: "Before

that." He said: "Please take me to him as I want to see him." When people took him to Amina (a.s.) he said: "Please bring out your son so that we may also see him."

She said: "By God! my child is not like all other boys but immediately after birth he put his hands on the earth and raised his head to the sky when a radiance emanated from his head and I could see in that light the palace of Basra in Syria and saw an announcer announcing in the space that the leader of the people is born - so recite: "I give him in refuge of Only One God from the evil of all jealous ones," and name him Muhammad. The Rabbi said: "Show me that boy." Amina (a.s.) brought His Eminence, (S) before him.

He uncovered His Eminence's back and shoulders, observed the seal of prophethood and fell down unconscious. When he came to his senses people asked him: "What happened to you?" He replied: "Prophethood is removed from Bani Israel forever (till Judgment Day). By God, this is the boy who will kill them." When he saw that the Quraish were pleased at what he was saying he said: "By God, he will overawe you in such a way that it will be remembered by the whole world."

Ibn Shahr Ashob and author of *Anwar* and others have narrated from Amina (a.s.) that: When the time of the birth of Muhammad (S) arrived I experienced a kind of dreadfulness. I saw a white bird which rubbed its wings against my heart and my fright was removed. Then I saw some women as robust like tree trunks who approached me. Fragrance of musk was emanating from their bodies and they had adorned extremely clean heavenly clothes.

They began to talk with me. Their talking was different from that of human beings. They held cups of flint glass full of drinks ofParadise. They said: O Amina, drink this. Congratulations to you on the birth of Muhammad (S) who is the best of all the earlier and the latter beings. When I drank some of that drink, the radiance which was on my face flared up and covered my entire physique.

I then saw a white thing like silk that had surrounded the earth and the sky. And I heard the voice of an announcer who was saying: Take up the best of human hands. Then I looked at the earth and from east to

west and observed some silk flags tied with red ruby attached to the roof of Kaaba covering both the earth and the sky.

When the Holy Prophet (S) was born, he turned to the Kaaba and performed a prostration and began to supplicate God raising his hand to the sky. Then a white cloud came down and covered the Holy Prophet (S). Then came the voice of an unseen announcer: Make the Holy Prophet (S) tour the east and west and show him all the seas so that the entire creation may know his name and appearance.

When the cloud went away, I saw that the Holy Prophet (S) is wrapped in a cloth whiter than milk and beneath which is a green silken soft bedding. There are some keys of pearls in his hands and someone is saying Muhammad has acquired the keys to victory, bounty and prophethood. Then another cloud came down from the sky and made the Holy Prophet (S) less visible to me than before.

Then another voice struck my ears saying: Make Muhammad tour the east and west and present him to jinns, humans, birds, animals and angels and grant him the serenity of Adam (a.s.), compassion of Nuh (a.s.), friendliness of Ibrahim (a.s.), tongue of Ismail (a.s.), elegance of Yusuf (a.s.), auspiciousness of Yaqub (a.s.), voice (melodious) of Dawood (a.s.), piety of Yahya (a.s.) and kindness of Isa (a.s.).

When that a cloud dispersed, I saw that the Holy Prophet (S) holding a silken cloth, which was enveloped firmly and someone was saying: Muhammad (S) has taken the entire world in his possession. Then I saw three persons whose faces dazzled like the rising sun. One of them had a silver flask and a musk pod. The other held a plate of green emerald having four drinks studded on all sides with pearls.

Someone was saying: "O Wali of Allah! this is world, take it up." Then His Eminence, accepted its middle part. Somebody said: He took up the Kaaba. The third man had a white silken cloth rolled over his hand. He opened it and brought out a ring the brightness of which dazzled the eyes. Then they bathed the Holy Prophet (S) seven times with water from the flask. Then they put a seal between his shoulders and spoke to him and he also replied to them.

Then each one of them took the Holy Prophet (S) in his wings. One who did all the aforesaid things to the Holy Prophet (S) was Rizwan, the treasurer of Paradise. Then they went away telling the Holy Prophet (S): "O possessor of the good of this world and the hereafter, glad tidings to you." According to another narration Abdul Muttalib says: During the night of the Prophet's birth I was asleep near the Holy Kaaba.

I saw the Kaaba rise up with its base from the earth and prostrate in the direction of Maqame Ibrahim, then it got up straightened and said: Allahu Akbar, My Lord and the Lord of Muhammad Mustafa has purified me from the filth of the polytheists and unbelievers and the idols fell down trembling. Then I saw many birds gathered near the Kaaba and the mountains of Mecca bent to the Kaaba and a white cloud was near Amina's room. I ran to Amina's apartment and asked: "Am I dreaming or I am awake?" Amina said: "You are awake."

Then I asked: "What happened to the radiance which was visible on your forehead?" She said: "It is now in the son born to me. He is held by some birds. The birds are not giving me my son and this cloud is over my head ever since this child is born." I said: "Bring my son so that I may also see him." Amina said: "The birds will not give me the child for three days. How will you see it?" Upon this I drew out my sword and cried: "Bring my child, otherwise I will kill you." Amina said: "They are in the apartment. Now you may do what you like."

When I tried to enter the room a man came out said: "Please go back now. Until all the angels see the child no man can see him." Upon this I trembled and came out again. It is mentioned that the Holy Prophet (S) was born circumcised and his umbilical cord was also cut. Abdul Muttalib used to say: This son of mine has a very great status. Amirul Momineen (a.s.) is reported to have said: When the Holy Prophet (S) was born, all the idols around the Kaaba toppled and a voice came from the sky at sunset:

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[20]

The whole world lit up that night and every rock and tree expressed pleasure and whatever was in the world and sky began to praise Allah

and Satan ran here and there saying: "Muhammad is the best among all creations, and most honorable of all human beings and the greatest in the entire universe."

Shaykh Tabarsi has, in *Ihtijaj*, written that Imam Musa Kazim (a.s.) said: When the Holy Prophet (S) came out of the womb he placed his left hand on the ground and raised his right hand to the sky and moved his lips to confess the Oneness of Allah and a radiance spread out from his holy tongue in the light of which Meccans saw the palace of Basra and its surroundings in Syria and they also saw red palaces of Yemen and its surroundings and the white palaces of Persia and its surroundings.

On the night of the birth of the Holy Prophet (S) the entire world had become bright to such an extent that jinns, humans and devils; all were terrified and exclaimed that some astounding event has taken place on earth. The angels were seen coming down on earth in big group and going up in the sky and praising God. It was seen that the stars were floating in space. All these were the signs of the birth of the Holy Prophet (S). The accursed Satan, Iblis tried to go up the sky to ascertain the cause of all these wonderful happening because in the third sky there was a point where he and all his companion devils used to go and hear the conversation of angels. But when they reached there, they were driven away with shooting stars.

Ibn Babawayh etc. have narrated: "On the night of the birth of the Messenger of Allah (S) the palace of Choesroe was rocked and its fourteen arches crashed, the water of the Sawah river dried up, the fire of the temple of Fars that they worshipped, was extinguished. The greatest scholar of Fars saw in dream that some hostile camels are dragging Arabian horses and crossing the Tigris and spreading in the Persian lands.

When Choesroe saw this, he placed the crown on his head and sat upon the throne, summoned his officers and ministers and told him all that had occurred. Meanwhile news was received that the fire of Fars temple has gone out. This increased his agony, whereas the scholar said: O king, I saw a strange dream, and he related his vision. What is the interpretation of this dream? He said: A significant event has definitely taken place in the west.

Choesroe wrote a letter to Noman bin Mundhir the king of Arabs and asked him to dispatch an Arab scholar as he wanted to consult him in an important matter. On receiving the letter he sent Abdul Masih bin Amr bin Hayyan bin Nafila Ghassani. The king narrated all the events. Abdul Masih said: I have no knowledge about this dream and this secret but my uncle, Satih, lives in Damascus and he can explain the interpretation.

Choesroe said: Go and ask him and then tell me what he says. When Abdul Masih reached there he had already died. Abdul Masih greeted but received no reply. So he recited some couplets that conveyed that he had undertaken a tiring journey from a distant land to ask this great personality about something.

Is he deaf that he cannot hear what the chief of Yemen says? Or is he dead and death has come suddenly upon him?

O one who know the matters don't you know who these people are? O one who removes the grief of the faces that are full of sorrow.

A noble of the Sunan locality has come to meet you. And his mother is from the Aale Zeb bin Hujn tribe.

He rides the old, strong and blue she-camel. He is generous and very broad chested.

He has come with a message from the Persian emperor, Choesroe. Neither he dreads the lightning nor the change of times.

The strong she-camel, leaving the earth behind is taking me to the Tur and conveys me to the hard ground.

So much so that she is weak because of the arduous journey and the wind envelops her with swirling dust.

It seems that due to the speed the sandy dust of the dunes will fall upon me. And now I have lost hope.

When Satih heard this he opened his eyes and said: Abdul Masih mounted a camel and after covering the stages of journey reached Satih at a time when he (Satih) is being transferred to the grave. The Sasanid

king has sent him to find the truth behind the quaking of the palace, the going out of the fire-temple, the dream of the greatest scholar and the drying up of the Sawah river. O Abdul Masih, the time has come when it (Qur'an) will be recited in excess and a prophet who always carried a small staff will arise.

The streams of Sawah will be full of water and the sea will dry up. Damascus and Persia will go out of the control of their rulers and the same number of kings will rule as the number of the arches of Caesar and Choesroe have fallen. After that their rule shall decline and whatever has to happen will indeed happen. After saying this Satih died and Abdul Masih recited the following couplets:

Do it as you have a firm determination and you do what you will. No separation and change should weaken your resolve.

If the king of Bani Sasan tries to do he will have to give them up because it is the time of difficulties and calamities.

And it is possible that those people may say farewell to their place when their strength declines before the ferocious lions.

And in these places live the dear Behram and his brothers and Hurmuzan, Saboor and Saboor.

And people are born of different mothers having no attachment to each other. Thus they should know that if he is deficient and becomes helpless, he would be disgraced.

These people belong to the same mother. If they see wealth and riches, they will through the unseen become safe and dominant.

And the good and the bad are found together. Thus everyone follows the good and keeps away from the bad.

After that Abdul Masih returned to the king of Persia with utmost speed and narrated all that Satih had told. Choesroe said: "It would be a long time when fourteen kings from among us complete their reigns." But it so happened that ten of those kings passed only in four years and another four completed their reigns till the time Uthman.

Satih was born during the floods of Iram and lived till the reign of King Zi Nawas which came to be more than thirty centuries. He lived in Bahrain. Abdul Qees says that he belonged to his tribe while the Azd say he was from them. And most tradition scholars say that he was from

Azd. But nothing is known about his father. However his descendants say that they are from the Azd tribe.

Qutub Rawandi has related that people asked Ibn Abbas about Satih to which he replied: God had made him of only flesh. They used to carry him on date branches wherever they liked. In his body there were no bones save in head and neck, nor were there muscles. He was being rolled up at neck just as cloth is being wrapped. No organ of his body could move except his tongue. He had made a thing like canvas from the skin of tree and brought it to Mecca.

Four persons from the Quraish came to him and said: "We have come to visit you. We have come to know about your perfection in knowledge. So kindly inform us about the things to happen in our time and in future." He said: "After you, a group will come who will acquire all kinds of knowledge. They will break idols, overpower the people of Iran and will acquire their wealth and property by way of booty."

They inquired about that group. He replied: "By the Lord of Kaaba, they will be born after you and they will worship Allah believing strictly in His Oneness. They will give up worshipping idols and devils." They asked in whose progeny will they be? He said: "They will the best in the progeny of Abde Manaf." People asked: "From which city will they get out?" He said: "By the God who is eternal they will go out from this very city ofMecca and they will guide people to the worship of Only One God and to right path and good conduct."

Sayyid Ibn Tawus has, through his chains of narrators, narrated from Wahab Ibn Munabbah that Kisra, the king of Iran had built a wall on Tigris River at much expense and constructed therein a seat which was unique. It was his general court. He used to sit therein with his crown on his head. 360 magicians, soothsayers and astrologers used to be present in his court. Among them was an Arab astrologer named Saib who was sent to him by Bazan, the ruler of Yemen.

He seldom erred in issuing judgments. Kisra used to consult these persons whenever he confronted any problem. When the Holy Prophet (S) was born or appointed as a prophet, Kisra, while walking up saw that the ceiling had broken from the middle and swept away in the water of Tigris and that the palace was flooded and he exclaimed: "My rule is

over!" and became very gloomy. Then he called the soothsayers and astrologers, told them what he saw and asked them to ponder over it and to tell him the cause of it.

Saib was also present among them. All their intelligence and knowledge of astrology and soothsaying proved fruitless. That night Saib was sitting on a hillock spellbound when he saw a lightning dazzling in the direction of Hijaz. It then advanced continuously and covered the entire east and west.

When day broke he saw a green garden under his feet. He said: Whatever I am seeing means that a king will appear in the direction of Hijaz whose rule will extend upto the east. Due to him the earth will become more populous than during the time of the king. Then he and all other soothsayers and astrologers came together and said: Now it seems to us that magic and soothsaying etc. are useless. Our knowledge has vanished.

Perhaps some heavenly event has happened. May be some prophet has arrived or he may arrive soon and because of him the rule of this king will vanish. But if we tell this to the king he may kill us. So we will keep it a secret. It will, however, manifest in some other way. After such consultation they came to the king and told him: We have pondered over all this and concluded that the foundation of your palace and the dam ofTigris were laid in an inauspicious moment; people had erred in fixing the time and that is why this damage has occurred.

Thus a good and auspicious moment must be found out to lay the foundation so that such a thing may not recur in future. Then they found a good time and laid the foundation of dam on Tigrisand it was completed in eight months at a very huge expense. Then again they found out a good moment when the king sat on its upper part. A nice carpet was spread and many kinds of flowers were arranged all around.

When he sat thereon with satisfaction, the foundation of the palace got uprooted suddenly and he got drowned in the river along with his palace. People fetched him out of water when he was almost breathing his last. When he recovered, he again gathered astrologers and soothsayers and said: "I have endeared you and am spending money like

anything for you and you are joking with me and deceiving me." Then he decapitated around a hundred of them. The people said: "O King!

Just as the men before us made error so did we. Now we will calculate again and build the palace according to new calculations." Again a lot of wealth was spent for eight months to build another palace. But the king could not sit therein with ease. A rider arrived and no sooner than he entered, the palace broke down into pieces and went down in water. Kisra also was drowned. That rider was sitting on water. People dragged out Kisra who had a little life in him.

The king finally warned them "Now I will kill all of you. I will trample you all with elephants unless you tell me the truth." So they said: "O King! Lo, now we tell you the truth. When you had told about this, all of us had thought over it deeply. Our knowledge has failed us. We understood that these things have occurred due to some heavenly incident. A prophet must have been born or is about to be born. But for fear to our life we could not tell this to you." The king said: "Woe on you. You should have informed me earlier so that I could have done something to prevent the calamity." Then he gave up the idea of building the palace.

Shazan bin Jibraeel (a.r.) has, in the book, *Fazail* narrated that one month after Ali (a.s.) was conceived, mountains, trees, earth and skies congratulated one another. In the meantime Abdul Muttalib and Abdullah (a.s.) went to Medina where they had to halt for fifteen days. His Eminence, Abdullah expired there. The ceiling of the house split and a caller called that the great man has departed from this world in whose loins was the seal of prophethood (last Messenger of Allah), who is immortal.

When two weeks passed after the said conception, Allah ordered an angel to announce in the skies and the earth that all should recite Salawat on Muhammad and his progeny and to seek forgiveness for his followers. Three months had passed when Abu Qahafa was returning from Syria. When he reached the outskirts of Mecca his camel laid its head on the ground (prostrated). Abu Qahafa hit with a stick on the camel's head, yet it did not raise its head. He exclaimed: I have never seen a she-camel like you. Suddenly a caller called upon him: "O Abu Qahafa! Do not beat this animal for not obeying you.

Do you not see that the entire creation except the mountain, the tree, the sea and the sky are prostrating before their Creator to thank Him because three months have passed since the conception of the Ummi messenger. Very soon you will see the idol-worshippers lose and they will be sent to Hell by the swords of the Prophet and his companions." When four months passed, an ascetic who lived on the road to Taif left his monastery to visit Mecca to meet his friend called Habib. On his way he saw a child prostrating. When people were lifting him up he was again falling down in prostration.

When Habib intended to lift that child, an invisible caller called: "Let him be there as he is. He is offering thanks to Allah as four months have passed since the conception of the beloved and the selected of the Lord." When five months passed and Habib returned to his house of worship, he saw that it was shaking and he also noticed that, on all the altars was written: O worshippers! Put faith in Allah and His Messenger Muhammad (S) as the time of his appearance is near. How fortunate is one who believes in him and woe unto him who denies him. Upon this, Habib said: "I heard and I believed.

I will not deny him." In the sixth month, the residents of Yemenand Medina went to their respective festival grounds. They used to go there few times in a year, gather there under a tree, eat, drink, enjoy and worship that tree. Once when they had gathered near that tree, a terrifying voice came out of it: "O people of Yemen and Yamama! O idolaters!"

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[21]

"O wrong-doers! The time of your destruction has arrived." They became fearful and returned to their homes hastily. In the seventh month, Sawab bin Qarib came to Abdul Muttalib and said: "Last night I had a vision in a state of slumber, that the doors of the sky are open and angels are descending from the sky saying: decorate the earth as the time of the arrival of the grandson of Abdul Muttalib, that is, Muhammad (S) is near and he will possess sword and arrow (arms). I asked: Who is he? I was told that he will be Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf."

Abdul Muttalib said: “Keep this dream a secret.” When eight months after conception passed, a fish of the big sea called Tamboosa stood upright on its tail. The sea became stormy and an angel said to the fish: “Be quiet, you have created upheaval in the water.” The fish said: “On the day My Lord had created me, He had ordered me that: When I create Muhammad bin Abdullah in this world, you must pray for him and his followers. Now I have heard angels congratulating one another on the birth of Muhammad (S). That is why I have made a movement.” The angels said: “Be still and pray.”

When nine months passed, Allah ordained the angels of every sky to go down to the earth. Ten thousand angels came down and every angel carried a shining lamp which was burning without oil. The scripture on every lamp read: There is no god except Allah, Muhammad is the Messenger of Allah. Those angels gathered near Mecca saying that this light is the radiance of Muhammad (S). Abdul Muttalib was aware of all these events, but he had kept them secret.

During that whole month stars kept moving in the sky and meteors were shooting in the space. When nine months elapsed Amina told her mother, Barrah: “Please do not allow anybody to come near me. I want to mourn my husband in a closed room and to dampen the fire in the heart.” Barrah said: “My dear daughter! Weeping over such a husband is permissible. It is oppressive to prevent you from that.” So Amina entered a room, lighted a lamp and shook the walls by her wailing voice. During that time her labor began.

She intended to run and open the door but could not open it despite much effort. So she returned and sat down, then she felt frightened. Suddenly she saw the ceiling split and four Houries came down. The room got lit up with the light of their shining faces. One said: “O Amina! Don’t be afraid, you will not be troubled; we have come to serve you.” Amina became unconscious and when she recovered she saw that the Holy Prophet (S) (newborn) had placed his shining forehead on the ground and raising his forefinger, he was reciting: There is no god, except Allah.

The Prophet was born on Friday at dawn, 17th Rabiul Awwal when seven thousand nine hundred years, four months and seven days had passed since the demise of Prophet Adam (a.s.), and according to

another report, nine thousand nine hundred years, four months and seven days. Lady Amina found the newborn prophet clean and pure.

Kohl was found applied to his eyes. A light emanated from his holy face which went up piercing the ceiling. Lady Amina saw in that light the holy sanctuary and high places around it and also tall places. A lightning flashed which brightened every house the residents of which, in the knowledge of Allah, were to believe in the true religion.

Idols throughout the world toppled down. When the accursed Satan observed all these things in the universe he gathered his progeny, threw dust on his head and said: "I have not seen such a calamity ever since I was born. This night a child is born whose name is Muhammad bin Abdullah. He will remove idol worship from the world and invite all to worship Only One God. His descendants also threw dust on their heads and all of them fled to the sea number four and continued to weep for forty days.

Then the aforesaid Houries wrapped the newborn Prophet in heavenly clothes, returned to Paradise and gave the glad tiding of his birth to angels. Jibraeel and Mikaeel came to the earth and entered Lady Amina's room in the form of two youths. Jibraeel had a golden plate and Mikaeel had a flask of agate. Jibraeel picked the holy baby and Mikaeel began to pour water thus bathing him. Then they told Lady Amina: "We are giving a bath to His Eminence, not to clean or wash him because he is already Tahir (Pure) and Mutahhar (Immaculate) but for enhancing his radiance and purity." Then they applied heavenly perfume to the babe. Various voices were heard at the door.

Jibraeel said: "Angels from all seven skies have arrived to salute the newborn Prophet." That room expanded by the wish of Allah. Waves after waves of angels were entering saying: "Assalamu alaika yaa Mahmud, assalaamu alaika yaa Ahmad, yaa Haamid". When one-third of the night passed, Jibraeel, by the order of Allah, brought four flags, installed the green one onmount Qaf. On it was written: There is no god except Allah, Muhammad is the Messenger of Allah, in white words and in two lines.

They planted the second flag on mount Abu Qubais. That flag had two pennants. On one was written: 'There is no god except Allah.' and on the

other 'There is no religion except the religion of Muhammad bin Abdullah. They fixed the third flag on the roof of Kaaba on which was written: Tuba (Paradise) is for one who believed in Allah and in Muhammad and the pit (of Hell) is for one who rejected the message he brought from his Lord. They installed the fourth flag on the Baitullah. On it was written: None is victorious except Allah and victory and help is for Allah and Muhammad (S).

Then one angel announced from mount Abu Qubais: O people of Quraish! Believe in Allah and His Prophet and on the light sent by us. Then Allah sent a cloud over the Kaaba and it sprinkled musk and ambergris. The idols which were in Kaaba slipped towards Hajr and fell face down. Then Jibraeel brought a red lantern and hung it on the door of Kaaba. It was glowing without oil. Then a light arose from the face of the Holy Prophet (S), which went up, reached the sky and lit up all the houses of the believers.

On the same night there appeared a drop of blood in the Taurat and Bible and Zabur wherever Prophet's name was written because the Holy Prophet (S) was an armed prophet and it was found written, on the altars of every monastery and convent: Beware, the unlettered Prophet is born.

Then Amina came out of the room and told about all the strange events to her parents. When Abdul Muttalib was given the good news, he came to the Holy Prophet (S) and saw that he was praising and hallowing God in the most lucid and eloquent manner. Then Allah sent a white silken tent whereon was written:

In the name of Allah, the Beneficent, the Merciful. O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner. And as one inviting to Allah by His permission, and as a luminous torch.[22]

That tent remained in the same state for forty days. When a man's unctuous hand touched it, it was lifted up in the sky. Had it not been so, it would have remained till Judgment Day. When Bani Hashim and the chiefs of the community saw the tent and observed the sprinkling of musk and ambergris, the flashing of lightning and nearby strange voices,

they went to the monk and described these events to him. Habib said: "You know that my religion is different from yours. You may believe me or not, I state the truth. These are the signs of a Messenger of Allah who is to appear soon. We have seen his attributes in all Divine scriptures. He will remove idol-worship and invite people to worship Only One God. All kings and tyrants will surrender before him. Woe unto those who disbelieve, they will be destroyed."

The next day Abdul Muttalib took the Holy Prophet (S) and went to Kaaba. When they entered it the Holy Prophet (S) said: "In the name of Allah and by Allah." The Kaaba spoke up with the order of God: "Peace be on you O Muhammad, and the mercy of Allah and His blessings." And an invisible caller called:

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[23]

On the third day, Abdul Muttalib purchased a cradle of willow and decorated it with various kinds of jewels and silken cloth overlaid with gold and hung a necklace of pearls in it so that the Holy Prophet (S) may play with them like other babies. But when the Holy Prophet (S) used to wake up he used to recite God's names on these pearl beads. On the fourth day, Sawad bin Qarib came to Abdul Muttalib who was seated near Kaaba encircled by Quraish nobles and Bani Hashim.

He said: "I have heard that a child is born at Abdullah's who shows strange things, I would also like to see him." He was famed in Arabia because of his vast knowledge and people had complete trust in his words. So Abdul Muttalib went to Amina's house and inquired about the Prophet. It was told that he was resting in a cradle.

When Abdul Muttalib lifted the cradle's screen a lightning flashed and blew out of the ceiling. Both Abdul Muttalib and Sawad put their hands on their eyes. Then quite involuntarily Sawad rubbed his eyes on the soles of the Holy Prophet (S) and said to Abdul Muttalib: "I make you witness that I put faith in this child and testify to all that he is to bring from God." Then he left after kissing the Prophet's face. When the Holy

Prophet (S) was one month old everyone who saw him thought that he was one year old. Praises of God were heard constantly from his cradle. When the Holy Prophet (S) became two months old, Amina's father expired.

The author of *Anwar* has narrated that before the birth of the Holy Prophet (S), soothsayers, demons and magicians had spread much lawlessness and misguidance and they displayed strange things. The satans used to go up in the skies to hear the talks therein and to narrate them to the soothsayers. Two soothsayers were very prominent in Yamama, and far advanced than others of their time. One of them was Rabi bin Azn who knew more than all others. Another was Washaq bin Wailah Yamani.

Satih was created by God in a very strange shape. He was mere flesh. There was not a single bone in his body except in his head. He was being rolled up like a cloth. When his body was opened it was dropped on a mat of palm leaves. At night he slept only for a few moments and kept staring at the sky. When called by the kings he was carried in a box and he used to tell them secrets and mysteries and foretell the future. He kept lying on his back and no part of his body could move except his eyes and tongue.

One night he lay on his back and stared at the sky when all of a sudden, he saw a lightning flash, which brightened the entire universe; then stars began to fall dispelling smoke. They (stars) were descending, colliding with one another and vanishing in the earth and this terrified him. Next night he told his slaves: "Take me down as I feel confused, perhaps my death is near, and a very hard event is likely to occur. I imagine that the Hashemite messenger is about to appear."

That morning he gathered his relatives and the people of his community and told them: "I am observing wonderful things and strange happenings and hence I intend to know about it from all royal soothsayers." Than he sent some messengers and wrote a letter to Washaq who replied: "I have also observed what you saw and its consequence will be soon become apparent." Satih also sent a letter to Zarqa, queen of Yemen, who was also a learned soothsayer of that area and preceded all others in magic and astrology.

She had very sharp eyesight and could easily observe things from a distance of a three-day journey. If an enemy intended to attack, she used to inform her people about it a few days in advance and they could defend themselves. When Satih wrote her a letter and the messenger left she could see him three days before his arrival. She told her people: "A rider is coming and I can see a letter in his turban."

Three days thereafter the messenger arrived and delivered a letter to her. She said he has brought bad news. Satih has inquired about effulgent light and radiance etc. By the Lord of Kaaba, the time of people's death and orphaning of children has come. From the sons of Abde Manaf, Muhammad will be the undisputed Messenger.

Then she wrote in reply that these are the signs of the appearance of the Hashemite Messenger. Be alert after reading this letter and give up negligence. Proceed to Mecca without any delay. I am also going there where I may meet you and both of us may inquire into it. If he is already born, we will conspire to kill him and put off his light before it spreads.

When Satih got this letter he wailed aloud and started immediately for Mecca telling his companions: "I am going to a fire; if I will be able to put it off, I will return, otherwise, I bid you farewell forever as I will go to Syria from there." When he reached Mecca, Abu Jahl, Shaibah, Atba and Aas bin Wail came forward to welcome him with a group of Quraish and said: "O Satih, surely you have come for some great purpose. If you need anything it will be provided." Satih replied: "May God bless you. I do not require anything, but I have come to inform you about what has happened and what is to happen according to God's will.

Where are the leading personalities of your age who deserve all praise; that is, where are the sons of Abde Manaf? I have come to give them the glad tidings of the arrival of an announcer of good news and a warner, whose illuminations are about to appear soon. Where are the brave lions of Abdul Muttalib? The Quraish did not like these words so they returned. Then Abu Talib and other sons of Abdul Muttalib came to him when he was seated near the Kaaba. They decided among themselves that they would not tell him anything about their forefathers and ancestry etc. so as to guess his knowledge.

Abu Talib presented his sword and spear to the slave of Satih and then he went to Satih. Before the slave could say anything, Abu Talib greeted him and he reciprocated. Then Satih asked: "To which Arabs group do you belong?" Abu Talib replied humorously: "To Bani Hamh." He said: "O elder, come near me and rub your hand on my face." When Abu Talib put his hand on his face he said: "By God, you are the possessor of good morals and keeper of promises. You have gifted your linear spear and the Indian sword to my slave.

Verily you are the best of your community. The progeny possessing the best morals will be born to you and to your brother. Surely you and your companions belong to the Hashemite race who are noble and the best of all and you are the uncle of the selected prophet whose praise is mentioned in scriptures. Do not hide your race from me, because I recognize you and your ancestry very well." Abu Talib was astonished at this and he said: "Satih, you have told the truth and described factual attributes.

Now inform us about the things to happen to us in our time." Satih said: "By the Only One God Who is eternal and Who raised the sky without pillars, a son will be born very soon at Abdullah's who will guide people to reason, righteousness and benevolence and destroy idol-worshippers and his cousin will assist him in this; who will also possess grandeur and dignity and will bring the deniers to their senses by his sharp sword. And doubtlessly, O Abu Talib, you will be his father."

Abu Talib said: "We would like you to narrate some attributes of that Messenger." Satih said: "Well, hear the true events from me. Very soon a high ranking prophet will be born for describing whose attributes the tongue of Satih is dumb. He will neither be very tall nor very short. His head will be round. There will be a sign between his two shoulders. He will wear a turban. His prophethood will continue till Judgment Day. He will be the chief of Tahama. Light will radiate from his face even in darkness.

When he would smile the whole world will become bright through the whiteness of his teeth. No one has ever been born who can equal him in shape or culture. His talk will be sweet and nice. No will equal his piety, humility and worship. There will not be even an iota of pride and haughtiness in him. Whenever he will speak, he will speak the truth. If

questioned, he will give the right answer. His birth will be noble and clean. His genealogy will be pure and purifying. He will be bliss for all worlds. The universe will shine due to his light. He will be kind to faithful and generous to his companions.

His name is mentioned in Taurat and Injeel. He will give justice to the poor and possess miracles. His name is Ahmad in the heaven and Muhammad on the earth." Abu Talib said: "Please describe the virtue of one about whom you said that he will assist and help him." Satih said: "That gentleman will also be a leader. He will kill lions, lead the righteous and take revenge from deniers. He will put the polytheists to death and frighten the most deadly enemies.

He will always remember God in battlefields. He will be the vizier of Muhammad Mustafa (S) and a leader of his followers after him (after the Prophet). His name, as mentioned in Taurat is Barya, in Injeel it is Ilya and in his community, Ali." Then Satih kept quiet and contemplative for some time. Then, looking at Abu Talib, said: "O leader and great man, put your hand once more on my face."

When Abu Talib placed his hand on his face he sighed a painful sigh and said: "Abu Talib, hold the hand of your brother, Abdullah as your good fortune is manifest. I congratulate you for your high status and grandeur because both branches of greatness will sprout from your tree. Muhammad will be from your brother and Ali will be from you." Thus Abu Talib was very pleased and this information soon spread in Mecca. Abu Jahl said: "This is the first calamity to befall us from Bani Hashim.

You have heard the talks of Satih about the sons of Abdullah and Abu Talib both of whom will corrupt our religion." Abu Talib announced: "O Quraish, remove enmity, anger and gloom from your hearts and do not deny what is said by Satih as we are fountainheads of every nobility and greatness manifested inMecca. The sign of what Satih has said is also manifest.

Everything predicted by him will come to pass and nothing will be contrary to it." Then Abu Talib led Satih to his house and accorded him great honor and respect. The fire of jealousy raged more in the heart of Abu Jahl and he began to conspire and some bad characters also joined him. When Abu Talib came to know about it he went to Abtah and

dispersed the gathering of mischief-makers through words of advice as well as warnings.

Then he gathered them all near Mecca, where Manba bin Hajjaj stood up and said: "O Abu Talib! We have no doubt about your greatness, honor and status. Your grandeur, guidance and nobility are well-known, but we wonder over your understanding. How do you put faith and believe in what a soothsayer has said? Perhaps you do not know that they spread Satan's deceptions and frauds. Bring him again before the gathering so that we too may test him. Perhaps his truth will be revealed and our doubts may vanish."

Abu Talib brought Satih before them and he proclaimed: "O Quraish, what kind of disunity do I witness among you with reference to what I have said regarding the wise one who will break idols and who will humiliate the lying soothsayers. By God! I am not pleased with his appearance because, with the approach of his arrival, the knowledge of soothsayers will also be in danger and he also will prefer death. If at all you intend to testify my statements, call out your mothers and wives so that I may reveal some very strange things to you." People said: "Perhaps you possess the knowledge of the unseen."

He replied: "No, I have a Jinni as a companion who hears the conversation of angels and then tells me about it. So they gathered all Meccan ladies in a mosque except Amina and Fatima binte Asad whom Abdullah and Abdul Muttalib did not allow to go. When they arrived, Satih separated men and called the women to him, looked at them carefully and kept quiet. The ladies asked: "Why do you not speak?"

Satih looked at the sky and said: "I swear by the Lord of the two sanctuaries that the two women are not among you now, one of whom is carrying a son in her womb who will guide people to the right path and welfare and another who is to conceive the king of the faithful, who will be the chief of the legatees of all the prophets of God and the inheritor of prophetic knowledge." Then those two ladies were also called. Satih looking at Amina and said after sighing and weeping: "O owner of greatness and grace, by God, this is the lady who is carrying the selected Messenger of Allah (S)." Then he called Amina and said: "Are you not pregnant?" She replied: "Of course, I am." He said: "Now my confidence has increased.

This is the best of Arab women who is carrying one who is the best of creation who will destroy idols. Woe unto the Arabs, surely the time of his arrival is near. His light is visible as if I am seeing his opponents who are slain and are lying in pools of blood. Fortunate is one who will testify to his prophethood and will believe in him because he will be ruling all over the world." Then he turned to Fatima binte Asad, cried loudly and fainted. After coming to his senses he said in a loud voice: "By God, this is Fatima binte Asad, the mother of the Imam who will break idols. He will be so brave that he will defeat many stalwarts.

His intelligence will not be lacking in anything. No courageous man will ever be able to fight against him. He is the unique rider, the lion of God. His name is Ali. He is the cousin of the seal the prophets. Oh, I can see how many brave people have been subdued by him." When the Quraish heard this, they took out their swords and rushed towards Satih. Bani Hashim also drew out their swords to defend him. Abu Jahl said: "Move aside so that I may kill this soothsayer and cool the fire raging in my heart."

Abu Talib attacked and wounded him in his head and he began to bleed. Abu Jahl cried: "O tribal chiefs, don't be humiliated! Kill Satih, Amina and Fatima so that you may be saved from the evil described by this soothsayer. The Quraish attacked Satih in unison and Bani Hashim did not posses the strength to face this attack. In short it was a calamity, and the women took shelter in the Kaaba and there was a big noise.

Amina (a.s.) says: I was frightened on seeing the swords. Suddenly the child in my womb moved and a voice came out. Simultaneously all heard a roar in space which left all spellbound. All men and women fainted. Then I saw that the doors of the skies were open and a rider with a weapon of fire saying in a loud voice: "You have no power enough to harm the Messenger of Allah (S). I am his brother, Jibraeel."

At once my fear turned into calmness and all of us returned home. Abu Talib held the hand of his brother Abdullah and went to sit in the Kaaba. Manba bin Hajjaj came and said: "Thank Allah, your honor, grace and might has come to the notice of the world. But I request you to take Satih away from Quraish and cool the fire of mischief and unrest."

Abu Talib accepted and went to Satih, acquainted him with the state of affairs and sought excuse. Satih said: "I know it, but when that messenger, the harbinger of good news and the warner arrives, convey my Salams to him and tell him that I gave glad tidings of his arrival but your community rejected it and drove me out. Very soon a woman is to come who will testify all my prophecies and add to what I have told."

Then Satih was tied to a camel and he went away. Bani Hashim also accompanied him to a short distance from Mecca. In the meanwhile they saw a woman rider approaching at speed. Satih said: "Lo, O chiefs of Mecca! Zarqa Yemeni has arrived." Soon she approached them and said loudly: "Quraish, I salute you a number of times. May your cities flourish! I left my place and came to your sanctuary to make you aware of some events which are to appear soon. Some very wonderful things will happen in your city."

Then she recited some poems whereby she testified the statements of Satih and said: "I have come to congratulate you and instruct you to keep away from the evil of others." Utbah was also present there. He said: "What you are expressing is horrible. You are foretelling our and your destruction." Zarqa said: "O Abu Walid: By the grace of God, a Messenger will be appointed in this very valley who will invite people to good and righteousness and will prevent them from mischief and corruption.

Radiance will spread from his face. His name will be Muhammad. I am almost seeing him and after his birth, another boy will be born who will assist him and be closely related to him. He will destroy the enemies of his time and defeat the unfaithful stalwarts. He will prove courageous in battlefields and fight like a tiger.

His arms will be very strong. That brave and courageous man will be a friend of God and his name is Ali. Oh, Oh! The day I will see him will be very hard for me and when I sit attentively with him." Then she recited some poems of disappointment and agony and said: "Alas, no use complaining about what is bound to happen. By the Creator of the sun and the moon, to Whom all will return, whatever Satih has told you is truth."

Then she looked at Abdullah and Abdul Muttalib closely. She had seen Abdullah earlier and already knew him. It was so because when, in the year in which Abdullah had gone toYemen, before marrying Amina and before the light of prophethood was transferred from his forehead, he was living in a place in Yemen. At that time Zarqa had seen him and she had proposed to marry him.

Taking a bagful of gold coins she had rushed to Abdullah, saluted him and asked: "To which Arab tribe do you belong? I have not seen anyone more handsome." He replied: "I am Abdullah son of Abdul Muttalib who, in turn, is son of Hashim bin Abde Manaf, chief of nobles and who is generous to his guests." Zarqa said: "My leader! Is it possible for you to mate with me once? I am present this bag to you and, along with it, gift you a hundred camels loaded with dates."

Abdullah said: "Go away! How ugly your face is! Perhaps you are unaware of the fact that we are from those who do not sin." He drew out his sword and was about to strike when Zarqa fled from there humiliated. At that moment Abdul Muttalib entered and seeing Abdullah with a naked sword, asked what had happened. Abdullah narrated the details and Abdul Muttalib said that she was Zarqa Yemeni. "She saw the radiance of prophethood on your forehead and recognized you.

She wanted to obtain that light. Thank God, He saved you from her evil." When Zarqa saw Abdullah she recognized him and understood that he was married as that radiance had gone away. She asked: "Are you not the one I saw earlier?" Abdullah said: "Yes, I am the same one." She asked: "What happened to that light which used to radiate from your forehead?" He replied: "It is now in the pious womb of my wife, Amina."

She said: "Undoubtedly, only such a man can carry such radiance," and then said in a loud voice: "O honorable and great people, the time of appearance of the prophet of the last era is near and nothing can be done to avoid what is destined. Today's time is over. Come to me tomorrow so that I may acquaint you with facts." The people departed from there and at midnight Zarqa came to Satih and said: "I observe signs of that radiance. What do you think should be done?"

Satih said: "My end is near. I am leaving for Syria to live there until I die. I know that whoever will try to put off that radiance will be defeated and humiliated. I advise you not to try to kill Amina because the Lord of the earth and the sky is her protector. If you do not want to accept my word, go away, as I cannot cooperate with you in this matter."

Next morning Zarqa went to Bani Hashim, saluted them and said: "Your hearts will shine when among you will appear one whose grace is mentioned in Taurat, Bible, Zabur and Furqan. Woe unto one who opposes him and lucky will be one who obeys him." Bani Hashim were pleased by this and Abu Talib said: "O Zarqa! If you require anything, tell us so that we may fulfill it." She said: "I don't need wealth from you and do not expect honor from you.

Of course, I only desire that you allow me to meet Amina so that I may testify from her those things which I have mentioned." When Abu Talib brought her to Amina, initially her legs trembled and her tongue became dumb. Then she showed her pleasure apparently, narrated some things about the newborn and returned.

But in her heart she was making plans to kill Amina. At last she cultivated friendship with a woman belonging to Khazraj tribe named Takna, who used to adorn Amina and other Hashemite ladies. Zarqa began to live with that woman every day. Once, Takna awoke in the middle of the night to find a man seated near Zarqa and talking to her. She heard that the soothsayer ofYemen had entered Tahama and she will soon repent due to her intention.

Hearing it Zarqa sprang up saying: "You are my faithful lover. Why did you not come to me earlier? He said: "Woe unto you. We are facing a big trouble. We used to go up to the sky to hear the talks of angels. Now we are driven away from there. We heard in the sky an announcer saying that God has decided to create the breaker of idols and propagator of God worship. An army of angels shot meteors at us and drove us away. Now the doors to the sky are closed for us. We have come to you to warn you so that you may desist." Zarqa said: "Go away from here. I will try my best to kill this child."

That man recited a few couplets meaning: "I have wished well for you. I know your efforts are futile. You will only earn punishment in both the

worlds. Undoubtedly the Lord of the world will help His Messenger and protect him from the evil of every soothsayer and magician." After saying many such things, that man vanished and Takna heard it all.

Next morning she went to Zarqa and asked: "Why are you so gloomy?" She said: "Sister, I do not want to hide my secret from you. The worry which drove me out of my country is this woman who is carrying a child who will break idols, humiliate soothsayers and magicians and destroy buildings. You don't know that to be patient on the internal fire is easier than being humiliated by enemies. If anyone helps me to kill Amina, I will fulfill her desire and make her rich. Then she took out a bagful of gold coins and threw it before Takna. Takna was overpowered by greed and she said: "Sister! You have mentioned a very difficult job.

As I am the beautician of Hashemite ladies, perhaps I may be able to help you." Zarqa said: "What you can do is that when you go to comb Amina's hair engage her in a conversation and suddenly thrust this poisoned dagger into her side. It will soon finish her. As you will have to pay blood money, I will pay it ten times on your behalf and try my utmost to save you." Takna replied: "I agree. But you must, at that time, keep the men of Bani Hashim and all Meccans busy in talks so that I may fulfill your wish fearlessly." Zarqa said: "It will be so."

Next day Zarqa invited all Meccan for a feast and arranged for enough quantity of wine, slaughtered many camels and kept them all busy in feasting. She told Takna: "It is time now. Make full use of it and try your level best to finish the job." Takna went to Amina with that poisoned dagger. Amina gave her respect and gifts etc. and asked why she was late saying: "Before this you were never late and you stayed with me most of the time?" Takna replied: "My lady, I have various anxieties and had you not assisted me, my condition would have been even worse. Come now, let me adorn you." Amina sat beside her and Takna combed her hair; then took out the poisoned dagger to kill her.

But as a miracle of the Holy Prophet (S) she felt someone grabbing her soul and the dagger fell down and a voice: 'Alas!' came from that weapon. When Amina turned and saw the dagger, she shouted. Women came to her from all around and caught Takna and asked her: "O cursed one! For what offense did you want to kill Amina?" She replied: "I wanted to kill her but thank God that He saved her from this evil."

Amina fell down in prostration (thanking God). When the women asked Takna the reason for such a heinous deed she narrated the full story of Zarqa and told them to catch her "before she gets out of your clutches."

With these words she died. This news spread all around and all young and old of Bani Hashim gathered there. All spread out to catch Zarqa. Abu Talib proclaimed that Zarqa should not be allowed to go out of Mecca. That cursed one also knew about all this and so she slipped out of Mecca at once. The Meccans searched for her everywhere but in vain. When Satih was informed of this, he ordered his slaves who brought her and he took her to Syria with him.

Amina used to hear voices of glad tidings continuously from the earth and the sky and she narrated them to Abdullah who asked her to keep all this confidential. Amina did not feel the burden of pregnancy at all. When the seventh month started, Abdul Muttalib called Abdullah and told him: Amina's delivery is near and we do not have enough money to celebrate the Aqiqah and Walima feasts in a nice way.

So you may go to Medina and purchase necessary things. Accordingly Abdullah went to Medina and met his Lord there. When Meccans knew this, all mourned him deeply.After this Qutub Rawandi has mentioned many miracles, many of which have already been described. Though *Kitabe Anwar* and*Shazan* are not as reliable as other books of tradition, we gave mentioned these miracles as they are supported by reliable traditions, though many have been discarded due to their length and repetition.

Notes:

[18] The old name of the three days following the 10th of Zilhajj during the Hajj season.

[19] The author says: Perhaps that youth was Amirul Momineen (a.s.).

[20] Surah Bani Israel 17:81

[21] Surah Bani Israel 17:81

[22] Surah Ahzab 33:45-46

[23] Surah Bani Israel 17:81

Chapter 6

vents and miracles of the Prophet from infancy to Besat

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that after the Holy Prophet (S) was born, his mother could not produce milk for some days to enable him to suckle. Abu Talib applied his chest to the mouth of the Holy Prophet (S) and Almighty Allah produced milk in it. He continued to suckle it till Halima Sadiyah was engaged for the job and the Holy Prophet (S) was entrusted to her.

It is mentioned in another true tradition that Imam Ali (a.s.) said: "When he was consulted about the marriage of Hamza's daughter, he (the Prophet) said: Perhaps you don't know that she is my father's daughter because I and Hamza had suckled at the same breast."

Ibn Shahr Ashob has narrated that first the Holy Prophet (S) suckled a freed slave girl of Abu Lahab and thereafter Halima Sadiyah. The Holy Prophet (S) lived with Halima Sadiyah for five years. Halima had also fostered Hamza earlier. When the Holy Prophet (S) attained the age of nine years he went to Syriawith Abu Talib. Some have said that he was twelve at that time. When he went to Syria to trade on behalf of Khadija (r.a.), he was twenty-five.

It is mentioned in *Nahjul Balagha* that Ali (a.s.) said that the Almighty Allah appointed a high-ranking angel who always remained with the Holy Prophet (S) and kept him on the best of behavior and good virtues.[24] And I always used to be with the Holy Prophet (S), just like a child following his mother.

The Holy Prophet (S) was daily raising a flag of morals for me and saying: Follow this and, every year, the Holy Prophet (S) used to stay at mount Hira where none except me could see him. When he was

appointed as Prophet, none except myself and Khadija (a.s.) believed in him first. We were seeing the light of prophethood and smelling the fragrance of messengership in him.

It is narrated through reliable traditions that a man asked Imam Muhammad Baqir (a.s.) about the Qur'anic verse

"Except to him whom He chooses as an apostle; for surely He makes a guard to march before him and after him."[25]

His Eminence, said: The Almighty Allah appoints some angels for His prophets who guard them and continue to convey the Divine Messages to them and Allah appointed a high-ranking angel for Prophet Muhammad (S) ever since he stopped sucking. That angel was making the Prophet tread the path of high morals and good deeds and protecting him from evils. When he became a youth, the angel addressed him saying: "Peace be upon you, O Muhammad, O Messenger of Allah," he was till then not appointed as a messenger. The Holy Prophet (S) used to imagine that the voice came from stones and the earth because he could not see anyone.

In another narration Amirul Momineen (a.s.) is reported to have said that the Holy Prophet (S) said: Before my appointment as a prophet, I had not agreed with the people of ignorance except on two occasions: One night I arose to watch them play and hear them talking. But Allah put me to a deep slumber so that I might not be able either to see or hear them and hence I understood that Allah does not like it.

Thereafter I never paid any attention to their deeds. According to another narration the other occasion was when the Holy Prophet (S) was seven years old, it is said that, a house was being built for a man for which he himself was also helping. I thought of collecting some earth in the skirt of my garment but in that case my private parts were likely to be exposed as there were no under garments. Suddenly I heard a voice above my head: 'Drop down your skirt'. I looked here and there but could not see anybody. Then I dropped down my skirt and went back home.

Ibn Shahr Ashob and Qutub Rawandi (r.a.) have narrated from Halima binte Abi Zuwaib whose name was Abdullah bin Harith and who belonged to the tribe of Mudhir. Halima was wife of Harith bin

Abdul Uzza. She says: In the holy year in which the Holy Prophet (S) was born, there was famine in our area. I came, along with a group of some women belonging to Bani Saad, to Mecca so that we may take the city babes for suckling.

I was riding a female mule which moved very slow and I had with me a she-camel which had no milk at all. I already had a child but I had not enough milk to gratify it at night so he used to wake up during nights. When we reached Mecca, no one liked to take up the Holy Prophet (S) for nursing him as he was an orphan and one could not expect to get much wealth from his guardians. When I did not get any other child I went to Abdul Muttalib and obtained that orphan.

When I took the baby prophet in my arms and he looked at me, a kind of radiance flashed from his eyes. The righteous child looked with a feeling of coolness towards my right breast and suckled for some time but did not look at the left breast. He left it for my own child. Then due to the auspiciousness of the Holy Prophet (S) both breasts became full of milk sufficing both the infants. When I took the baby prophet to my husband, our weak she-camel also began to produce milk which proved sufficient for both of us and our children.

Seeing this, my husband said: "We are fortunate to get such a good child due to whom bounties have turned to us." Next morning I made the Holy Prophet (S) sit on the mule. The mule proceeded to Kaaba and after reaching there, as a miracle of Muhammad (S), it prostrated thrice and said: I got rid of my ailments and have recovered. I have been liberated from difficulties due to the fact that the leader of the prophets, the last messenger and the best of the earliers and the latters rode on me.

The mule became strong and turned so swift that none of the animals of our companions could compete with him. My companions were astonished due to the changes they observed in me and in my animals. In short, benefits and bounties continued to rain on us every day. Sheep and camels of other grazers returned half hungry from fields but our animals were well fed and full of milk. On the way we passed by a cave; a man came out of it the radiance on whose forehead was reaching the sky. He saluted the Holy Prophet (S) and said: Almighty Allah has appointed me to look after the affairs of the Holy Prophet (S).

Then a herd of deer passed us and all of them told me in lucid language: O Halima you do not know whom you have brought for suckling. He is the purest of the pure people. In short, wherever I went, mountains and deserts; all were saluting the Holy Prophet (S). Then there was so much addition to our wealth that we became affluent. The number of our animals increased due to the blessing of the Holy Prophet (S). The holy baby never spoilt his clothes with urine or feces or removed his clothes from his private parts.

Usually, I used to see a youth with him who concealed with a cloth his private parts and protected him. I nourished the Holy Prophet (S) for five years and two months. In the meantime the Holy Prophet (S) once asked me: "Where does my brother go daily?" I replied: "He goes to graze the sheep." The Holy Prophet (S) said: "I will also accompany him today." So he also went to the wild that day.

There, a group of angels took the Holy Prophet (S) on a hillock and cleaned him. Seeing this, my own child came running to me and said: "Look at Muhammad! Some persons have taken him!" I rushed there and saw a light spreading from his holy body. I took him in my arms and asked: "What happened to you?" He replied: "Mother, don't be afraid, Allah is with me." Fragrance better than musk emanated from him. One day an astrologer saw him and fell down with a scream: "This is one who will defeat kings and divide the Arab land."

Ibn Shahr Ashob has narrated from Halima (r.a.) that when the Holy Prophet (S) was three months old, he began to sit. At the age of nine months he began to run with other children. He wanted to go with his brothers to graze sheep when he was only ten months old. He used to shoot arrows with the youths of his tribe when he was fifteen months old. He began to wrestle and defeated others when he was thirty months old. Then I sent him to his grandfather.

It is narrated from Ibn Abbas that when food was being brought to children in the morning they used to snatch it from one another. But the Holy Prophet (S) never ever extended his hand towards the food. When children used to wake up in the morning, their eyes were seen full of dirt. But the face of the Holy Prophet (S) was always found clean. Fragrance could always be perceived from him.

It is narrated through reliable traditions that once when Abdul Muttalib was sitting near Kaaba when he suddenly heard an announcer saying Halima's child named Muhammad is missing. Abdul Muttalib became restless. He ordered: O Bani Hashim and O Bani Ghalib! Mount and start searching as Muhammad is missing.

He swore: "I will not get down until he is found. If he is not found I will kill a thousand Arabs and a hundred Quraishis." He was going round the Kaaba reciting couplets:

O Nourisher! Return my rider prince to me and shed Your bounty again on me. If I don't find Muhammad, I will scatter the entire Quraish.

At that time a voice came from space: "The Almighty Allah will not destroy Muhammad."

Abdul Muttalib asked: "Where is he?" Came the reply: "In such and such valley, under an acacia tree." When Abdul Muttalib went there he saw that miraculously, Muhammad was plucking and eating fresh dates from a thorn tree and two youths stood by him; they were angels Jibraeel and Mikaeel. Abdul Muttalib asked the Prophet: "Who are you?"

He replied: "I am son of Abdullah bin Abdul Muttalib." Abdul Muttalib placed him on his shoulder, returned to Kaaba and circled it seven times. On the other side, many women had gathered near Amina to console her. When Abdul Muttalib brought the Prophet he himself went to Amina and did not pay any attention to other women. Similarly, once Abdul Muttalib sent him to bring back his camels.

When he was late in returning, Abdul Muttalib sent groups of people in every direction to search for him. Holding the chains of Kaaba Abdul Muttalib was saying: "My Lord! Will You ruin your selected one or have You made any change regarding his prophethood which You had announced?" When the Holy Prophet (S) returned Abdul Muttalib took him in his arms, hugged him and said: "May my parents be sacrificed on you, henceforth I will never send you on any errand lest the enemies kill you."

Ibn Abbas narrates that Abu Talib told him: I was always keeping Muhammad with me without separating him even for a moment. I never

trusted anyone regarding him; so much so that I made him sleep on my bed. One night I told him to undress and sleep on my bed, but I saw that he was hesitating due to shame. Then he told me: "Father, turn away your face, it is not becoming for anyone to look at my modesty."

When he came under my quilt, I saw a cloth between me and him which I had not put there. I had never seen so soft and fragrant cloth ever before which seemed to be dipped in perfume. In the morning that cloth vanished. It so happened that I did not find him in his bed many a times. When I called him, he used to speak from under the quilt: "Uncle! I am here. Please come back." At night I used to hear wonderful supplications and voices from him.

Once I saw a wolf approach him, which smelled him, circled around him (baby prophet) and began to rub its tail meekly. Often I had seen a very handsome man who drew his hand over Muhammad's head, pray for him and vanish. Many a times I dreamt that the whole world has become subservient to him and he has risen up to the sky.

One day I missed him and on searching for him restlessly for a long time, all of a sudden I saw him coming with a man the like of whom I had never seen. I said: "My son, did I not tell you not to be away from me?" That man said: "Don't worry; whenever you are not with him, I am with him to protect him." He always drank Zamzam water. Many times when Abu Talib brought food for him in the morning, he used to say: "Uncle! I am not hungry." At noon or evening, when Abu Talib brought food for his children, he used to tell them: "Don't extend your hands until Muhammad has eaten."

When Muhammad began to eat the other boys, miraculously, used to be gratified with the remaining food. It is also narrated by Abu Talib that, "during nights, I used to hear supplications and other astonishing things from Muhammad. Arabs did not recite: In the name of Allah, the Beneficent, the Merciful (*Bismillah*) before eating. But from his childhood Muhammad was habituated to recite this formula before eating or drinking. He also used to say Praise be to Allah in excess (*Al Hamdulillah Katheeran*) after he finished eating.

Often I found him alone when a line of radiance was stretched from his face upto the sky. I have never heard false or meaningless talk from

him nor did he ever laugh aloud. He never participated in childish games or even looked at their games. He always preferred solitude. A group of Jews came when he was seven and said: “We have read in our books that Almighty Allah will protect Muhammad from the forbidden and the doubtful.

We intend to witness the same.” Then they brought a fried chicken in a gathering of the Quraish where the Holy Prophet (S) was also present, and placed it in front of them all. The Quraish devoured it collectively but the Holy Prophet (S) did not even extend his hand to it. When the people asked him, he said: “It is forbidden and Allah protects me from the forbidden.” People said: “It is permissible.

What if we put a morsel in your mouth?” The Prophet replied: “Try if you can.” Then they made much effort to put a piece of that food in the mouth of the Holy Prophet (S) but did not succeed as their hands turned either right or left. Then another fried chicken was brought, which had vanished from a neighbor’s house. They caught it with an intention to pay for it when commanded. When the Holy Prophet (S) lifted a piece of it, it fell down.

Then he said: “This is a doubtful thing and my Lord saves me even from doubtful things.” People again tried to put it in his mouth, but failed. Then the Jews admitted that these exactly were the virtues of the Prophet as they had read in their scriptures. Her Eminence, Fatima binte Asad is reported to have said: There was a tree in the compound of our house which had dried up for long. One day when the Holy Prophet (S) came near it and rubbed his hand on it; it became green at once and fresh dates grew on it.

She says: I used to gather fresh dates daily for the Holy Prophet (S), kept the same for him and put before him whenever he came. He was taking it out and distributing among the children of Bani Hashim. One day when the Holy Prophet (S) arrived I excused saying: “Today no dates appeared on the tree.” Fatimasays: By the radiance of the holy face of the Holy Prophet (S)! As soon as he heard it, he went to tree and recited a few words.

Then I saw that one of those trees bent so much that Prophet’s hand reached its top branch and he plucked as many dates as he liked.

Thereafter that tree reverted to its original position. At that moment I prayed to Allah with total humility: "O Lord of the earth and heavens, grant me also a son who may be his brother and who may resemble him." That very night I conceived Ali and after his birth, Ali never approached idol-worship or worship anyone but Only One God.

Shazan (r.a.) has reported that when the Holy Prophet (S) was four months old, his mother, Amina departed for the eternal abode and he became without a father or mother. He did not eat or drink for three days due to the loss of his kind mother and continued to weep. It made Abdul Muttalib very gloomy and restless. He called his daughters, Safiya and Atiqa and told them: "Console this son of mine and find out a nurse for him."

Atiqa began to feed honey to the Prophet and called all the Hashemite wet nurses to suckle the Prophet. But he did not suck from any of them. Then came four hundred and sixty Quraishi women but the Prophet did not accept anybody's milk and continued to cry. Seeing this Abdul Muttalib became very sorrowful. He went and sat near the Kaaba. Per chance an old Quraishi man named Aqeel bin Waqqas passed from there.

He asked Abdul Muttalib the reason of his gloom to which he replied: "My child does not suck any woman ever since his mother expired and he goes on crying. Hence I do not like to eat or drink anything. I am very confused and do not know what should be done." Aqeel said: "O Abdul Harith! I know a woman in a Quraish tribe whose race, wisdom, talk and behavior is better than all others. Her name is Halima binte Abdullah bin Harith."

Abdul Muttalib liked the idea and he sent Shamrool his slave, on a fast camel to Bani Saad bin Bakr tribe at a distance of about six farsakhs (36 Kms) and asked him to bring Abdullah Ibnul Harth to him at once. So he brought him soon when a number of Quraishi chiefs had gathered near Abdul Muttalib.

Seeing him Abdul Muttalib got up to welcome Abdullah Ibnul Harth and embraced him and seated him beside him and then said: "I troubled you because my grandson Muhammad is four months old. His mother has expired and the child is very uneasy. He does not take suck from any woman. I have heard that your daughter is confined. If you don't mind

please send her to suckle the baby. If my grandson takes suck I will make you and your tribe wealthy." Abdullah was very pleased to hear this.

He went to Halima and gave her the good news who also became very glad. She bathed herself, applied various scents and adorned herself with nice clothes and went, along with her father Abdullah and her husband Bakr bin Saad, to Abdul Muttalib. They went with her to Atiqa. Then they put Muhammad (S) in Halima's lap.

She wanted to give her left breast but he did not accept and turned to the right one which had dried up and no child had touched it. Halima hesitated as she feared that the baby would not get anything from it. She again tried to give the left one but the child only wanted the right one. At last Halima said: "O baby son! Take this and you will know that there is no milk in it."

When the Holy Prophet (S) took the right breast in his mouth and began to suck, his auspiciousness made the breast full of milk and it began to overflow from both the sides of the baby's mouth. Halima was astounded and she said: "My son, this is really strange! I swear by the Lord of the sky and say that I have suckled twelve babes but none could even get a drop from the right breast and due to your auspiciousness it is flowing."

Abdul Muttalib was very glad to know this and he said: "Halima! If you like to live here, I can vacate a neighboring house for you. I will give a thousand silver coins, a pair of Byzantine clothes every month and ten mounds of white bread and pure mutton daily." But when she did not accept the proposal, Abdul Muttalib said: "Halima, I am entrusting my son to you on two conditions:

You should give him utmost respect and honor, keep him always by your side, put the right hand under his head and the left on his neck and never neglect him." Halima said: "By the Lord of the heaven! Ever since I saw him, my heart has overflowed with love for him that I need no one's recommendation." Abdul Muttalib said: "Another condition is that you must bring him to me every Friday, because I cannot remain away from him longer than that." Halima replied: "Insha Allah, it will be so."

According to the instruction of Abdul Muttalib, the child's holy head was washed and he was dressed in nice clothes. Abdul Muttalib took him up in his arms and asked Halima: "Come with me to the Holy Kaaba so that I may entrust this child to you there." They arrived at Kaaba and the Prophet was carried around the holy house seven times and God was made witness to the deal between Abdul Muttalib and Lady Halima.

Then Abdul Muttalib entrusted the child to Halima, gave her fourteen silver dirhams, ten pairs of nice clothes and four slave girls as well as Yemeni robes and accompanied her upto the outer limits of the sanctuary. When Halima reached her tribe and removed the quilt from the face of the Holy Prophet (S), radiance flashed therefrom and lighted up both the earth and the sky. Observing this all the young and old of her tribe came to congratulate her on this grand success. Their affection of the Holy Prophet (S) grew so much that everyone of them was trying to take him up from the other. Halima says: I never had to clean urine or excreta from the baby prophet nor ever felt any bad odor from his body.

If ever he had excreted it, it emanated smell of musk and camphor and the earth hid it instantly so that no one could see it. When the baby became ten months old, Halima stood at the door of his reserved tent waiting for his awakening so that she may wash his face and comb his hair and to take him to Abdul Muttalib. But it took a long time and she did not dare to enter the tent. After four hours the Holy Prophet (S) himself came out of the tent. She saw that his head was already washed and combed and he was dressed in clothes of various colored brocade and satin. She was astonished to observe this.

She asked: "My son, from where did you get these adornments?" He replied: "Honorable mother, this dress has arrived from Paradise and angels have decorated me." Then Halima took him to his grandfather, Abdul Muttalib and narrated everything to him. Abdul Muttalib told her: "Halima, do not disclose this to anyone." He gave her a thousand dirhams, ten pairs of clothes and a Byzantine a slave girl.

When the Holy Prophet (S) was fifteen months old, people thought he was five years old. When Halima brought him for the first time she had only twenty-two sheep. But when she returned the Holy Prophet (S) to

his grandfather, due to the auspiciousness of the Prophet, she was the owner of a thousand and thirty camels and sheep.

When the Holy Prophet (S) became two years old, one night, Halima's two sons returned to her gloomy and sorrowful and said: "Mother, today a wolf took away our two sheep." Halima replied: "God will give more in their lieu." The Holy Prophet (S) said: "Don't worry, by God's will, tomorrow, I will get both the sheep back from the wolf." Halima's elder son, Zamrah said: "Brother, strange indeed is what you are saying.

The wolf carried the sheep away yesterday and you say you will get them back tomorrow?" The Holy Prophet (S) replied: "God's Grace makes everything easy." Next morning Zamrah seated the Holy Prophet (S) on his shoulder and carried him to the point in the forest from where the wolf had carried away their sheep. The Holy Prophet (S) got down and fell in prostration on the ground and prayed: "My Lord and Master! You know my obligation to Halima.

A wolf has encroached upon her sheep. I beseech of You to order him to return those sheep." Instantly the wolf brought back the two sheep. What had happened actually was that when the wolf was taking away the sheep an invisible caller called upon him: "O wolf, fear the punishment of God. Protect these two sheep until you return them to Muhammad, the best of the Messengers." Then that wolf fell down at the feet of the Prophet and, by God's command, spoke up: "O chief of prophets, forgive me.

I did not know that these sheep belonged to you." Zamrah said: "O Muhammad! How wonderful are your acts!" When the Prophet completed two years of his age, he asked Halima: "My kind mother, I will also go to the wild with my brothers to graze sheep and observe the divine art and designs in mountains and deserts and take lessons from Nature and will understand the benefits and losses of different things." Halima asked: "My child, are you so much interested in it?" to which he replied in the affirmative.

When Halima saw that the baby prophet was very much inclined to go out, she dressed him up in good clothes, put nice shoes in his feet, gave him good food articles and emphasized on her sons to take utmost care

of him. When the Prophet stepped into the wilderness, the mountains and fields lit up with his light.

Whichever stone or rock he passed, cried out: Peace be upon you, O Muhammad, Peace be upon you, O Hamid, Peace be upon you, O Mahmud, Peace be upon you, O owner of the word of truth and justice, there is no god but Allah, Muhammad is the Messenger of Allah. Lucky is one who believes in your prophethood and anger of God is on one who denies you or who rejects anything uttered by you according to God's command. The Holy Prophet (S) was replying to their Salams and greetings and advancing on his path.

Halima's sons were observing various kinds of wonders with the Holy Prophet (S) and their astonishment increased by and by. When the sun went up and the Holy Prophet (S) experienced difficulty due to heat Allah appointed an angel named Ishtayeel to spread a white cloud over his head for shading him.

Suddenly a cloud came over Prophet's head and water began to drop from it like dripping from a water bag, but not a single drop fell on the head of the Holy Prophet (S). Channels overflowed but there was no sign of mud in the path of the Holy Prophet (S). That cloud was sprinkling musk and saffron, perfuming the mountains and deserts for the sake of the Holy Prophet (S). In that desert there was a totally dried up date tree whose leaves had fallen.

When the Prophet reached it, he intended to recline on its trunk. Suddenly that tree began to turn green. Leaves sprouted from it, branches became green and yellow and red ripe dates began to drop to feast the Holy Prophet (S). The Holy Prophet (S) took some rest under that tree and then began to talk with his foster brothers. Suddenly the Holy Prophet (S) saw a meadow adorned with various flowers and fragrances.

He said: "I intend to go for a walk in it and to observe the art of my Creator." His brothers said: "We also want to accompany you." He said: "No, you carry on your work. I am going alone and will return soon, Insha Allah." The brother said: "All right, you may go but our hearts will be engaged in your thoughts."

The Holy Prophet (S) went around attractive fields enjoying and pondering over God's arts and climbed a high mountain. There was no way to reach its top and hence no one could climb it. But since the Holy Prophet (S) wished to go up there, Ishtayeel, the angel guarding the Holy Prophet (S), called to the mountain and it began to shake. Then the angel said: "O mountain! The best of prophets, along with his prophetic grandeur, intends to climb you. So be humble."

The mountain bowed down and the Prophet climbed up. Reaching its top, the Holy Prophet (S), looked on the other side and found that the climate there was still better. So he desired to reach there too. But that part was full of snakes, scorpions and pythons etc. and none could dare to cross over to that side. Ishtayeel ordered them: "O pythons and scorpions; hide in your holes; that the chief of divine messengers may not see you."

Upon this call, all disappeared. The Holy Prophet (S) came downhill where he saw a stream the water wherein was very cold and sweeter than honey. He drank from it and took some rest at the bank of that stream. At that time the angels Jibraeel, Mikaeel, Israfeel and Dardaeel (a.s.) descended from the sky and approached the Holy Prophet (S). Jibraeel said: "Peace be upon you, O Muhammad, Peace be upon you, O Ahmad. Peace be upon you, O Hamid. Peace be upon you, O Mahmud. Peace be upon you, O Taha. Peace be upon you, O Muddassir. Peace be upon you, O Muzzammil. Peace be upon you, O Purest of the pure. Peace be upon you, O Sayyid. Peace be upon you, O Farqaleet. Peace be upon you, O Taaseen. Peace be upon you, O Taaseenmeem. Peace be upon you, O Sun of the world. Peace be upon you, O moon of the hereafter. Peace be upon you, O Noor of the world and the hereafter. Peace be upon you, O sun of Judgment Day. Peace be upon you, O seal of the prophets. Peace be upon you, O intercessor of sinners."

In short, they saluted him and gave him much respect and then said: "How lucky is one who believes in you and woe to one that rejects you or denies even a single word of yours which you utter from God." The Prophet answered their salutations and asked: "Who are you?" They replied: "We are servants of Allah," and they sat down around him. Then the Holy Prophet (S) asked Jibraeel: "What is your name?"

He said: “Abdullah.” When asked, Mikaeel replied that his name was Ubaidullah. Israfeel said his name was Abdul Jabbar and Dardaeel said his name was Abdur Rahman. The Holy Prophet (S) then said: “All of us are slaves of Allah.” Jibraeel had a plate of red ruby, Mikaeel, a flask of green ruby, full of heavenly water. Jibraeel came forward and putting his mouth to the mouth of the Prophet continued to blow Divine secrets in his soul for three hours.

Then the angel said: “O Muhammad, understand learn and understand whatever I have said.” The Prophet nodded: “Yes, Insha Allah.” Thus the angel filled up the Prophet with knowledge, wisdom, and reason. The Almighty Allah multiplied his sacred radiance seventy times; so much so that none could dare to stare directly in the holy face of the Holy Prophet (S). Then Jibraeel said: “O Muhammad, don’t fear me.”

The Prophet replied: “If I fear anyone except my Lord then it would mean that I have not yet understood the grandeur and grace of my Lord Creator.” At that moment Jibraeel looked at Mikaeel and exclaimed: “It is quite fitting that the Almighty Allah has made such a slave His Habib (beloved) and has proclaimed him as the best of men.”

Then they laid down the Prophet on his back and he asked: “Jibraeel, what are you doing?” The angel replied: “I cannot cause any trouble to you, I will only do what is the best.” Then he sliced the holy belly with his wings, took out a dark spot from the holy heart, washed the holy heart with the water fromParadise as Mikaeel poured it. It is quoted that once people asked the Prophet: “Which part of your heart was washed by Jibraeel?” He replied: “He washed out doubts and trouble.

But it was never in my heart. I was a prophet even at the time the soul of Adam had not yet entered his body.” Then Israfeel took out a seal whereon was written in two lines: ‘There is no god, except Allah and Muhammad is the Messenger of Allah’ and pressed it between his two shoulders. According to another narration it was put on his holy heart, which filled his heart with Noor (light) and it lighted up the entire world.

Then Dardaeel took his holy head in his lap and the Prophet fell asleep. He dreamt that a great tree grew from his head and rose to the sky; its trunk thickened and more stems sprouted in every branch. He

also saw much grass under the tree which was beyond appreciation. Then a caller called out: "O Muhammad, that tree is you, its branches are your progeny and the grass implies friends and supporters of you and your progeny. Congratulations to you for the great prophethood and great kingdom."

Then Dardaeel brought out a balance each scale of which was as vast as the distance between earth and sky. Then he placed the Prophet on one pan and a hundred companions of his in the other. Yet Prophet's scale was found heavier. Then he placed another thousand of Prophet's distinguished companions. Still he weighed heavier. Then the angel placed one half of the entire community of the Holy Prophet (S) in that scale. Yet the scale of the Holy Prophet (S) weighed more.

Then all the community, all prophets, all angels, mountains, seas, forests, trees and all other creation were put in that another scale and yet the scale of the Holy Prophet (S) was found heavier. Then it was conclusively understood that the Holy Prophet (S) is the best of the entire creation. Dardaeel said: "Congratulation on your high position and also on your community. Your return is better and nicer. Woe unto one who denies you." Thereafter the angels went up into the sky.

When a long time passed and yet the Prophet did not return, Halima's sons began to search for him everywhere and finally returned to Halima and reported what had happened. She went to the people of her tribe weeping and screaming; tore her garments, scattered her hair and started running bare head and bare foot towards the desert; her feet bled; she was crying and screaming: "My dear son! Light of my eyes! Where are you? Why do you not look at your grieved mother?"

Women of the tribe were also running sorrowfully with her, pulling their hair and slapping their faces. All the young and old, free as well as slaves, belonging to her tribe were also very worriedly searching for the Prophet. Abdullah bin Harith rode along with the chiefs of Bani Saad and Ghitfan tribes and swore that if Muhammad was not found he will kill each and every man of the two tribes.

When Halima did not find any trace of Muhammad in the forest and she returned wailing to Mecca, and approached Abdul Muttalib who

was sitting with Quraish chiefs and Hashemite leaders near Kaaba. He shivered on seeing Halima in that condition and asked what was wrong and he fainted on hearing the frightening news.

After sometime when he regained consciousness, he said: "There is no power and strength except by Allah the High and the Mighty," and ordered his slave to prepare his horse, sword and armor. Then he climbed the roof of Kaaba and shouted: "O people of Ghalib, Adnan, Fahar, Nuzayr, Kanana, Mudhir and Malik; come together."

All the people of Quraish and Bani Hashim gathered around him and asked: "O Chief, tell us what the matter is?" He replied: "Muhammad is missing since the last two days, so mount upon your animals and let us go and search for him." Ten thousand men armed themselves at once and accompanied Abdul Muttalib and the weeping and wailing arose till the divine throne. The riders sped in every direction. Abdul Muttalib turned to Bani Saad tribe and swore that if Muhammad was not found he would kill each and every Jew and all whom he suspected of being inimical to his dear grandson.

On the other hand, Abu Masud Thaqafi, Waraqa bin Naufal and Aqeel bin Abi Waqqas were coming from Yemen toMecca and they passed through the valley in which the Prophet was present. There they noticed a tree which Waraqa swore that he had never seen before. Aqeel said: "You are right. Let us approach that tree. Perhaps we may know the truth behind this wonderful happening."

When they went to that tree they saw a child under it whose face looked brighter than the sun. One of them said: "He might be a jinn." Another said: "How can a jinni possess such a light and radiance? Surely he must be an angel who has appeared in the form of a man." At last Abu Masud asked: "O boy! Who are you? Your beauty has astonished all of us. Are you a jinn or an angel?"

The Prophet replied: "No, but I am a human being." "What is your name?" asked they. "Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abde Manaf," he replied. Abu Masud asked: "How did you get here?" The Prophet said: "My Lord guided me here." Then Abu Masud got down from his animal and asked: "My son! May I take you to

your grandfather, Abdul Muttalib?" The Prophet replied: "Yes." Then Abu Masud seated him in front of his animal and proceeded to Mecca.

When from one side they reached the tribe of Bani Saad, from another direction Abdul Muttalib too had reached that spot. The Prophet said: "Abdul Muttalib has also arrived searching for me." They said: "We don't see anyone." The Prophet said: "You will see them soon." When they came closer and when Abdul Muttalib saw the Prophet, he jumped off his horse and rushed to the Prophet, picked him up in his arms and asked: "My son! Where were you? O light of my eyes! By God, were you not to be found I would not have left any unbeliever alive inMecca."

Then, by the grace of Allah, the Prophet narrated all that had happened. Abdul Muttalib became very happy and gifted fifty camels to Abu Masud, and sixty each to Waraqa and one thousand mithqal [26] gold to Halima's father and ten thousand mithqal silver to Halima's husband. He also gifted a lot of wealth to her husband and two hundred camels to Halima's sons. Then he said: "Henceforth, I will not allow the light of my eyes to depart from me."

The author of *Kitabul Anwar* says that it was a practice among Meccans, according to which if a son was born in anyone's house he was entrusted to a wet nurse for nursing after seven days. When the Holy Prophet (S) was born, a number of women desired to be his wet nurse. One day when Amina was sleeping beside her child, someone shouted from outside: "If you intend to give your child for nursing, entrust him to a lady named Halima belonging to the tribe of Bani Saad, daughter of Zaweeb."

Thereafter whenever any woman approached her for this purpose Amina used to ask her name first and rejected the offer if it was not Halima. As there was a severe draught in all the areas except Mecca, which was safe due to the auspiciousness of the Holy Prophet (S), the women of Bani Saad came toMecca to nurse Meccan babies. Halima is reported to have said: We could not get anything to eat for two consecutive days and had to chew wild grass.

One night, in the state of half-sleep I saw a man who pushed me into a canal, the water of which was whiter than milk and sweeter than honey. He asked me to drink from that stream. I drank to gratification. Then he

took us back to our place and said: "Go to Mecca where you will get ample food due to the auspiciousness of a child who is born there." Then he tapped my chest and said: God has bestowed increase in your milk and also enhanced your beauty.

When I awoke and went to my people they exclaimed: "Halima, we are surprised to see your beauty so enhanced!" I kept my secret hidden from them. After sometime all the people of the tribe heard the voice of unseen caller: O women of Bani Saad! Be happy as God has showered His bounties on you. Your difficulties have ended because of the nursing of a child born inMecca. Fortunate is the lady who will obtain that child for nursing.

All the people of Bani Saad rushed to Mecca. We were the most worried among them as all of our animals had died. We had no animal to carry our luggage. So others reached ahead of us. The lady who went to Amina first was asked to mention her name and was turned down as the name was not seen in her dream. When Halima entered Mecca, the Almighty Allah guided her and she went straight to Abdul Muttalib who was then sitting near Kaaba.

After saluting him, she said: "I have come for nursing. If you have any son kindly appoint me to nurse him." Abdul Muttalib said: "There is my grandson who has lost his father. If you like, I can give him to you, and help you in the matter." Halima said: "Let me consult my husband, I will get back to you if he agrees." Her husband said: "Though one cannot expect much from an orphan, you may take him. Perhaps Allah may grant us more due to his auspiciousness as his grandfather is famous for his generosity."

Thus Halima came back to Abdul Muttalib and he took her to Amina who asked for her name. She said: "Halima binte Abi Zuwaib." Amina said: "This is the lady to appoint whom I have been commanded." She said: "Halima, congratulations to you. This is the boy due to whom Mecca has obtained prosperity and abundance and people of all other cities turn to us for their needs." Then she brought Halima to her room where the Prophet was present.

Halima asked: "Have you lit up a lamp in daytime?" Amina said: "No, by God, ever since this child is born, I have not lighted a lamp even

during night time because the radiance spreading from his face has absolved me of the need of a lamp." When Halima looked at the Prophet she felt that she saw the sun dressed in white; that fragrance of musk and ambergris emanated from him. Halima's heart overflowed with affection for the Prophet and she became extremely happy to get him for nursing.

When the Prophet was put in her lap and he saw Halima, he became very happy and smiled. Whereupon, radiance flashed from his holy mouth, which brightened the entire house. The Holy Prophet (S) sucked her right breast. Caring for the real child of Halima, the Holy Prophet (S) did not incline to the left breast. Halima took the Prophet in her arms and went out. Abdul Muttalib said: "Wait for a while. Let me give you some provisions for the journey."

Halima said: "This auspicious child is enough for me. He is more precious than all the treasures of this world." But Abdul Muttalib gave money, clothes and some eatables to Halima which made the others jealous. Amina took up the Prophet in her arms, fondled him and shed tears due to his separation. Then she entrusted him to Halima saying: "Halima, please take utmost care of my dear child."

Halima says: When I walked with the Prophet in my arms all the pebbles and trees in our path were congratulating me. When my husband saw the Prophet he was surprised to see the radiance on his face and he exclaimed: "Halima, Allah has given preference to us over the entire tribe due to this child. No doubt, he belongs to the progeny of kings."

As we traveled to our tribe, forty Christian monks met us and one of them described the attributes of the Prophet of the last age. He was saying: "He has appeared or is about to appear soon." Suddenly the accursed Satan appeared in human form and said: "This woman is taking away the man whose attributes you have described." So the monks rushed to us and observed the radiance of the holy child.

At that time, the Satan cried: "Kill him before he overpowers you." All of them drew their swords and stood in front of me. At that time the Holy Prophet (S) raised his head to the sky. Suddenly I heard a frightened sound like the thunder of clouds and also observed a fire

which came down from the sky and stood between the Holy Prophet (S) and all of them. All of them were burnt to ashes. Again came a voice that the soothsayers have failed in their efforts; they have been humiliated.

When I arrived in the tribe of Bani Saad with the Prophet, the deserts became green, trees fructified and the draught disappeared manifesting the auspiciousness and grace of the Holy Prophet (S). If anybody fell ill, he was brought to him and immediately cured. Miracles were observed daily among them.

People told Halima: O Halima! Due to this child of yours, God has made all of us lucky. Halima says: While nursing the Holy Prophet (S), I was hearing him speak: "All praise is due to Allah who made me from the tree from which He sprouted prophets." The Holy Prophet (S) grew very fast and in a week he grew like other children grew in a month and in a month he looked like a one-year-old boy. When we brought our food, the Holy Prophet (S) just touched it and it became so bountiful that even after we had fed on it, it remained in the same quantity miraculously.

Once when the Holy Prophet (S) was seven years old, he told Halima: "Dear mother, you are not behaving judiciously between me and my brothers as you keep me in shade whereas they are grazing goats in hot sun. I drink the milk of sheep and yet do not share my brother's hard work." Halima said: "My dear, I am afraid of the envy of jealous people. I wish that none should harm you.

What can I tell your grandfather if something untoward happens?" The Prophet said: "Please don't worry about me, because the Almighty Allah is my protector." Next morning he, with much insistence went to forest for grazing the sheep with his brothers. At night he shone like a full moon. Halima rushed to him, took him up in her arms and said: "My dear, I was worrying about you during the whole day."

Halima says: Once a sheep was hit by my son, Zamrah and its leg was broken. I saw it approach the Prophet as if to complain about its pain who drew his holy hand over its leg reciting some miraculous words and lo, the animal was cured instantly, and it returned to its herd. All animals were obedient to the Prophet. They moved when he asked them to and halted when ordered to do so.

One day his foster brothers, while grazing sheep, entered a forest where dangerous animals, like tigers lived. Suddenly a tiger jumped on a sheep. The Prophet came forward and said something to it, upon which the animal bowed its head and went back. His brothers were frightened and they rushed to the Prophet and told him: "We were worried about you because of the tiger but you do not care at all. Perhaps you were talking with that dangerous animal." The Prophet replied: "Yes, I was telling it that it should never come to this place henceforth, as I want the sheep to graze here."

Once Halima had a dreadful dream and told her husband: "Let us take Muhammad to his grandfather. Let no harm reach him, otherwise we shall be ashamed to face his grandfather. I dreamt that Muhammad went to a forest and suddenly two sturdy men dressed in silk approached him. One of them had a dagger with which he cut Muhammad's chest. I was frightened and I woke up."

Halima's husband said: "Whatever you say is hardly possible because God is Muhammad's protector. People have said great things about him and it is hoped that all of them will become manifest. The miracles observed by us also testify to those news." Next morning Halima tried her best to prevent Muhammad from going to forest but he insisted on going with his foster brothers and he went.

At midday Halima's sons returned weeping and wailing. Halima came out of her apartment, threw dust on her head and asked them what the matter was and where was Muhammad? They replied: "After reaching the forest we sat under the tree when suddenly two sturdy men arrived; the like of whom we had never seen before.

They carried Muhammad with them to the hilltop. One of them laid him down and another cut his chest with a dagger and took out his heart and intestines etc. Seeing it, we ran back screaming to you. Halima slapped her face saying: "This is the meaning of my dream." Screaming: "O my son! O Muhammad!" she ran to the forest. Her husband also ran after her along with other armed men of their tribe.

When they reached the relevant place they saw Muhammad sitting calmly and sheep grazing near him. Halima took him up in her arms

immediately and looked at his belly but could not find any scar or blood. She asked her sons: “Why did you lie about Muhammad?” The Prophet spoke up: “My kind mother, don’t scold them. Whatever they told you about me was true. Those two fellows laid me down, cut my stomach without causing any pain to me.

They also cut my heart, took out a dark spot from it and threw it away and said: Now Satan will never be able to control your soul. Then they washed my heart with heavenly water and replaced it. Then they took out a seal which was very bright and, with it, they stamped my back saying: Muhammad, know that you are very precious in the view of the Almighty Allah. Verily, your eyes will always remain bright and happy. Then they weighed me against the entire creation. I proved heavier. Then they went up to the sky and I came downhill.”

According to another report of Halima, the Holy Prophet (S) said that when Halima was seen wailing, the angels were sitting beside me. Halima was crying: “O son, they killed you seeing you weak with your companions.” At that time the angels took me up in their arms, showered her affection on me and said: “What to say about your being “lonely”. You are not lonely. God, angels, and all the believers are with you.” Then Halima said: “O orphan!” The angels kissed me and said: “What to say about your being “orphan”! No one is so dear and near to God as you are. God has reserved limitless good for you. When Halima approached me and took me in her arms, my hand was in the hands of the angels but Halima did not see them.

The author of *Kitabul Anwar* says: When Halima heard this, she felt afraid about the dream coming true, so she went toMecca along with the Holy Prophet (S) to hand him over to his grandfather. On the way she passed by a tribe in which there was an aged soothsayer. His eyelids had covered his eyes and people had gathered around him. When Halima passed by him, he became unconscious. After coming to his senses he cried: “Woe unto you. Catch that woman who goes away riding a camel, snatch that child from her arms and kill him before he destroys your cities.”

Halima says: Those people drew their swords and rushed to me. When they approached, a stormy wind blew up throwing all of them on the ground and I was saved without any harm. Then I reached Mecca, left

Muhammad with some people and went for some errand in the city but when I returned, I could not see Muhammad. On inquiring they replied that they had not seen him. Halima decided that if she did not find Muhammad, she would jump from the mountain.

Then she tore her collar and began to run here and there wailing and beating her breast. Suddenly she saw an old man holding a staff. When he inquired about her restlessness she narrated everything to him. He said: "Don't worry. I will take you to one who will inform you about his whereabouts." Then he took me to an idol called Hubal. He told that idol: "Hubal, where is Muhammad?" The idol fell headlong at the mention of Muhammad's name. The old man was also terrified and he ran away from there.

At last I went to Abdul Muttalib and narrated the happenings to him. He called people of Mecca and asked them to search Muhammad all around. He himself held the curtain of Kaaba and began to pray to Allah wailing and weeping. At that time a voice was heard saying: "O Abdul Muttalib! Do not worry about your son. You will find him in such and such valley near a banana tree." So he rushed there and saw the Prophet sitting under a tree.

Abdul Muttalib took him in his arms, fondled him and said: "My son, who brought you here?" "A white bird brought me here," he replied, "I was both hungry and thirsty. I ate the fruit of this tree and dark the water of this stream." That angel bird was Jibraeel.

Thereafter, Abdul Muttalib kept the Holy Prophet (S) always with him and took utmost care to protect him. After some days, he got sore eyes and Abdul Muttalib took him to a doctor in Johfa. He says: I removed the sheet from the face of the Holy Prophet (S). The convent bowed to give respect to the Holy Prophet (S) and its entire structure began to tremble. The physician testified to his prophethood and confessed that his eyes did not require treatment.

Even the blind will see with his blessing. "O Shaykh! Know that he is the chief of all Arabs and the last prophet and the intercessor on Judgment Day. High-ranking angels will help him and God will command him to fight the deniers and he will always be victorious due to divine

help. His worst enemies will be from his own tribe. If I remain alive till his arrival I will surely help him."

When the death of Abdul Muttalib approached, he gave instructions to Abu Talib concerning the Prophet and much emphasized on his protection, happiness and honor. Then he departed to meet his Lord. Abu Talib and Fatima binte Asad (r.a.) gave preference to the Prophet over their own children and served him nicely.[27]

It is mentioned in some books that Halima said: When the Holy Prophet (S) was placed in my arms for the first time and I intended to nurse him, he opened his eyes to see me. A light flashed from his eyes which brightened up the entire house. It is also one of his miracles that my son accorded respect to the Prophet and he never took suck until the Prophet was not fed.

When I woke up during the nights, I saw light radiating from the body of the Holy Prophet (S) which brightened up the sky. I also saw a man dressed in green sitting near him affectionately. When I told all this to my husband he said: "Keep these things confidential, because ever since he is born all the soothsayers and monks are restless and wonderstruck. They have not been able either to eat or sleep properly."

Halima (r.a.) says: When I took him from Mecca to my place all the things by which I passed on the way congratulated me and all the land through which I walked became green and fertile and trees became full of fruits. I have never seen his clothes soiled or dirtied as if someone else was keeping him clean. Whenever I intended to change him, he cried so much as if he did not like to be exposed. At night I often heard him glorifying Almighty Allah.

He used to recite: There is no deity save Only One God. He is pure. All eyes are sleeping whereas the Most Merciful is neither dozing nor ever asleep. It was due to his grandeur that I did not sleep with my husband. The Prophet never picked anything with his left hand. He always took everything after reciting Bismillah. Anyone who saw him loved him restlessly.

Once he was sitting in my arms when a herd of our sheep passed by. One animal from that herd came up to the Prophet, prostrated before

him and kissed his head. Then it went and rejoined other sheep. Everyday a light brighter than the sun came down to encircle the Prophet and then went back after a moment. When children were playing, the Holy Prophet (S) used to hold the hands of my children to bring them back from the play saying "We are not born for playing." When the angels opened the chest of the Holy Prophet (S) to fill it up with divine lights, as described earlier, and we came to know about it, our tribesmen thought that it was a mischief played by some jinns. So they said that he should be taken to some soothsayer nearby.

The Holy Prophet (S) said: "What you think is not the case with me. By the Grace of God my soul and mind are all right." On further insistence, I took him to a soothsayer and explained everything to him. He said: "Just wait, let me talk to him directly as he is wiser than you." When the Holy Prophet (S) described his events, the soothsayer jumped up, lifted him in his arms and cried: "O Arabs, try to save yourselves from the forthcoming calamity and kill this boy along with me. If you leave him alive, he will prove you are foolish, change your religion, will call you to a god whom you don't recognize and invite you to a religion unknown to you."

Halima says: When I heard this, I took back the Prophet from his arms saying: You are mad. Then I quickly came back with the Holy Prophet (S) to my tent. On that day a fragrance of musk emanated from all the tents. Everyday two birds alighted from the sky and disappeared into the clothes of the Prophet.

It is mentioned in *Kitabe Adad* that Halima (r.a.) said: There was a tree in the area of Bani Saad tribe, which had dried up and the Prophet was in my arms. That tree, as a miracle of the Holy Prophet (S) miraculously began to sprout grass and became fertile. There was a woman in the same tribe, called Umm Miskeen as she was very poor and helpless. Once she took the Prophet in her arms and went to her tent. Thereafter her condition began to improve. She used to come daily, kiss the head of the Prophet and express her thankfulness. Halima says: Whenever the Prophet was asleep, I used to look at him and admire his beauty.

His eyes remained open and most of the time he smiled. He was never affected by heat or cold. Till the Prophet was with us, we never witnessed a day in which our desire of the previous day was not fulfilled.

Once a wolf carried away one of our lamb and I became very gloomy. Then I noticed the Prophet raising his head to the sky. Suddenly the wolf returned to me and left the lamb before me. A cloud always shaded the Prophet.

No drop of rain ever fell on the Prophet even in heavy downpour. No seasonal change of heat and cold affected us until the Prophet lived with us. A sort of light always rose from our tent to the sky. Whenever I thought of washing his head, I found that it was already washed by someone. Similarly whenever I wanted to change the Prophet's dress, I saw that it was already changed and the Prophet was adorned with new clothes.

Whenever I wanted to nurse him, I could hear him chanting God's Glory. Before taking the suck he recited: "In the name of Allah, the Lord of Muhammad" and after drinking he said: "Praise be to Allah, the Lord of Muhammad." It is mentioned that Imam Muhammad Baqir (a.s.) said: When the Holy Prophet (S) was twenty-two months of age, he got sore eyes. Abdul Muttalib asked Abu Talib to take him to a healer monk living in Johfa. Abu Talib took the Prophet to his monastery and called him from outside.

The monk noticed that his monastery was lit up with radiance and he also heard the noise of the wings of angels. He asked from inside: "Who is it?" I am Abu Talib, son of Abdul Muttalib was the answer. I have brought my nephew to cure his sore eyes. The monk asked: "Where is he?" Abu Talib replied to him: "I have seated him in this cradle to protect him from the sun." The monk said: "Open it, so that I may see him."

When the curtain was drawn, radiance flashed from it which frightened the monk and he said: "Please close the curtain," and withdrew into his monastery. Then he said: "I testify to the oneness of God and give witness that by God, you are a Messenger of Allah. You are the one about whom God has given glad tidings in Taurat and Injeel and through the words of Musa and Isa (a.s.)." Then he repeated the dual formula of faith, popped his head again out of his room and said: "As you have heard, the greatness of your nephew is very high.

You will assist him and help him against his enemies." Abu Talib returned home and narrated the discussion to Abdul Muttalib. He asked

Abu Talib to keep quiet lest someone else hear it. "By God, Muhammad is to become the king of Arab and non-Arab lands." According to another report, Abu Talib never approached the idols and that is why the Quraish was always quarrelling with him and insisting that he too should, like them all, resort to idol worship but he said: "I cannot part with my nephew and also cannot oppose him, who neither likes idols nor wants to hear anything about man-made deities."

The Quraish said: "Teach him idol worship and make him habituated to it, so that he may accord respect to them." Abu Talib replied: "God forbid, it is absolutely impossible, because I have heard from all the monks of Syria that this boy will be the destroyer of idols." The Quraish asked: "Have you ever observed any special thing about him which can testify to their statements?"

He said: "Yes. On the road leading to Syria we had taken shelter under a dry tree and due to his auspiciousness it became green and fructified. When he left that place that tree dropped all its fruits for him saying: O the pious one of the tree of prophethood and O great tree of divine messengership! Please draw your hand over me so that I remain green till eternity."

Muhammad drew his hand over it which multiplied its greenery. On our return journey, when we passed by that tree we saw that all kinds of birds had made their nests on its branches and the number of branches equaled the birds. We had never before seen such an expanded tree anywhere. All those birds shaded the Prophet by their wings, saying: "It was due to the auspiciousness of your holy hand that we got such a safe place to live."

It is mentioned in some reliable books that once during the childhood of the Holy Prophet (S) there was a draught inMecca for several years. At last Rafiqa, daughter of Saifee saw in her dream a caller calling: "O group of Quraish, a prophet will come to you, who is already born. You will gain abundance due to his auspiciousness. Call Abdul Muttalib so that he may make his nephew intercessor who may pray to Allah so that He may give you rain."

Abdul Muttalib seated the Holy Prophet (S) on his shoulders and took him to mount Abu Qubais. Quraish chiefs gathered round him. The Holy

Prophet (S) prayed for rain and it rained instantly which flooded Mecca from the hillocks. Ibn Babawayh has narrated from Abu Talib: I intended to proceed to Syria for trade when the Holy Prophet (S) was eight years old.

It was very hot, so my relatives asked me: "With whom will you leave Muhammad?" I replied: "I will take him with me, because I cannot trust anyone about his safety." They said it was not advisable to take a boy brought up in Mecca and Medina in such a hot season." I said, "By God! I cannot separate him from me. I will prepare a litter for him." At last I seated him on a camel and made sure that it was always before my eyes.

Whenever it was hot an ice-like white cloud came, saluted the Prophet and shaded him. It remained with him wherever he went. Often good quality fruits dropped from it. One day, we were short of water and our fellow travelers were compelled to buy a water skin for one gold coin. But, due to the auspiciousness of the Holy Prophet (S) we always had sufficient stocks of water which never reduced.

Tanks filled up due to the auspiciousness of the Holy Prophet (S) wherever we went and land turned green. We always found abundance and prosperity. If any camel came down due to tiredness, the Holy Prophet (S) drew his hand over it and it started moving again. When we came near Busra we saw a convent. Suddenly we noticed that that the convent ran like a swift horse and arrived before us. There was a Christian monk in it called Bahira and who never knew any doubting persons and never talked or inquired about any caravan passing by his monastery.

When he observed the movement of the monastery and looked at the Prophet, he recognized him and said: "If whatever I have heard and read is true then it is you and no one else." Then we gathered under a big tree near the monastery whose branches had dried up and it bore no fruits. Caravans rested under it. When the Holy Prophet (S) sat under it, it became green. Many branches sprouted from it to shade the Prophet.

Three kinds of fruits grew on it; two belonging to the summer and one to winter. People in the caravan were astonished to notice all this and so also was the monk, Bahira. He came out with some food sufficient only for the Prophet and asked: "Who is the guardian of this child?" Abu

Talib said: “I am serving him.” He asked: “What is your relation to him?” “I am his uncle.” He again asked: “He has a number of uncles. Which one of them are you?”

I replied: “He is the son of my full brother.” Then the monk said: “I testify that this is the very boy whom I know. If it is not so, I am not Bahira. Can you allow me to take this food to him?” I said: “All right.” Then I said to the Prophet: “A man has come with some food to give you a feast.” The Prophet asked: “Has he brought it only for me? What about my companions?” Bahira said: “Sir, I didn’t have more than this.” The Prophet asked: “Do you permit me to share it with my companions?” The monk said: “All right.” Then the Prophet asked all of us to eat saying: “In the name of Allah.”

Abu Talib says: We were one hundred and seventy persons and all of us together dined with full satisfaction and yet the quantity of food did not reduce. At that time Bahira, who was standing there and fanning the Prophet was wonderstruck. He was, every now and then, bowing to kiss the head of the Holy Prophet (S) saying: “By the Lord of Masih, he is the same.”

People did not understand what he said and finally a man in the caravan remarked: “O monk, your talks are surprising. We have passed by your monastery on several occasions but you have never paid any attention to us.” Bahira said: “Yes, but this time I myself am wonderstruck. I am seeing what you are unable to see and I know some matters, which you don’t know.

Had you known what I know about this boy sitting under the tree, you would have doubtlessly seated him on your necks and carried him around the city. By God, all my respect for you is only because of this child. When he came near my monastery I observed a radiance which spread from earth to sky. I could also see a man fanning him and another group scattering various kinds of fruits for him and this cloud shades him without break.

My monastery rushed like a fast horse to welcome him. This tree was dry and had few branches. By the auspiciousness of this boy, it became green, moved, put out branches and bore three types of fruits. All these tanks had dried up long back ever since Bani Israel had developed

discontent among them after the companions of Jesus and they had been corrupted.

We read in the book of Shamun that Shamun had crushed them and said: When you see water in these dry tanks you should understand that the prophet has arrived due to whose auspiciousness all this has happened who will appear in the city of Tahama and who will migrate to Medina. His name in his community will be Amin and in the heaven, Ahmad. He will be born in the progeny of Ismail, son of Ibrahim (a.s.). By God, this is that one."

Then Bahira turned to the Holy Prophet (S) and said: "I ask you about three attributes and give you the oath of Laat and Uzza and request you to reply to my queries." The Prophet became angry at the names of Laat and Uzza and said: "Never ask anything in their names. By God, nothing else is more hateful to me than these two names. These idols are made of stone and my community worships them due to their folly."

Bahira said: "This is the first sign. Well, now I ask you in the name of Allah, please answer my questions." The Holy Prophet (S) said: "All right, ask me, because you have now given me the oath of that God who is my as well as your Lord and none is like Him." Bahira said: "I want to know about your sleep and awakening." Thereafter he asked many questions which the Holy Prophet (S) replied. He found that all answers were in accordance with what he had read in divine books.

Then Bahira fell down at the feet of the Prophet. Kissing his soles he was saying: "How delightful is your fragrance O one whose obedience is better than that of all the prophets. The light throughout the world is because of you. Masjids will flourish due to you. It seems I can see you riding on Arabian horses.

The Arab land as well as the non-Arab countries are subdued by you and that you have broken Laat and Uzza and taken control of the Kaaba and you are entrusting its key to whomsoever you like and that you have killed many brave warriors of Arab and non-Arab descent. The keys to heaven and Hell are in your hands and so also the greatest good. It is only you who will break idols. It is you in whose religion all the kings and rulers will willy-nilly enter before Judgment Day."

Then he kissed his hands and feet, and said: "If I live till that time, I will fight against your enemies in holy wars. Verily you are the best son of Adam and leader of the precious prophets and the seal of divine messengers. By Allah, the earth smiled the day you were born and will smile till Doomsday. By Allah, all idols, chapels and satans are weeping because of your advent and will go on weeping till Judgment Day. You are the fruit of the supplication of Ibrahim and one whose glad tiding was given by Prophet Isa (a.s.).

You have always remained clean of the dirt of the ignorants. Then he turned to Abu Talib and said: "How are you related to him?"[28]

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It is mentioned in *Kitabe Adad* that Halima (r.a.) said: There was a tree in the area of Bani Saad tribe, which had dried up and the Prophet was in my arms. That tree, as a miracle of the Holy Prophet (S) miraculously began to sprout grass and became fertile. There was a woman in the same tribe, called Umm Miskeen as she was very poor and helpless. Once she took the Prophet in her arms and went to her tent. Thereafter her condition began to improve. She used to come daily, kiss the head of the Prophet and express her thankfulness. Halima says: Whenever the Prophet was asleep, I used to look at him and admire his beauty.

His eyes remained open and most of the time he smiled. He was never affected by heat or cold. Till the Prophet was with us, we never witnessed a day in which our desire of the previous day was not fulfilled. Once a wolf carried away one of our lamb and I became very gloomy. Then I noticed the Prophet raising his head to the sky. Suddenly the wolf returned to me and left the lamb before me. A cloud always shaded the Prophet.

No drop of rain ever fell on the Prophet even in heavy downpour. No seasonal change of heat and cold affected us until the Prophet lived with us. A sort of light always rose from our tent to the sky. Whenever I thought of washing his head, I found that it was already washed by someone. Similarly whenever I wanted to change the Prophet's dress, I saw that it was already changed and the Prophet was adorned with new clothes.

Whenever I wanted to nurse him, I could hear him chanting God's Glory. Before taking the suck he recited: "In the name of Allah, the Lord of Muhammad" and after drinking he said: "Praise be to Allah, the Lord of Muhammad." It is mentioned that Imam Muhammad Baqir (a.s.) said: When the Holy Prophet (S) was twenty-two months of age, he got sore eyes. Abdul Muttalib asked Abu Talib to take him to a healer monk living in Johfa. Abu Talib took the Prophet to his monastery and called him from outside.

The monk noticed that his monastery was lit up with radiance and he also heard the noise of the wings of angels. He asked from inside: "Who is it?" I am Abu Talib, son of Abdul Muttalib was the answer. I have brought my nephew to cure his sore eyes. The monk asked: "Where is he?" Abu Talib replied to him: "I have seated him in this cradle to protect him from the sun." The monk said: "Open it, so that I may see him."

When the curtain was drawn, radiance flashed from it which frightened the monk and he said: "Please close the curtain," and withdrew into his monastery. Then he said: "I testify to the oneness of God and give witness that by God, you are a Messenger of Allah. You are the one about whom God has given glad tidings in Taurat and Injeel and through the words of Musa and Isa (a.s.)." Then he repeated the dual formula of faith, popped his head again out of his room and said: "As you have heard, the greatness of your nephew is very high.

You will assist him and help him against his enemies." Abu Talib returned home and narrated the discussion to Abdul Muttalib. He asked Abu Talib to keep quiet lest someone else hear it. "By God, Muhammad is to become the king of Arab and non-Arab lands." According to another report, Abu Talib never approached the idols and that is why the Quraish was always quarrelling with him and insisting that he too should, like them all, resort to idol worship but he said: "I cannot part with my nephew and also cannot oppose him, who neither likes idols nor wants to hear anything about man-made deities."

The Quraish said: "Teach him idol worship and make him habituated to it, so that he may accord respect to them." Abu Talib replied: "God forbid, it is absolutely impossible, because I have heard from all the monks of Syria that this boy will be the destroyer of idols." The Quraish asked: "Have you ever observed any special thing about him which can testify to their statements?"

He said: "Yes. On the road leading to Syria we had taken shelter under a dry tree and due to his auspiciousness it became green and fructified. When he left that place that tree dropped all its fruits for him saying: O the pious one of the tree of prophethood and O great tree of divine messengership! Please draw your hand over me so that I remain green till eternity."

Muhammad drew his hand over it which multiplied its greenery. On our return journey, when we passed by that tree we saw that all kinds of birds had made their nests on its branches and the number of branches equaled the birds. We had never before seen such an expanded tree anywhere. All those birds shaded the Prophet by their wings, saying: "It was due to the auspiciousness of your holy hand that we got such a safe place to live."

It is mentioned in some reliable books that once during the childhood of the Holy Prophet (S) there was a draught inMecca for several years. At last Rafiqa, daughter of Saifee saw in her dream a caller calling: "O group of Quraish, a prophet will come to you, who is already born. You will gain abundance due to his auspiciousness. Call Abdul Muttalib so that he may make his nephew intercessor who may pray to Allah so that He may give you rain."

Abdul Muttalib seated the Holy Prophet (S) on his shoulders and took him to mount Abu Qubais. Quraish chiefs gathered round him. The Holy Prophet (S) prayed for rain and it rained instantly which flooded Mecca from the hillocks. Ibn Babawayh has narrated from Abu Talib: I intended to proceed to Syria for trade when the Holy Prophet (S) was eight years old.

It was very hot, so my relatives asked me: "With whom will you leave Muhammad?" I replied: "I will take him with me, because I cannot trust anyone about his safety." They said it was not advisable to take a boy brought up in Mecca and Medina in such a hot season." I said, "By God! I cannot separate him from me. I will prepare a litter for him." At last I seated him on a camel and made sure that it was always before my eyes.

Whenever it was hot an ice-like white cloud came, saluted the Prophet and shaded him. It remained with him wherever he went. Often good quality fruits dropped from it. One day, we were short of water and our fellow travelers were compelled to buy a water skin for one gold coin. But, due to the auspiciousness of the Holy Prophet (S) we always had sufficient stocks of water which never reduced.

Tanks filled up due to the auspiciousness of the Holy Prophet (S) wherever we went and land turned green. We always found abundance and prosperity. If any camel came down due to tiredness, the Holy Prophet (S) drew his hand over it and it started moving again. When we came near Busra we saw a convent. Suddenly we noticed that that the convent ran like a swift horse and arrived before us. There was a Christian monk in it called Bahira and who never knew any doubting persons and never talked or inquired about any caravan passing by his monastery.

When he observed the movement of the monastery and looked at the Prophet, he recognized him and said: "If whatever I have heard and read is true then it is you and no one else." Then we gathered under a big tree near the monastery whose branches had dried up and it bore no fruits. Caravans rested under it. When the Holy Prophet (S) sat under it, it became green. Many branches sprouted from it to shade the Prophet.

Three kinds of fruits grew on it; two belonging to the summer and one to winter. People in the caravan were astonished to notice all this and so also was the monk, Bahira. He came out with some food sufficient only for the Prophet and asked: "Who is the guardian of this child?" Abu Talib said: "I am serving him." He asked: "What is your relation to him?" "I am his uncle." He again asked: "He has a number of uncles. Which one of them are you?"

I replied: "He is the son of my full brother." Then the monk said: "I testify that this is the very boy whom I know. If it is not so, I am not Bahira. Can you allow me to take this food to him?" I said: "All right." Then I said to the Prophet: "A man has come with some food to give you a feast." The Prophet asked: "Has he brought it only for me? What about my companions?" Bahira said: "Sir, I didn't have more than this." The Prophet asked: "Do you permit me to share it with my companions?" The monk said: "All right." Then the Prophet asked all of us to eat saying: "In the name of Allah."

Abu Talib says: We were one hundred and seventy persons and all of us together dined with full satisfaction and yet the quantity of food did not reduce. At that time Bahira, who was standing there and fanning the Prophet was wonderstruck. He was, every now and then, bowing to kiss the head of the Holy Prophet (S) saying: "By the Lord of Masih, he is the same."

People did not understand what he said and finally a man in the caravan remarked: "O monk, your talks are surprising. We have passed by your monastery on several occasions but you have never paid any attention to us." Bahira said: "Yes, but this time I myself am wonderstruck. I am seeing what you are unable to see and I know some matters, which you don't know.

Had you known what I know about this boy sitting under the tree, you would have doubtlessly seated him on your necks and carried him around the city. By God, all my respect for you is only because of this child. When he came near my monastery I observed a radiance which spread from earth to sky. I could also see a man fanning him and another group scattering various kinds of fruits for him and this cloud shades him without break.

My monastery rushed like a fast horse to welcome him. This tree was dry and had few branches. By the auspiciousness of this boy, it became green, moved, put out branches and bore three types of fruits. All these tanks had dried up long back ever since Bani Israel had developed discontent among them after the companions of Jesus and they had been corrupted.

We read in the book of Shamun that Shamun had crushed them and said: When you see water in these dry tanks you should understand that the prophet has arrived due to whose auspiciousness all this has happened who will appear in the city of Tahama and who will migrate to Medina. His name in his community will be Amin and in the heaven, Ahmad. He will be born in the progeny of Ismail, son of Ibrahim (a.s.). By God, this is that one."

Then Bahira turned to the Holy Prophet (S) and said: "I ask you about three attributes and give you the oath of Laat and Uzza and request you to reply to my queries." The Prophet became angry at the names of Laat and Uzza and said: "Never ask anything in their names. By God, nothing else is more hateful to me than these two names. These idols are made of stone and my community worships them due to their folly."

Bahira said: "This is the first sign. Well, now I ask you in the name of Allah, please answer my questions." The Holy Prophet (S) said: "All right, ask me, because you have now given me the oath of that God who is my as well as your Lord and none is like Him." Bahira said: "I want to know about your sleep and awakening." Thereafter he asked many questions which the Holy Prophet (S) replied. He found that all answers were in accordance with what he had read in divine books.

Then Bahira fell down at the feet of the Prophet. Kissing his soles he was saying: "How delightful is your fragrance O one whose obedience is better than that of all the prophets. The light throughout the world is because of you. Masjids will flourish due to you. It seems I can see you riding on Arabian horses.

The Arab land as well as the non-Arab countries are subdued by you and that you have broken Laat and Uzza and taken control of the Kaaba and you are entrusting its key to whomsoever you like and that you have killed many brave warriors of Arab and non-Arab descent. The

keys to heaven and Hell are in your hands and so also the greatest good. It is only you who will break idols. It is you in whose religion all the kings and rulers will willy-nilly enter before Judgment Day."

Then he kissed his hands and feet, and said: "If I live till that time, I will fight against your enemies in holy wars. Verily you are the best son of Adam and leader of the precious prophets and the seal of divine messengers. By Allah, the earth smiled the day you were born and will smile till Doomsday. By Allah, all idols, chapels and satans are weeping because of your advent and will go on weeping till Judgment Day. You are the fruit of the supplication of Ibrahim and one whose glad tiding was given by Prophet Isa (a.s.).

You have always remained clean of the dirt of the ignorants. Then he turned to Abu Talib and said: "How are you related to him?"[28] Abu Talib said: "He is my son." Bahira said: "It cannot be so. His parents cannot be alive today." Abu Talib said: "You are right. I am his uncle. His father expired when he was unborn and his mother also died when he was only six."

Bahira said: "Now you have told the truth. In my opinion it is better for you to take him back to your town because there is no Jew or Christian in the world who does not know that he is born. Every one of them, like me, recognizes him through the signs observed by me. They will try out every conspiracy to kill him and, in this matter, the Jews will be in the forefront." Abu Talib said: "What is the reason for this enmity?"

Bahira said: "This will be the prophet who will be visited by angel Jibraeel. He will cancel their religions." Abu Talib said: "No, by the will of Allah it will not be so." Allah will never leave him alone and no harm will ever touch him."

When Bahira intended to part with the Prophet he wept much and said: "O son of Amina! I can see as if all Arabs are fighting against you and your relatives too have abandoned you. Had they known your value they would have loved you more than their own sons." Then he turned to me and said: "O honorable uncle! Do protect him, observe your kinship with him and be careful of the will of your honored father. Very soon all the Quraish will break off their relation with you.

Do not care for them. You too will get a son who will help and assist him. His courage will be praised in heavens. He will beget two sons who will become martyrs. He will be the leader and a great man of the Arabs and a Zulqarnain of this community. He is more well-known in Divine Books than the companions of Isa Masih (a.s.)."

Abu Talib says: When we approached Syria, by Allah, the palaces of Syria shook and a light emanated from him which was brighter than the sun. When we entered Syria, we could not pass through the bazar due to heavy rush of people who had come from every direction to observe the beauty of the Holy Prophet (S). His elegance became well known all around and so also his grace and perfection. Monks and soothsayers arrived from their monasteries and gathered around the Holy Prophet (S).

The biggest scholar of the People of the Book, Nastoorah came for three consecutive days and sat beside the Holy Prophet (S) without speaking a word. At the end of the third day he became restless and began to circumambulate the Holy Prophet (S). I asked him: "O monk! What do you want?" He asked: "What is his name?" I said: "Muhammad (S)." He became pale and said: "Please request him to uncover his back.

No sooner than the shirt was removed from the shoulders of the Holy Prophet (S) and he saw the mark of prophethood, that he fell down and began to kiss that seal. Then he told me: "Take back this sun of prophethood. Had you known how many of his foes are living on this land, you would have never brought him with you."

Then he used to come to meet the Holy Prophet (S) everyday and brought tasty food for him. When we started to return fromSyria, he brought a shirt for the Prophet and requested him to wear it so that he may thereby be remembered by the Holy Prophet (S). When I observed signs of dislike on the face of the Prophet, I kept it aside and said to him that I would dress him in it afterwards and hastened to Mecca with the Holy Prophet (S). Hearing about our arrival, all except Abu Jahl came out to welcome us.

It is mentioned in another reliable narration that when Abu Talib prepared to travel to Syria, the Holy Prophet (S) clung to his camel's rein saying: "Uncle, with whom are you leaving us? I have neither a father

nor mother." Abu Talib began to weep and took the Holy Prophet (S) with him. Abu Talib says: Whenever the sun was hot, a cloud appeared to shade the Prophet. We went along until we reached the monastery of Bahira.

Seeing a cloud accompanying us he came out of his monastery and provided us with a few servants and also gave us a feast. All in the caravan went into the convent leaving the Prophet with our luggage. The monk said: "It is not fair to leave anyone out of the feast." So he sent someone to bring the Prophet. When he saw that the cloud had stood still at our camp, he asked: "Has anyone not come here from the caravan?"

He was told that all have come except a boy who is left with the luggage." Bahira said: "It is not fair to leave anyone out of our feast." So he sent someone to bring the Holy Prophet (S). When the Holy Prophet (S) began to walk, that cloud also moved with him. Bahira asked: "Whose son this child is?" He was told that he was Abu Talib's son. The monk asked Abu Talib: "Is this boy your son?" Abu Talib replied: "He is my brother's son."

He further inquired: "Where is your brother?" Abu Talib replied: "He expired when this boy was not yet born." Bahira said: "Please take him back to your city because, if the Jews recognize him, as I have recognized, they will surely eliminate him. Know that he has a very high status. He is the prophet of a community who will wage holy wars."

According to another report, Yali Nusabah is reported to have said that in the year in which the Holy Prophet (S) traveled to Syria for business, Khalid bin Usaid and Taleeq bin Abi Sufyan were also in his caravan. After returning from the journey they described wonderful happenings like the extraordinary speed and obedience of animals to the Holy Prophet (S) etc.

They said: In the Busra market we saw a group of monks whose faces were pale. It appeared as if saffron was applied to their cheeks and they were trembling. They approached us and said: "Please come alone with us to our chief who resides in the big convent." We said: "What do we have to do with you?" They replied: "What is wrong if you come along

with us, we respect you." They had understood that the Prophet was with us.

So we entered a very big house of worship and there we saw an aged priest sitting amidst his pupils with a book in his hands. He was looking at the book and then towards us very often. Finally he told his companions: "You did not do anything. You have not brought the one I want." Then turning to us he asked: "Who are you?" We replied: "We are Quraishis."

He further inquired: "To which clan do you belong?" We said: "We are from Abde Shams clan." He asked: "Is there anybody else with you?" We replied: "Why not? There is also a youth whom we call the orphan of Abdul Muttalib." He screamed at this and was about to faint. He jumped off his seat crying: "Alas, Christianity is finished!" Then reclining for a while on his cross he fell into deep thought. Eighty monks were seated around him. At last he told us: "Can you show me that young man?" "Yes," we said. So he accompanied us upto the bazar of Busra.

The Holy Prophet (S) was standing there like a shining sun. His holy face was shinning bright and onlookers were all around him staring at his elegance. Buyers were eager to bargain with him like the buyers who in the past wanted to buy from Prophet Yusuf (a.s.). They paid more for his articles and sold to him at low cost. We thought of showing somebody else to the monk so that his knowledge could be checked.

But he said: "It is enough. I have already recognized him." He immediately rushed to the Prophet and kissed his holy head saying: "You are that holy one," and then he asked a number of questions about the Holy Prophet's (S) signs. The Prophet replied all his queries. Then he said: "If I live till your time, I will wage holy war along with you which will be a perfect Jihad." Then he told us: "Both a better life and better death is connected only with this man.

One who obeys and follows him will become everlasting and one who deviates from his way will die never to be alive again. All kinds of benefit is connected with this gentleman," and than he went to his convent. It is mentioned in another report that when the Holy Prophet (S) had gone to Syria with Lady Khadija's (s.a.) merchandise, Abde Manat bin Kanana and Naufal bin Muawiyah were also in his caravan.

When they reached Syria, a monk named Abdul Muwaihab saw them and asked: "Who are you?" They said: "We are some traders belonging to Quraish tribe living at Kaaba." He asked: "Is there anyone else from Quraish with you now?" They replied: "Yes, a youth named Muhammad belonging to the progeny of Hashim is also with us." Abdul Muwaihab said: "It is he, whom I want." They said: "Nobody in Quraish is more famed than him and he is called orphan of Quraish. He has come here to sell the goods of a Quraishi Lady Khadija (s.a.) on remuneration. What have you to do with him?"

Abdul Muwaihab shook his head and said: "It is he whom I want to see. Please show me." They said: "We have left him in the market of Busra." In the meanwhile they saw the Prophet coming towards them. As soon as the monk saw him, he recognized him. Exclaiming, "This is he,"' he took the Holy Prophet (S) aside and talked with him for a long time.

Then he kissed the Prophet's forehead, took out something from his sleeve and gave it to him but he did not accept it. Finally, leaving the Holy Prophet (S), the monk came to those people and said: "Listen to my advice, join this man forever and always obey him because, by God, he is the final divine Messenger. He will arise soon to call upon the people to accept the slogan of: There is no god except Allah. Follow him unhesitatingly when he declares his prophethood.

Thereafter the monk asked: "Is any son born to his uncle, Abu Talib by the name of Ali?" They said: "No." The monk said: "Either he is born, or will be born soon. And he will be the first to believe in the prophethood of Muhammad. I have read in divine scriptures that he will be the Prophet's legatee. He will be the chief of the Arabs, a divine scholar and Zulqarnain of the last prophet; who will wage holy wars.

His name in the high abodes is Ali. On Judgment Day his rank will be the highest after the rank of Muhammad. Angels call him 'a victorious brave light'. He will be victorious wherever he will go. Among the companions of your prophet, he is most well known than the sun in the sky.

Kulaini has, through authentic chains, narrated from Imam Ja'far Sadiq (a.s.) that when, in the days of ignorance, the Quraish, after

demolition of Kaaba intended to rebuild it and could not do so. It came to their mind that someone had told them that everyone of them should bring his pure wealth which should not have been earned wrongfully or oppressively. When they did so, the difficulty was removed and they started reconstruction of Kaaba.

Finally it was time to fix the Hajar Aswad and there developed a dispute as to who should perform that act. The dispute worsened and they were about to quarrel. At last it was decided that one who would enter the Kaaba first next morning should be made arbitrator. The man to enter first was the Holy Prophet (S). People narrated the dispute to him.

He spread out a cloth and put the black stone on it. Then he asked all the chiefs to hold the corners of the sheet and to raise it. When the stone came upto the required level, the Holy Prophet (S) picked it up and fixed it in the wall of Kaaba. Thus the Almighty Allah gave him this honor.

According to another authentic report, it is mentioned that thirty years before the appointment of the Holy Prophet (S) by God to prophethood, Mecca was inundated by floods which damaged the walls of Kaaba. Thieves stole the golden deer from it. The legs of those deer were studded with jewels. The Quraish intended to reconstruct it with wider dimensions but they feared that if they dug with a digging tool it might cause some kind of calamity.

Walid bin Mughira said: Let us start digging. If Allah is pleased with this act of ours no calamity will fall on us. But if He is not pleased and some calamity falls we will stop demolition work. Then he went up the ceiling of Kaaba. When he removed a stone a snake came out and attacked him and the sun eclipsed. Observing this event people began to weep and prayed saying: O Lord! Corruption is not our intention. We only want reform. Then the snake disappeared. They felled the walls and went on digging down to the foundation which was laid by Ibrahim (a.s.).

When they intended to dig that part again the earth quaked and darkness enveloped the atmosphere. Ibrahim's foundation was30 yards long and 24 yards wide. Its height was 9 yards. The Quraish decided to maintain the length and width as before and to raise its height. A dispute then arose in the matter of fixing the black stone. Every tribe insisted that they

had the right to perform this noble job. Finally it was agreed that who entered first from Bani Shaibah gate would decide the matter. The first to enter was the Holy Prophet (S). People exclaimed: "Lo, the honest (Amin) has arrived and we will abide by what he decides."

The Holy Prophet (S) spread out his sheet (some say his shirt) and put the black stone on it and then said: "The chief of all the tribes should hold each corner and lift it." Accordingly those who held the four corners were Utbah bin Rabiah from Bani Abde Shams, Aswad Bin Abdul Muttalib from Bani Asad bin Abdul Uzza, Abu Huzaifa from Bani Makhzum and Qays bin Adi from Bani Saham.

Then the Holy Prophet (S) took up the stone and put it at its proper place. Wood etc. was sent in a ship by the king of Byzantine so that a house of worship be constructed for him in Abyssinia but blowing winds drove that ship to the shores of Mecca where it was grounded and could not be pulled out. When Quraish knew about the incident they came to the shore and saw that whatever was needed for the ceiling (roof) work of Kaaba was available there.

So they purchased all of it and brought it to Mecca. It was found that the measurement of that wood was exactly that of Kaaba. Finally the construction work was concluded and a covering of Yemeni cloth were put over it. It is reported that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) drew lots to decide about the construction of Kaaba between him and Quraish.

According to it the part between the door of Kaaba and Rukne Yamani and Hajre Aswad went to Holy Prophet (S). According to another narration the portion between Hajre Aswad and Rukne Yamani belonged to Bani Hashim. It is reported through authentic chains that Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) had performed Hajj twenty times without the knowledge of Quraish; four times before his appointment as prophet and ten times (according to some seven times before his appointment as prophet) and that he had prayed at the age of four when Abu Talib had gone to Busra.

It is mentioned in *Dalailun Nubuwwa* that Abbas said: I once told the Holy Prophet (S): 'I entered your religion because I once saw you talking with the moon in your cradle. You were pointing to it and it was moving

according to your signals.' The Holy Prophet (S) said: 'I used to talk with the moon and it with me. It was preventing me from weeping. I used to hear its recitation when it prostrated under the Throne (*Kursi*).'

It is mentioned in some books that the Prophet's heart was incised when he was three or four years old, that he lived with Halima for five years. In the sixth year, Amina expired and when he was seven, many soothsayers informed Meccans about his prophethood and the event of Johfa monk took place in the same year.

That same year it rained due to the auspiciousness of the Holy Prophet (S) and the supplication of Abdul Muttalib. Same year when Abdul Muttalib went to felicitate Saif bin zee Yazan, who gave him glad tidings of his prophethood. In the eighth year when Abdul Muttalib met his Lord at the age of eighty-two (according to some 120) he commanded Abu Talib by his will to protect and take care of the Holy Prophet (S) and he engaged himself in that duty.

It is mentioned by some that it was the year in which Hatim and Nausherwan died and the son of Nausherwan ascended the throne. In the ninth year, Abu Talib took the Holy Prophet (S) to Syria with him in his trade journey. Some say that the heart-incision occurred in his tenth year. Some say in the ninth year he went to Busra and in the twelfth to Syria and that the event of Bahira happened in that second journey.

Hurmuz was dethroned in the seventeenth year of Prophet's age and he (Hurmuz) was blinded by his army chiefs and killed in the nineteenth year and they made his son, Parvez, the ruler and that Kaaba was reconstructed in the twenty-third year. According to some the Holy Prophet (S) married Khadija in the twenty-fifth year of his age and according to the most reliable report the reconstruction of Kaaba was carried out in the thirty-fifth year. It is also said that Fatima (a.s.) was born in that year and that the signs of his prophethood appeared in the thirty-eighth year when lights were observed and voices of angels were heard.

In the fortieth year, the Holy Prophet (S) was appointed as the great prophet. In that year Parvez became king of Iran and he killed the Arab king Noman bin Manzar. The events of Prophet's trade journey to Syria will be described in the next chapter, if Allah wills.

Notes:

[24] It is not understood how an angel may give the training of good manners to the Holy Prophet (S) when the angels had learnt how to hallow and praise God from the Holy Prophet (S) as mentioned in this very book's beginning while describing the creation of Light. Maybe it means that the angel was guarding the Holy Prophet (S) all the time - Translator

[25] Surah Jinn 72:27

[26] One mithqal - 4 masha and 3.5 rattis

[27] The author says: Some scholars have not accepted the event of opening (cutting) of the stomach of the Holy Prophet (S). Though it is not clearly mentioned in Shia literature (reliable books) its rejection too is not seen anywhere. Some traditions quoted in the first part of this book support this story, so it should neither be totally accepted nor fully rejected. It is better to keep it in plausibility.

[28] This monk had already asked this question in the beginning and the reply also was given. Perhaps the reason of repetition was either he was awed and had forgotten or repeated just to be more satisfied about the relation of the Holy Prophet (S) with Abu Talib -Tr.

Chapter 7

Virtues of Lady Khadija (s.a.) and her marriage with the Prophet (S)

Shias and Sunnis have in continuous narrations, mentioned that the first man (male) to believe in the holy religion of Islam was Ali bin Abi Talib, and the first female was Lady Khadija (s.a.). In similar traditions it is mentioned that the Holy Prophet (S) said: Four ladies are women of Paradise: Khadija binte Khuwailad, Fatima binte Muhammad (S), Maryam binte Imran and Asiya binte Mazahim, wife of Firon.

Imam Ja'far Sadiq (a.s.) is reported to have said that once when the Messenger of Allah (S) entered his house, he saw Ayesha scolding Fatima (s.a.) and saying: "O daughter of Khadija! Do you think that your mother is higher than us in status? How can she have any excellence over us? She also was a woman like us."

When Fatima saw the Holy Prophet (S) she began to weep. The Holy Prophet (S) lovingly inquired: "My dear daughter! What is the cause of your grief?" She submitted: "Ayesha has remembered my mother in an insulting manner and has scolded me." The Holy Prophet (S) became angry and he said: "O Humaira! Keep quiet.

Allah gives much grace to a woman who loves her husband more and who bears more children. As far as Khadija is concerned, may Allah have mercy on her. God gave me, through her, two pure and clean sons named Abdullah and Qasim and she also bore daughters named Ruqaiyyah, Fatima, Zainab and Umm Kulthum. But God has kept you barren and no issue came from you."[29]

It is mentioned in another reliable report that when Khadija (r.a.) expired, Fatima (a.s.) was walking round her father asking: "Dear father, where is mother?" At that time Jibraeel came and said: "Your Lord greets

you and says that His greetings be conveyed to Fatima with a message that 'your mother is in a house having ceiling of gold and pillars of red ruby. That house is situated between the residences of Asiya and Maryam (a.s.)."

The Holy Prophet (S) conveyed this divine message to Fatima (s.a.) and the innocent girl said: "Allah is clean of all deficiencies and peace and blessings are only from Him." It is mentioned through authentic chains that Imam Muhammad Baqir (a.s.) said: When the Holy Prophet (S) returned from Meraj, Jibraeel asked him if he needed anything.

He replied: "I want you to convey Salam from Allah and from me to Khadija." When the Holy Prophet (S) conveyed the same to Khadija (a.s.) she said: "Allah is the owner of peace and safety and all peace and safety is from Him and due to Him. Peace be on Jibraeel." It is mentioned in another report that whenever Jibraeel arrived in the absence of Khadija, he used to request the Holy Prophet (S) to convey his Salams to Khadija.

In yet another report it is mentioned that one day Jibraeel came down and said: "O Messenger of Allah (S), Khadija is coming to you with your tiffin. Please convey to her Salams from Allah and from me, and also give her glad tidings that Allah has reserved for her a house in Paradise which is made of jewels and wherein is no trace of grief and sorrow."

It is mentioned in yet another traditional report that once the Holy Prophet (S) was sitting near his wives and was weeping remembering Khadija (r.a.), Ayesha asked: "Are you weeping for an old woman belonging to Bani Asad?" The Prophet said: "Be quiet, she testified for me when all of you had refuted and she believed when all of you were unbelievers. She gave birth to my children whereas all of you are barren." Ayesha says: "Whenever we wanted to please the Prophet, we used to mention Khadija (r.a.) in good terms."

It is mentioned in a report that Khadija (r.a.) was a good adviser and helper of the Holy Prophet (S). When people boycotted him, she was sympathizing and loving to him. When Meccans were harassing the Prophet, Lady Khadija (s.a.) was consoling and encouraging him. She also assisted him with her wealth.

Qutub Rawandi, Ibn Shahr Ashob and the author of *Adad* have said that the cause of Prophet's marriage with Khadija (r.a.) was that once, on the day of Eid, women of them Quraish gathered in Masjidul Haraam and suddenly a Jew passed from there saying: "Very soon a prophet will arrive among you, so all of you should try to marry him." The women threw stones at him but Khadija took those words to her heart.

Thereafter, once Abu Talib told the Holy Prophet (S): "Dear son, I intend to provide a wife for you, but I don't have any money. Lady Khadija (s.a.) is my relative and she is wealthy. Every year she sends a trade caravan with her slaves. If you agree I may obtain some trade goods from her, which you may sell and perhaps Allah will give you profit. The Holy Prophet (S) agreed. So Abu Talib went to Khadija and said: "Muhammad intends to trade on your behalf."

Khadija said: "Very good! I am glad to accept this proposal." Then she asked her slave Maisarah to hand over to Muhammad all the goods that he had but to remain there with him to help him. "You should never disobey him." So the Holy Prophet (S) went to Syria with all the merchandise along with Maisarah.

According to another narration, also with him was a Khadija's relative named Khuzaimah bin Hakim. Affection for the Holy Prophet (S) grew much in that journey. On the way, two camels of Khadija became tired and fell down. Maisarah feared that their load would also fall. So he came running to the Holy Prophet (S) and told him about them.

The Prophet approached the camels and drew his holy hand over their legs and lo, they began to move faster than all other animals. Seeing this, love and respect for the Holy Prophet (S) increased in his heart and he began to be more and more obedient to him. When the caravan neared Syria they camped near a monastery. The Holy Prophet (S) sat down under a tree and all the members of the caravan dispersed.

The said tree had dried up since long but it became green instantaneously. Branches and leaves sprouted and fruits also hung down from it. Greenery spread all around. Seeing this, the monk rushed out and went to the Holy Prophet (S). He had a book from which he was reading and then looking at the elegance of the Holy Prophet (S) saying: "By the one who sent Injeel, this is him." When Khuzaimah heard this, he feared that

perhaps he would harm the Prophet, so he drew his sword and cried: "O people of Ghalib! Beware. Take care!"

All the members of the caravan rushed there and the monk fled and hid himself in his house, went up the roof and said therefrom: "Why do you want to harm me? By the one Who has raised the sky without pillars, you are the dearest of all the caravans who have ever passed by me. This Book says that this youth who is sitting under the tree is the Messenger of the Lord of the heavens and the earth and who will be appointed to wage armed Jihad and kill innumerable unbelievers.

He is the last prophet. One who obeys him will get salvation and one that disobeys him will lose the way." Then he asked Khuzaimah: "Do you belong to his community?" He said: "No. But I am his servant." Then he narrated to the monk all the miraculous things observed by him on the way. The monk reiterated that he was the prophet of the last age. I tell you a fact which you must keep confidential.

I have read in books that he will conquer the whole world and control all communities. He will never return from any war but as a conqueror. His enemies are many and most of them are Jews. So protect him from them." Then that caravan left that place and reached Syria and earned a lot of profit.

On the return journey when they approached Mecca, Maisarah said to the Holy Prophet (S): "O virtuous and selected one! We have seen many miracles from you in this journey. Every rock and tree by which we passed, saluted you saying: Peace be upon you, O Messenger of Allah. The vales on the way which could be earlier crossed in many days were crossed this time, because of your auspiciousness, within a night.

The profit made by us in this journey is the best we earned in the last forty years. So it is better if you yourself go to Khadija and give the good news of this easy journey and profitable trade so that she is pleased." Thus the Prophet went ahead of the caravan and turned to Khadija's house who was at that time sitting with some other ladies in the upper apartment with an eye on the road.

Suddenly she saw a mounted man arriving and she also observed a cloud shading him and that two angels, one on his right and the other on

his left, were accompanying him with naked swords. A lamp of emerald hung over his head from that cloud. All around that cloud was a tent of topaz spread in the space over him. Seeing this, Khadija prayed in her heart with astonishment: "My Lord! Be it so that this youth who is beloved to You may come to my humble home."

When the Holy Prophet (S) arrived near she recognized him. Instantly she ran barefoot to him and kissed his feet. The Holy Prophet (S) gave her the happy news of a safe and swift journey and the consequent success. She asked: "Your honor! Why did Maisarah not accompany you now?" The Holy Prophet (S) replied: "He is coming behind."

Khadija said: "O leader of Haraam and Batha! Kindly return and come again with Maisarah." Her only intention was to observe again for making sure what she had observed regarding the radiance and the overhead cloud etc. When the Holy Prophet (S) returned, that cloud also went back with him and again it returned with him. This fully convinced Khadija of the grace and greatness of Prophet's personality.

Then Maisarah told Khadija: "O respected lady, during this journey we saw many miraculous events which cannot be fully described even in several years. If the Holy Prophet (S) was putting his hand on a little quantity of food it sufficed for a large group of diners and yet the food did not become less. When the sun was hot, two angels provided him shade.

All the rocks and trees by which he passed saluted him." He also narrated the events pertaining to monks and others. After hearing it all, Khadija, with a view to increase her conviction, called for a plate of fresh dates and made some more persons share in dining with the Holy Prophet (S). Finally the plate remained full though the diners were fully gratified.

Observing this, Khadija gifted liberty to Maisarah and his sons as a reward of giving her glad tidings and also gave him ten thousand dirhams, asking them to accompany the Holy Prophet (S). Then she requested the Holy Prophet (S): "Please go to your uncle and request him to ask my hand for you through my uncle Amr bin Asad."

On the other hand she sent a word to her uncle to get her married with the Holy Prophet (S). Some have said that the asking was made to Khadija's father, Khuwailad bin Asad. But more reliable narration is the other one, because Khuwailad was dead by that time. The Holy Prophet (S) was twenty-five at that time and Khadija was forty. But it is narrated from Ibn Abbas that at that time she was twenty-eight.

It is well-known that Khadija expired at the age of sixty-five and she was buried at Hajoon, Mecca, by the hands of the Holy Prophet (S). It is said that she died three years after liberation from the imprisonment in Shebe Abi Talib and three years before migration to Medina. Some have also said that Khadija expired three days after the death of Abu Talib and all the children of the Holy Prophet (S) were born of her, except Ibrahim, who was born to Mariya.

It is mentioned in *Kashaful Ghummah* that Khadija was first married to Ateeq bin Aaida Makhzumi and she had given birth to a daughter through that marriage. Thereafter she was married to Abu Hala Hinda bin Zurarah Teemi through whom Hind bin Hind was born. Thereafter the Holy Prophet (S) married her and gave her twelve Awqiya gold as dower.

According to reliable chains, Imam Ja'far Sadiq (a.s.) said: When the Holy Prophet (S) desired to marry Khadija, Abu Talib, along with some other people from Quraish went to Khadija's uncle, Waraqa bin Naufal. He initiated the talks, recited the sermon of marriage. Its subject matter was like this: All praise is for Allah who is the Lord of the House of Kaaba.

He made us the progeny of Ibrahim and Ismail (a.s.) and also made us the residents of the peaceful place of the holy sanctuary and also made us the chiefs of all. He honored us through His house to which people come from every corner of the world. It is a place where pilgrims bring fruits of all kinds. Allah has given us abundance in this place. Now we should know that my nephew Muhammad bin Abdullah has more grace over all the people of Quraish. Nobody can equal him. His status is the highest. He is incomparable to any creation.

If his wealth is less, it is a fact that wealth is a changing thing like shade which fades soon. He has admiration (for Khadija) and so also

Khadija is attracted towards him. That is why we have come here so that we may, according to his wish, ask for the hand of Khadija through you. Whatever amount of Dower you may demand, we are prepared to pay from our property. You may take any amount you like; take it now or postpone it and take whatever you like later. By the Lord of the Kaaba, Muhammad's status and rank is very high. His wisdom and intelligence is perfect. His religion is popular and his tongue kind. Saying this Abu Talib kept quiet.

Thereafter Khadija's uncle who was most knowledgeable among the Christian scholars intended to reply to Abu Talib but as he had no substance equaling Abu Talib words, his tongue began to waver and he became restless. Observing this condition, Lady Khadija (s.a.), setting the barrier of modesty a little aside because of overwhelming feelings, spoke up fluently saying: Respectable uncle, though at this juncture, you are more fitting to speak than me, yet you do not have more control on me than what I have on myself. O Muhammad! I have joined my soul in marriage with you and my dower is own property. Please tell your uncle to sacrifice camels for the Walima feast.

You may come to me (your wife) whenever you like. At that time Abu Talib said: O Group of Quraish! Be witness that Khadija has given up herself in marriage to Muhammad and has also taken up the guarantee of her dower. A man from the Quraish tribe said: "What a one-sided business is this whereby women take up the responsibility of dower instead of men?!" This infuriated Abu Talib and frightened the entire group of Quraish who begged his pardon. He said: "If other husbands were to be like my nephew, women would not ask heavy dower from them but if they were to be like you they would demand more."

Then Abu Talib slaughtered a camel and the Holy Prophet (S) consummated his marriage with Lady Khadija (s.a.). At that time a man named Abdullah bin Ghanam recited a poem which meant: 'O Khadija! Congratulations to you as your good fortune has reached the zenith of prestige and grace and honor and you have become the life partner of one who is the best of both the earliers and the later creation.

How can anyone in the world equal Muhammad? He is one whose prophethood was foretold by Musa and Isa (a.s.) and very soon, the effect of their glad tidings is going to be manifested. Since ages, writers

have written that Muhammad is to be the messenger of Medina and one who will guide the residents of the earth and the heavens.”

It is mentioned in another report that when Abu Talib concluded his speech and before Khadija’s uncle, Amr bin Asad could reply, Waraqa bin Naufal said: “I praise God, Who made us just as you, O Abu Talib have said, and He has granted us a rank higher than ones described by you. So we are the leaders and Arab chiefs and your grace and honor, as uttered by you, is sure and certain.

We accept this relationship for which we feel proud. Hence, O Quraish! Be witness that I have married off Khadija to Muhammad with a dower of four hundred gold coins.” When Waraqa concluded, Abu Talib said: “I wish her uncle also says something. Responding to it, Amr repeated the words of marriage contract and the Quraish gave witness to it.

Thereafter slave girls of Khadija began to beat the drum and sing and dance. On that very day, Abu Talib sacrificed a camel and the Walima was organized. Ibn Babawayh has said that the first child to be born through Khadija for the Holy Prophet (S) was Abdullah.

It is narrated from Imam Muhammad Baqir (a.s.) that when Prophet’s son, Qasim (according to some Tahir) expired, one day, the Holy Prophet (S) came to Khadija and found her weeping. He inquired the reason whereupon she said as my breasts got filled with milk I remembered my lost child whose separation made me weep.

The Holy Prophet (S) said: “Khadija! Don’t weep. Do you not like that when you reach the gate of Paradise you see him there? He will hold your hand and lead you to the best house in the heaven to reside therein.” Khadija asked: “Is this reward for every believer whose son dies?” The Holy Prophet (S) said: “Allah is very kind and merciful. It cannot be so that he may punish one whose dearest thing is retaken by Him and that man remaining patient, thanks Him.”

The author of *Anwar* has narrated that one day Lady Khadija (s.a.) was sitting with some of her slave girls in the upper floor of her house and a Rabbi was also present there. Suddenly the Holy Prophet (S) passed from under that floor. The Rabbi said: “Just now a young man has

passed from here. Can you call him?" Khadija sent one of her slave girls and called the Holy Prophet (S). The scholar asked: "Can you uncover your back?"

When the Holy Prophet (S) removed his garment and when that man saw the sign of prophethood, he exclaimed: "By Allah! This is the sign of divine messengership." Lady Khadija (s.a.) said: "Nobody would have dared to look at any part of his body had his uncle been here, because he always keeps the Rabbis away." That Rabbi said: "Who can ever harm him? I swear by Ibrahim. This is the prophet of the last era." The Holy Prophet (S) came down and Khadija's heart flowed with affection and love for him.

She was like a queen of Mecca and the owner of much wealth and many animals. She asked: "How do you know that he will be a prophet?" He replied: "I have read about the signs of that prophet in Torah that his parents would die in his childhood; he would be brought up by his grandfather and uncle; and marry the richest, most honorable and wisest lady of the tribe." Then pointing to Lady Khadija (s.a.), he said: "You should remember my words," and then he recited a poem in the honor of the Holy Prophet (S) and about his marriage with Khadija. Khadija's affection for the Holy Prophet (S) redoubled but she kept it secret.

While leaving, the Rabbi said: "Khadija! Try to assure that you don't lose Muhammad because marriage with him involves the good of both the worlds." Khadija had another uncle, named Waraqa who was a great scholar and had read many heavenly books. He had observed the virtues of the Holy Prophet (S) in those divine scriptures; that he would marry a very rich and wise woman of Quraish who would spend her wealth for him and assist him in all his affairs.

Waraqa could know, because of the wealth of Khadija, that she was that woman. So he often used to tell her: "You are going to marry a man who will be the best of all in the heaven and earth." Lady Khadija (s.a.) had slaves and animals in every town. Some have said that she owned eighty thousand camels in different places. Her servants traded on her behalf in countries like Egypt, Syria and Busra etc.

Abu Talib had become old and weak. He had given up journeys in order to protect the Holy Prophet (S). Once when the Holy Prophet (S) approached him, he found him sad. So he inquired about the gloom whereupon Abu Talib said: "Dear son, I am poor. Times have turned against us. Being old and weak I am nearing my end. It was my hearty desire to see you married and be satisfied happily.

But I cannot make necessary provisions for it." The Holy Prophet (S) asked: "Dear uncle, what have you thought about it?" Abu Talib said: "Son, Khadija, daughter of Khuwailad is very wealthy and many Meccans often take benefit of her wealth and merchandise. Would you like if I obtain some merchandise from her, which you can sell and perhaps, Allah may give us profit enabling us to fulfill our desire."

The Prophet replied: "Its a good idea. Do whatever you think is best." Then Abu Talib went to Khadija along with his brothers. Her house was very spacious. A silken tent which was decorated in various designs was put up on its roof. Silken ropes were held to fasten it with steel nails. She had been married to two men earlier. One of them was Amr Kindi and the other Ateeq bin Aaid. After the demise of the two, Aqiqah bin Abi Muit and Sullat Ibn Abi Shihab asked for her hand.

Both possessed four hundred slaves and many slave girls. Abu Jahl and Abu Sufyan had also sent matrimonial proposals but Khadija had declined them all as her heart was inclined to the Holy Prophet (S) as she had heard about his virtues from many soothsayers, scholars, monks and people of Quraish had also narrated to her many miracles of the Prophet. So she told her uncle, Waraqa bin Naufal that she wanted to get married, "Many have demanded my hand but my heart does not accept any of them."

Waraqa said: "Khadija! Do you want me to tell you a very strange thing? I have a Book containing many wonders and precious words. After reading something from it I am blowing it on water with which you may bathe yourself. I am also writing a supplication from Injeel and Zabur which you keep under your pillow. You will see your future husband in your dream." Lady Khadija (s.a.) acted accordingly and saw in her vision a man of medium height, wide eyes, tiny black brows and red lips.

His complexion was charming like a flower, radiant and fresh looking. Clouds shaded him. There was a mark between his shoulders. He rode on a horse of light. The reins of that horse were golden and the saddle studded with various precious stones. The horse had a human head and legs like a cow. One of his step covered the distance as far as the eye can see. That rider came out of the house of Abu Talib. Seeing him, Khadija held him up and placed him on her lap. Then she awoke and could not sleep the whole night.

At dawn she went to her uncle's house and related the dream to him. Waraqa said: "Khadija! If your vision is true, you will be successful and victorious. One you saw in dream will wear the crown of nobility. He will plead for pardon of sinners on Judgment Day and he is the greatest and most graceful among Arabs and non-Arabs. He is Muhammad bin Abdullah bin Abdul Muttalib. Love and affection for the Holy Prophet (S) overwhelmed her heart and soul. She returned home and began to weep. She also composed some nostalgic poems.

But she did not reveal her secret to anyone. She was drowned deeply in thoughts when someone knocked at the door. She felt hopeful when a slave girl came running to her and said: "Lady! Quraish, the sons of Quraish chiefs, that is, the sons of Abdul Muttalib have arrived here." Khadija became restless and said: "Open the door; ask Maisarah to spread silken carpets for them; seat them all according to their status and place fruits and eatables before them. Then she came and sat behind a curtain facing them.

After concluding the feast, talks began in a very gentle and noble manner. Lady Khadija (s.a.) responded to their talks from behind the curtain saying: "Leaders of the holy sanctuary! You have honored us and lighted my dark residence. Every need of yours will be met." Abu Talib said: "We have one need which will also benefit you more.

We have come for the fulfillment of the needs of our nephew, Muhammad (S)." At the mention of the holy name, Khadija became restless and she asked: "Where is he? I would like to hear about his need directly from him and heartily fulfill it." Abbas said: "I am going to bring him here." Abbas came home but did not find the Holy Prophet (S) there. He searched for him until he went up the mount Hira.

The Holy Prophet (S) was sleeping where Prophet Ibrahim (a.s.) used to sleep. He was enveloped in his sheet and a very huge python stood near his head with a flower in its mouth wherewith it was fanning the Prophet. Abbas says: Seeing that big snake I feared about the life of the Prophet. I attacked the animal with my sword. When that furious animal looked at me, I shrieked in fear: "Nephew, help me."

As soon as the Holy Prophet (S) opened his eyes that animal vanished. He asked me the reason of drawing the sword. I told him what I had seen a moment ago. The Prophet said: "It was not a snake but it was an angel whom the Almighty Allah sends to protect me. I have seen and talked with it many times." Abbas said: "Nephew, nobody can deny your greatness and grace. You definitely deserve all this honor and blessings.

Please come along with me to the house of Lady Khadija (s.a.). She desires to entrust her business and merchandise to you so that you may continue to trade on her behalf. The Prophet said: "I desire to go to Syria." Abbas said: "You are authorized to do so."

Then they went to Lady Khadija (s.a.) while his radiance was lighting up her house in advance. Observing that light, Khadija asked her slave Maisarah: "Why didn't you close the window, the sun is entering our place." The slave replied: "There is no hole and I wonder from where is this light coming?" When Maisarah came out, he saw Abbas advancing towards them along with the Holy Prophet (S). A kind of light was radiating from the forehead of the Prophet, which was brighter than the sun. Seeing this, he rushed back to Lady Khadija (s.a.) and gave her glad tidings that "this is the light of prophethood which has lighted up our tent".

When the Holy Prophet (S) entered the hall all his uncles arose to welcome him and seated him in the middle like a full moon among the stars.

Lady Khadija (s.a.) sent some eatables for the Holy Prophet (S) which he partook. Then she said for behind the curtain: "My chief, you have been kind to brighten my dark house with your radiance and you have also turned my loneliness into your company. Will you be a trustee of my goods and go wherever you like for trade?"

The Holy Prophet (S) said: "Yes, I am prepared to do so and would like to go to Syria." Khadija said: "You are authorized to proceed

whenever you think fit. You also have full control over my wealth and that you may trade with it. I fix as remuneration for this journey, a hundred Awqiya gold, a hundred Awqiya silver, two donkey loads weight and two camels. Do you agree?" Abu Talib said: "He is agreeable and so are we. O Khadija! You needed a trustee about whose honesty and piety the entire Arab world witnesses."

Khadija said: "Yes." Then Khadija asked: "My chief, can you load a camel yourself?" The Holy Prophet (S) said: "Yes." Khadija asked Maisarah to bring a big and strong camel that no rider dared to confront. When it was brought, it was foaming from its mouth, its eyes were red and a fearful noise emanated from it." Abbas said: "Maisarah, did you not have any other soft-natured camel for testing my nephew?" The Holy Prophet (S) said: "Uncle, let it come."

When that furious animal approached the great warner and the blessed herald of glad tidings, it spread its legs on the ground and began to rub its snout on the feet of the Holy Prophet (S). When the Holy Prophet (S) drew his hand over its back, it spoke up clearly: "Who is it that draws his holy hand on my back like the chief of prophets?" The women around Khadija exclaimed: "This is a great magic shown by this orphan."

Lady Khadija (s.a.) said: "This is no magic. These are clear signs and divine miracles." Then Lady Khadija (s.a.) called for some nice pairs of clothes and said: "My chief! The dress donned by you now is not appropriate for your trade journey. I wish you wear these new clothes. As they are loose, I am getting them fitted for you." The Holy Prophet (S) said: Every dress suits and fits my body. In fact it too was a miracle of the Holy Prophet (S) that even if a dress was loose or tight, as soon as he donned it, it suited him perfectly.

The new dress comprised of two pairs each of Egyptian Qabati, Adani Jubbas of Oman, two sheets, one Iraqi headwear, two leather socks and a staff of Khizran. The Holy Prophet (S) put them all on and went out of Khadija's house like a full moon. Khadija called for her camel called Sahba which was famous as the best and the fastest camel in Mecca.

She sent it for the Holy Prophet (S) to ride on. She called her two slaves, Maisarah and Tasih and told them: "Remember that this great

man whom I have made a trustee of my entire property is the king of Quraish and the chief of the holy sanctuary. Nobody has more power and authority than him. He is authorized to do whatever he thinks fit with my property.

You have no right to ask him anything. You should always talk with him respectfully." Maisarah said: "My heart was full of love for the holy man for several years and now my admiration has redoubled as you also regard him dearer than your own life."

Then the Holy Prophet (S) parted from Khadija and began his journey to Syria. Maisarah and Tasih also accompanied him. All Meccans gathered at Abtah to bid farewell to the Prophet. When the Prophet reached Abtah, it was as if a sun of beauty shone on the hills and in fields. All were astonished to observe the elegance and beauty of the Holy Prophet (S). The Holy Prophet (S) saw that the goods of Khadija were not loaded on the camels and were lying on the ground. He asked the reason for it.

The servants replied: "O leader of the world! The load is more and workers are less." The mine of mercy and kindness felt pity for them. He postponed departure for a while and, by the Might of His Lord he loaded the heavy goods on every camel within no time. No sooner than he signaled, every camel sat down and rubbed its face on the feet of the Holy Prophet (S).

When the sun became hot and sweat appeared on the forehead of the Holy Prophet (S) others became restless. Abbas intended to provide some sort of shade. Suddenly there was a noise in the residents of the heavens. Allah's mercy rained.

Angel Jibraeel was commanded by Allah to ask the treasurer ofParadise to bring out the cloud "which I had created Myself for My dear friend Muhammad two thousand years before the creation of Adam. Now it must shade My friend so that the heat of the sun may not affect him." When people saw that cloud over the head of the Holy Prophet (S) they were all spellbound.

Abbas said: "This slave of Allah is so dear to Him that he does not require my shade." Then the caravan moved. When they reached Johfatul Wida, Motam bin Adi said: "Quraish, you have undertaken a journey in

which you will have to cross wild forests and fearful valleys. So it is better you keep such a man in your forefront whom all of you regard as reliable and with whom nobody disagrees." All praised his opinion.

Bani Makhzum said: "We make Abu Jahl our leader. Bani Adi brought forward Motam. Bani Nuzayr wanted to make Harith their leader. Banu Zuhra said: "We give leadership to Ajnaha bin Aljalah." Banu Lavi said: "Abu Sufyan would lead us." Maisarah said: "We cannot make anybody a leader of this caravan, except Muhammad." Banu Hashim also supported this view.

The cursed Abu Jahl said: "If you do so, we will pierce our chests with our swords." Hamza (r.a.) said: "O the meanest of men and the worst character! You claim to be a leader! We do not like anything but that Allah may cut off your hands and legs and blind your eyes. You want to frighten us with your death?"

Hearing all these arguments, the Holy Prophet (S) said: "Dear uncle, please sheath your swords. Refrain from quarrel and don't allow our journey to begin with confrontation and discord. Let them lead in the first part of the day and we will lead in the latter half. So Quraish went forth. Following this rule they reached the valley called Alamwah.

It was a place prone to floods. Suddenly a cloud appeared. The Holy Prophet (S) said: There is a great danger of floods in this valley, so it is better if we take shelter at the foot of this hill. Abbas said: "Nephew, we will do as you say." Accordingly it was announced that the caravan should unload the camels at the foot of the hill and camp there.

All obeyed except a man of Bani Jamh who had a lot of goods. He camped where he was and said: "How cowardly you are! You are running from a thing which is not at all visible at present!" This conversation was still on when a cloud appeared and it began to rain. That man was not able even to get up from his place when the flood swept him and all of his goods as a divine punishment. All others were saved due to the auspiciousness of the Holy Prophet (S) and they remained there for four days when the flood continued to rise daily.

Maisarah said: "My leader! This flood is not likely to end till next month and no one dares cross this water. It is not advisable to remain

here for many days. It is better to return to Mecca." The Holy Prophet (S) did not say anything in response and went to bed. He dreamt that an angel was telling him: "O Muhammad! Don't worry and don't hesitate.

Order the caravan to move next morning and camp yourself at the bank of the shore of the flowing water. A white bird will arrive and it will draw a line on the water. You may walk on that line repeating "In the name of Allah," and also ask your companions to do so. Those who recite these words will be able to cross and those who do not recite will be drowned.

The Holy Prophet (S) woke up happily and asked Maisarah to announce the departure of the caravan. Maisarah loaded his goods. People asked: "How can we cross this? It is difficult even for a ship to sail through it." Maisarah said: "I cannot dispute the decision of Muhammad. You do what you like." Then the Holy Prophet (S) stood at the end of the valley.

Suddenly a white bird came from the hill top. It drew with its wings a line on the surface of water which became fully visible for all. The Holy Prophet (S) uttered "In the name of Allah" and began to walk through the water which did not reach even his shin bone. He announced loudly: "All of you follow me uttering "In the name of Allah". One who does so will be saved and one who will not do so will drown.

All followed the Holy Prophet (S) as commanded and crossed the water safely except two persons one of whom belonged to Bani Jamh and another to Bani Adi. Thereafter one of them said "In the name of Allah" and he crossed but another uttered "In the name of Laat and Uzza" and he was drowned. Abu Jahl exclaimed: "This was a great magic!" Others said: "No, Muhammad is the dearest of the Almighty."

But the fire of jealousy was further inflamed. On the way, that cursed man went to a well and asked his companions to fill their water skins and hide them; and then to fill up the well with earth so that when Bani Hashim reaches there they may die of thirst and that his heart may be satisfied. Accordingly they filled up their water skins and closed the well with earth and went away. Abu Jahl went ahead with his men. He gave a water bag to one of his slaves and asked him to hide it behind the hill.

When the companions reached that place and saw that the well was dry they became disappointed with their lives. They came running to the Holy Prophet (S) and informed him of the matter. The Holy Prophet (S) raised his hand to the sky in supplication and prayed. At once a clean and pure sweet water spring sprouted from beneath his feet. All of them as well as their animals drank that water and also filled their water skins.

Then they proceeded further. Abu Jahl's slave was observing all this. He went ahead and reported everything to that cursed man saying: "By Allah, anyone who is inimical to Muhammad will never get salvation." The cursed Abu Jahl got very infuriated and abused his slave. Thereafter that caravan reached the valleyof Syria called Zeeban.

There were many thorny shrubs and wild trees in it. Suddenly a very big python of the size of a date tree came out from a bush and opened its large mouth making a fearful sound. Its eyes were red hot. Seeing it, the camel of Abu Jahl got frightened. It threw the cursed man from its back and ran away. Abu Jahl's side bone broke and he fainted. After regaining consciousness he told his slaves: "Get aside and then camp. The caravan of Muhammad must also be arriving. Perhaps his camel will also get frightened and he will be finished."

So they camped there to wait. After some time the caravan of the Holy Prophet (S) too arrived. Seeing the cursed man there, the Holy Prophet (S) asked: "O son of Hisham, what are you doing here? This place is not fit for you. Since I was ashamed of going ahead of you, I thought we must follow you. May the curse of Allah be on one who goes ahead of you. Upon this, Prophet's uncle, Abbas felt happy. He thought of going ahead. But the Holy Prophet (S) said: "Dear uncle! Just wait. There must be some conspiracy behind this."

Then the Holy Prophet (S) led all himself. When they reached the vale that python came out. His camel was about to bolt when the Holy Prophet (S) told it: "What is frightening you? One who is riding you is the Last Prophet." Then addressing the python, the Holy Prophet (S) said: "Go back to the place from where you have arrived and don't harm anyone in our caravan."

The python, by the might of Allah, said: "Peace be upon you, O Muhammad, Peace be upon you, O Ahmad." The Holy Prophet (S)

responded: “Peace be upon one who follows the guidance.” The python said: “O Muhammad! I am not an animal. I am one of the jinn kings and my name is Haam bin Aleem. I embraced Islam at the hand of your grandfather, Ibrahim. I had requested him to intercede for me when he had told me that intercession is reserved for one of his grandsons whose name was Muhammad.

He also informed me that I will get the honor to see you at this place. I was waiting here for you since ages and finally succeeded today. I earnestly request you not to bar me from your kind intercession.” The Holy Prophet (S) said: “So will it be. Now you may go away and don’t hinder anyone in our caravan.”

The python disappeared instantly and all believers became very happy with this event while the jealous ones turned more inimical. The uncles of the Holy Prophet (S) recited odes praising him. Then they reached another valley where they had a hope of getting water but no drop of it could be seen. Thirst made all very restless. The Holy Prophet (S) rolled up his sleeve upto his elbow and pushed his hand in sand, raised his holy head to the sky and prayed.

Suddenly water gushed forth in the form of rivulets from his fingers. Abbas exclaimed: “My nephew, it is enough. We are afraid our goods and animals will be drowned.” All drank that water and so also their animals. They also filled up their water skins. Then the Holy Prophet (S) asked Maisarah: “Bring me if there is any quantity of dates.” The slave brought a plate of dates. The Holy Prophet (S) ate from it and went on sowing their seeds in the ground.”

Abbas asked: “Why are you doing this?” The Holy Prophet (S) replied: “I wish a palm grove should grow here.” Abbas inquired: “Will it also give fruits?” The Holy Prophet (S) said: “Yes, by the Grace of my Lord, you will observe His might just now.” Then the caravan proceeded.

After a while the Holy Prophet (S) requested Abbas: “Uncle, just turn back, see the new trees and bring us some of its fruits.” When Abbas went there he saw sky-high trees with bunches of dates hanging down. He loaded three camels with it and brought them to the Holy Prophet (S). The whole caravan proceeded further and reached the neck of Eelaan where there was a convent with many monks living in it.

One who was most intelligent was called Faleeq bin Yunan bin Abdus Salib. His nom de plume was Abu Jubair who had read virtues and attributes of the Holy Prophet (S) in all divine scriptures. Whenever he was reading those virtues in Injeel he used to weep saying: Who will give me the glad tidings of the arrival of that final prophet who would be wearing the crown of nobility and to whom clouds would be shading and who will intercede on Judgment Day?

Other monks asked him why he was torturing himself to death by such wailings? Perhaps his arrival is near. That man said: "Possibly he is already born and appeared in Mecca. His religion in the view of Allah is Islam. Who from you will give me glad tiding that he has come here from Hijaz? A cloud is constantly shading him." Thus he was repeatedly weeping and remembering the Holy Prophet (S). This weakened his eyesight.

One day when the monks were looking at the road, they saw signs of a caravan in the desert led by a sun shaded by a cloud. Radiance spread from his forehead representing the light of prophethood and it dazzled all eyes. They exclaimed: "Father, this caravan is coming from direction of Hijaz." He said: "My spiritual sons! Many caravans have arrived from Hijaz from that land but my Yusuf was never found therein. I have almost lost my eyes in his wait."

They said: "Father, radiance is shining from this caravan right upto the sky." He said: "Probably my dark night has come to an end and a bright morning is about to dawn." Then looking at the sky, he prayed: "My Lord and my Master, give me back my eyesight which I have lost waiting for one whose love has overwhelmed my heart.

Pray restore my eyesight so that I may observe his beauty. Before the conclusion of his supplication, he regained his sight. He addressed other monks: Did you see how dear my beloved to my Creator is? O my sons! If that promised prophet is among this group, he will rest under this dry tree and it will become green by his auspiciousness and it will bear fruits because many divine messengers have rested under this tree and it has remained dry since the time of Isa (a.s.). Also there is no water in this well for ages. Yet he will drink from it.

After some time that caravan arrived and camped around the said well. Camels were unloaded. As the Holy Prophet (S) always used to get away from others and to take to loneliness for remembering his Lord, he proceeded to the aforesaid tree. No sooner than he stepped under it, it became green and fruits grew on its branches. Getting up from there he went to that well and dropped a little saliva in it. Instantly water sprang up in it from all corners and it overflowed with sweet water. The monk cried: "O my sons! This is one for whom I was waiting.

Prepare the best food articles, so that I may serve him. He is the chief of creation. I will request him to grant safety to all the monks." So they began to prepare food. Then he told them: "Go and meet the leader of that group and tell him that your father sends him greetings and that a feast is arranged for them all. So all of you kindly come in the convent for the feast."

The messenger met the accursed Abu Jahl by chance and conveyed the monk's message. The accursed one announced: "O caravan men, the monk has invited us all for a feast, so come along." People asked him: "With whom should we leave our goods?" Abu Jahl said: "Leave everything to Muhammad as he is Amin (trustworthy)." So the caravan men requested the Holy Prophet (S) to mind the goods and all followed Abu Jahl to the convent. The monks made them sit with respect and honor and served food to them.

When they started eating, the chief monk took off his cap and went observed everyone's face carefully. When he could not find the signs of prophethood in any of them he threw down his cap wailing: "Alas, I cannot see my beloved." Then he asked: "O group of Quraish! Is there anyone from you who has not come here now?"

Abu Jahl replied: "Yes, a young boy, who is the servant of a woman and who has come here for trade purpose." Before he could finish his rude talk, Hamza said: "Why don't you say the shining moon and the warner and the harbinger of good news has not yet come in this feast, and that we have entrusted our property to that most trustworthy gentleman because none of us can equal his virtues?" Then Hamza asked the chief monk: "Please give me the book which is in your hand so that I may solve your problem and may make you meet with one whom you want to meet."

The monk said: "O Leader! This is the divine Book in which virtues of the prophet of the last era have been mentioned according to which he will neither be very tall nor very short but will be of a medium stature, there will be a sign between his shoulders and a cloud will be shading him. He will be appointed from the land of Tahama. He will intercede in favor of sinners on Judgment Day." Abbas said: "O monk! Will you be able to recognize him if you see him?"

The monk at once replied in the affirmative. Abbas said: "Come along with me so that I may show you the gentleman having these attributes." The monk followed Abbas and ran to the Holy Prophet (S). When he met him the Prophet gave him great respect. The monk said Salam and the Prophet responded saying, "Alaikas salam, O chief of monks. O scholar, Aleeq Faleeq bin Abdus Salib!" The monk asked: "How could you know my name? You know even the names of my forefathers!" The Holy Prophet (S) replied: "One who informed you that I will be the prophet of the last age."

The monk fell down, began to rub his face on the feet of the Prophet saying: "My leader! I request you to participate in the feast arranged by me thereby bestowing me an honor." The Holy Prophet (S) said: "This group has entrusted their goods and property to me." The monk said: "I take its responsibility. If even a rope of a camel is missing I will give a camel in exchange."

The Holy Prophet (S) went inside with him. The monastery had two parts: one large and another small. A little chapel stood in front with many pictures on its walls. Its door was made intentionally small, so that bowing at the time of entering might automatically provide respect to those pictures. The monk willfully took the Holy Prophet (S) to that door just to observe his miracles and strengthen his conviction. The monk bent to enter, by the Might of Allah, it enlarged and the Holy Prophet (S) entered without bowing.

When the Holy Prophet (S) entered, all who were inside got up to give him respect and offered him a seat in their midst. That monk stood before the Holy Prophet (S) and so did all other monks. The best fruits of Syria were brought to the Holy Prophet (S). Then, raising his head to the sky, the monk said: "My Lord! I want to see the seal of

prophethood." Instantly Jibraeel arrived and removed the cloth from the shoulders of the Holy Prophet (S) making the seal manifest.

The radiance of that mark brightened the entire house. The monk fell down frightened in prostration and when he raised his head he said: "I was in search of only you." When all others left, that monk remained near the Holy Prophet (S). Abu Jahl also returned disappointed and humiliated. In that loneliness, the monk said to the Holy Prophet (S): "My leader and my chief! Congratulations to you. The Almighty Allah will bend down the heads of evil Arabs before your honor.

You will be the master of entire Arab land. Qur'an will descend on your heart. You will be the leader of people. Your religion will be Islam. You will break idols and remove false religions and cool down the fire temples and break the crosses. Your name will last till the last era. My chief! I request you to please give us safety and accept the Jizya tax from all the monks."

Then he told Maisarah: "Convey my salutation to your Mistress and give her glad tidings that she has obtained the commander of the entire creation. The Almighty Allah will carry Prophet's progeny through her issues and his name will last till eternity. All envious people will be jealous of him. The Almighty Allah also announces that no one will enter Paradise unless he or she believes in his prophethood. Doubtlessly he is the best of all the divine messengers.

O Maisarah! Remain alert of the Syrian Jews regarding him as all of them are his enemies." Finally the Holy Prophet (S) left the monk and returned to the caravan, which proceeded to Syria. When they reached there, people gathered around them and bought their goods at high price. But the Holy Prophet (S) did not sell his goods.

At that time the accursed Abu Jahl said: "Never before had Khadija sent a trader as inauspicious as this. The goods of all have been sold out whereas his are still lying." Then people began to arrive from other places around Syria too and found that the goods of none but of Khadija were unsold. The Holy Prophet (S) sold it at double price. This made Abu Jahl sorrowful.

When only one load of Khadija's goods remained, a Rabbi, Saeed bin Qatmud came to the Prophet. He recognized the Holy Prophet (S) as he had read in his religious books about Prophet's attributes. He said: "This is the one who will nullify our religion and widow our women." Then he asked the Holy Prophet (S) the price of his goods. The Holy Prophet (S) said: "Five hundred dirhams." The Jew replied: "I buy it on condition that you will come with me to my house and accept my invitation to dine, so that my home may become auspicious." The Holy Prophet (S) agreed and went with that man.

The Jew bought and took away the goods. Then he entered his house ahead of the Holy Prophet (S) and told his wife: "I have brought with me a man who will nullify our religion. I want you to assist me in killing him." "How?" asked the woman. He said: "Take a millstone to the upper floor and drop it on his head when he gets out of the door after collecting the price of his goods." So she went up with the millstone. When the Holy Prophet (S) came out and when that woman saw the beauty and elegance of the Holy Prophet (S) she began to tremble and could not drop the stone and the Holy Prophet (S) escaped unhurt. As she was a little late in dropping the stone, it fell on her two sons, who died instantly.

The Jew rushed out and called upon his people saying: "Here is the man who will destroy your religion. He came to my house, dined and then killed my two sons." They drew out their swords, rode their horses to follow the Holy Prophet (S). When the uncles of the Holy Prophet (S) saw the Jews, they too rode their horses of Arab descent and rushed to confront them.

Hamza, the tiger of God, attacked them and killed many. Then some Jews threw away their arms and came to them saying: "O Arabs! This man supporting whom you are killing us, will, after some time, destroy your towns and cities, kill your men, break your idols. Leave him alone so that we may finish him and we may safeguard both you and us from his evil." Hamza attacked them again saying: "O deniers! Muhammad (S) is a lamp for us in the darkness of ignorance. We will continue to defend him even if we die for him."

All the Jews then went away disappointed leaving a lot of booty for Quraish. The caravan returned with added profits to Mecca. On the way, Maisarah gathered the Quraish and asked them: "Has each of you made

excess profit?” They said: “Of course.” Then Maisarah said: “It is all due to the auspiciousness of Muhammad (S). Hence it is fit that all of you present him some sort of gift because he does not accept alms.

So everyone presented a little from their booty as a gift to the Holy Prophet (S) which totaled up considerably. The Holy Prophet (S) neither took it nor said anything in response. Maisarah reserved all of it. When the caravan came nearMecca, every tribe sent one person there to herald glad tidings. Maisarah approached the Holy Prophet (S) and requested him saying: “Master, if you yourself go ahead and give good news to Lady Khadija (s.a.), it will make her happier.”

So when the Holy Prophet (S) went forth, the ropes of earth got stretched enabling him to reach the hillocks of Mecca very swiftly. Then he was overwhelmed by sleep. Allah ordained Jibraeel to take from Eden Gardens the vault “which I had made for my selected slave Muhammad (S) two thousand years before the creation of Adam and put it on his head.” That vault was made of red ruby and had borders of white pearls.

Its inner part could be seen from outside and it had four pillars and four doors. Its columns were of heavenly ruby, emerald, gold and unbored pearls. When Jibraeel took out that vault from Paradise, the fairies rejoiced, peeping from their apartments, glorifying Allah and saying: It seems the time for the appointment of the owner of this vault has come.

Sweet cold wind began to blow from beneath the divine throne. Voices of happiness were heard from the doors of Paradise. Angels took hold of its columns and began to recite praise and glory of the Almighty Allah. Jibraeel went ahead of the Holy Prophet (S) with three flags. Mountains puffed up with joy. Trees, birds and angels all sang loudly: There is no god except Allah, Muhammad is the Messenger of Allah. Be happy, O great man! How great is your status in the eyes of your Lord.

At that time, Lady Khadija (s.a.) was sitting in the uppermost apartment of her house with some women of the Quraish tribe. Suddenly they looked at the hillocks of Mecca. The Almighty Allah removed barriers from their eyes and they saw a dazzling light in the direction of Muallaa. Looking minutely they could gather that a tent of radiance was moving. Above that vault in the sky a group is resting and spreading light from his body.

That radiance reached the sky. She was spellbound by this strange phenomenon. The women asked Khadija! “O Chief of Arab women! What is all this? What kind of change do we observe in your condition?” Khadija asked: “First of all, please tell me whether I am asleep or am I awake?” They said: “May God not allow any harm to reach you.” Then Khadija said: “Look towards Muallaa and tell me what you can see?”

The women said: “We see a light stretching high up in the sky.” She asked: “Can you not see the dazzling vault and one who is resting inside and those who are around that vault?” They replied: “No.” Khadija said: “I can see a rider in the vault brighter than the sun. I have never before seen such a vault which is fixed on a camel. It seems that camel is my animal, Sahba and that the rider is Muhammad (S).”

The women asked: “From where could Muhammad get the camel which you have described, even the kings of Arab andIran do not possess it.” Khadija said: “His status and grandeur is greater than all.” She was constantly staring at that phenomena. Finally the Holy Prophet (S) came out of Muallaa and angels went back to sky with that vault.

The Holy Prophet (S) advanced to the residence of Khadija. When he reached her door the slave girls informed Lady Khadija (s.a.) who rushed barefoot to welcome him. When the door was opened, the Holy Prophet (S) said: “Peace be upon you, O Ahlul Bayt.” Lady Khadija (s.a.) too responded saying: “You too be in peace, the light of my eyes!” The Holy Prophet (S) said: “Congratulations to you. All your goods are sold out nicely.”

Lady Khadija (s.a.) replied: “Your safety is dearer to me. By Allah, in my eyes, whatever is there in this world is nothing in comparison to you.” Then she recited some poetry in his praise, rejoicing his safe arrival. Then she asked: “My leader, where have you left this caravan?” The Holy Prophet (S) replied: “In Johfa.” She asked again: “How long is it since you left them there?” He replied: “Not more than a moment.” Khadija asked: “Did you arrive here so swiftly?”

The Holy Prophet (S) replied: “The Almighty Allah rolled up earth and brought the destination closer for me. This astonished Khadija further making her more joyful. She said: “O the light of my eyes, I request

you to return and come again with the caravan as it would make happier. Her intention was to see the Holy Prophet (S) again and to recheck whether that vault again shaded him or not.

Then she provided the best snacks for the Holy Prophet (S) and gave him a water skin full of Zamzam water. She then continued to look at the Holy Prophet (S). She could observe that suddenly that vault came down from the sky, and as before, the angels walked round the Holy Prophet (S).

When he reached the caravan, Maisarah asked: "Master, did you give up the idea of going to Mecca?" The Holy Prophet (S) replied: "No, I have been there." Maisarah said: "Sir, you must be joking; you have returned from the next valley." The Prophet said: "No, no. I went to Kaaba, circumambulated it, visited Khadija and came back." Maisarah said: "We have never before heard any improper talk from you.

It is really surprising. How could you go and come back fromMecca within no time?" The Prophet said: "If you have any doubt, look, these are snacks sent by Khadija and also Zamzam water." Maisarah asked his companions: "Is it more than two minutes, when the Prophet left this place?" They said "No." He said: "He went to Mecca and returned with food from Khadija in a split second." All were astonished. Abu Jahl said: "No wonder if magicians perform such tricks."

The caravan left the next day. Meccans came to welcome it. Khadija sent her slaves and kinsmen to escort the Holy Prophet (S) with instructions to organize a gathering en route and to sacrifice animals to celebrate his safe return. She was eagerly staring at the road of his arrival. Meccans were surprised to observe increased profit in Khadija's trade as a result of the Prophet's trip. Finally the sun of prophethood shone at Khadija's door.

He entrusted all the wealth to Lady Khadija (s.a.) who was wondering sitting behind a curtain and looking constantly at the elegance of the Holy Prophet (S). Khadija called for Khuwailad, her father and said: "This auspicious gentleman has, through his trip, earned an unprecedented amount of profit." Then she asked Maisarah: "What other wonders did you observe in Muhammad (S)?" He replied: "I have no words to describe his blessings, wonderful virtues and miracles."

Then he narrated about the flood, dry well, python, dried up tree etc. and also whatever the monk had mentioned about the Prophet; including his message to Lady Khadija." She said: "Enough; you have redoubled my affection for him. I emancipate you, your wife and sons." She also gifted him two hundred dirhams, two camels, and two nice dresses. Then she gifted a lot to the Holy Prophet (S) and promised much more.

From there, the Holy Prophet (S) went to Abu Talib and apprised him of all that had happened during the journey and the profit earned etc. Abu Talib embraced him with affection and said: "Light of my eyes, I wish you get a wife according your status and rank." Next day the Holy Prophet (S) bathed, wore good clothes, applied scent and went to Khadija's house who was very pleased to see him.

She said: "Chief! Let me know what you need, I will provide it. Let me know how to dispose the profits you earned for me." The Prophet replied: "My uncle wants it to be spent on my marriage and dower." Khadija said smiling: "My leader, may I arrange for a wife for you? One whom I also like?" The Prophet replied: "That will be nice." Khadija said: "I have already arranged for you a wife who belongs to your community and who is better than all Meccan ladies in wealth, beauty, chastity, piety, nobility and generosity etc.

She will assist you in all your affairs and demand very less from you. She is also nearer to you in blood relation. If you ask for her hand, all the Arabs, rather all kings on earth will envy you. But she has two defects; she had been married twice before and she is elder than you."

The Prophet perspired due to modesty and kept quiet. When the lady repeated her statement and asked why he was not answering, he said: "My uncle's daughter, you are much wealthier than me. I desire a woman of my economic status etc." Khadija said: "By Allah, O Muhammad! I consider myself a slave girl for you.

All of my property, slaves and slave girls are at your service. How can one who loves you more than her life give anything else than affection to you? I promise you by Allah, Who is hidden from people and ask you for the sake of the Kaaba and its belongings, put your holy hand on my

head and send your uncles to my father just now so that they may ask my hand for you. Do not worry about the amount of dower; I will pay it from my own wealth. Rest assured about me just as I feel assured about you. Hope for the best as I hope for the best from you.

The Prophet went to Abu Talib when all his other uncles were also present and said: "Uncle dear, I wish you to go to Khadija's father and ask for her hand for me." As they were not aware of the fact of the matter, they hesitated a little and sent Abdul Muttalib's daughter Safiya to Khadija's residence to ascertain the facts.

Khadija welcomed her and accorded great respect. Safiya began talking in secrecy but Khadija plainly said: "I am aware that Muhammad is sent by the Almighty Allah as His messenger. I consider my marriage with him the best honor in this life and the best profit in the Hereafter. I want nothing else. She also gifted Safiya a nice dress. Safiya returned highly pleased to her brothers and said: "Bismillah. You may go forth. Khadija is aware of the status of Muhammad in the eyes of Allah and she is restless in her love for him."

So all the uncles became very happy, except Abu Lahab; he was very sad due to jealousy. Abbas said: "Come, let us not delay a good deed." Abu Talib dressed the Prophet in good clothes, hung an Indian sword on his waist; made him ride an Arabian horse. They encircled him like a shining moon among stars all around and set out from there. When they came to Khuwailad he said: "Khadija has the right to decide her own affairs and she is wiser than me. She has rejected the proposal of many rulers and kings."

This made the uncles gloomy, so they rose up to return. Khadija became very restless. She called her uncle, Waraqa who was a scholar and a hermit, who had read many divine books and events of earlier prophets. When he arrived and saw Khadija gloomy, he asked about it and she replied: "Uncle, what else will be the condition of one who has no helper or sympathizer?" Waraqa said: "Perhaps you intend to have a husband? Many kings and chiefs demanded your hand but you rejected them all." Khadija said: "I do not intend to leave Mecca."

Waraqa said: Even some Meccans, like Shaibah, Utbah, Abu Jahl etc. asked for your hand but you did not agree." Khadija said: "All of them

are ignorant and deviated from the true path. Can you think of anyone who may not be like them?" Waraqa said: "I have heard that Muhammad bin Abdullah has asked for your hand." Khadija asked: "Did you see any defect in him?"

Waraqa kept quiet for a while and then said: "His only defect is that he is the root of nobility and greatness and a branch of esteem and honor and incomparable in high morals, famous for his knowledge and excellence." Khadija said: "Just as you have described his virtues, you may also describe his defects." Waraqa said: "His defect is that he is the moon of the earth and the sun of the sky. His talk is sweeter than honey and his character exemplary in beauty."

Khadija said: "If you know any of his defects please tell me." Waraqa said: "He is unique in elegance, high in race, greater than all in the matter of both inward and outward piety and purity. No one can equal him in his good manners and nice behavior." Khadija said: "The more I ask about his defects the more you describe his goodness." Waraqa said: "Who am I to number his virtues. I cannot narrate even one-millionth of his virtues."

Khadija said: "I have selected only him as I have understood his nobility and I cannot think of anyone else." Waraqa said: "If it is so, you deserve congratulations as Allah will soon appoint him as a prophet and he will rule the east and west. Khadija, what will you give me if I solemnize your marriage with him tonight?"

Lady Khadija (s.a.) replied: "All my property is here. You may take whatever you like." Waraqa said: "I don't want worldly wealth. On the contrary I wish you to ask Muhammad to intercede for me on Judgment Day. O Khadija! Do remember that all of us have to face a great reckoning. On that occasion no one will get salvation except one recommended by Prophet Muhammad (S), and who will have testified to his prophethood. Woe unto one who will be distanced from Paradise, and who will be sent to Hell." Khadija said: "I stand surety for you to get his intercession."

Then Waraqa went to Khuwailad and asked him: "What to you want to do for yourself?" Khuwailad inquired: "What at all have I done that makes you ask such a question?" Waraqa said: "You have made the sons

of Abdul Muttalib gloomy and they are angry with you. Do you not fear the sword of Hamza which may fall on your head fatally?" Khuwailad asked: "What indecency did I commit?" Waraqa said: "You rejected their proposal and viewed their nephew with contempt."

Khuwailad replied: "What at all can I say about Muhammad, whose goodness is accepted by all religious scholars? But only two things came in my way: I have disappointed all the Arab chiefs and now, if I give away Khadija to Muhammad, all of them will go against me. Secondly, I think Khadija will not like this relationship." Waraqa said: "There is nobody who does not know the virtues and grace of Muhammad (S) and does not desire to give his daughter in marriage to him. Since Khadija is convinced of Muhammad's gracefulness and greatness, she is ready to marry him."

Then after giving many assurances Waraqa persuaded Khuwailad and went with him to Abu Talib's place where all the sons of Abdul Muttalib were present. Waraqa sought pardon on behalf of his brother and both promised the audience that the auspicious marriage would be performed in the presence of all Quraish chiefs the next morning.

Thereafter Waraqa took his brother and sons of Abdul Muttalib to the holy Kaaba; and addressing the Quraish said that he will perform the marriage of Khadija with Muhammad so that the entire audience may witness it. Therefrom Waraqa happily went to Khadija and gave her glad tidings. The lady gifted him a nice dress costing five hundred gold coins. Waraqa said: "I have no attraction to material wealth. My intention behind all this was nothing except the intercession of Muhammad (S)."

Then he said: "Decorate your apartment and make arrangements for Walima feast because all Quraish chiefs will be there tomorrow morning." Khadija ordered her male and female slaves to decorate the house with costly curtains and carpets etc. They slaughtered many animals and prepared various foods and delightful sweets and also provided many kinds of fruits. Then Waraqa went to Abu Talib and described his successful efforts to the Holy Prophet (S), who in turn, gave him glad tidings of his intercession. Abu Talib too then engaged in the preparations for the holy matrimony.

It is mentioned in narrations that at that time both the Arsh and Kursee expressed happiness and angels prostrated in thanksgiving. The Almighty Allah commanded Jibraeel to install the banner of Divine Praise on Kaaba. The hills of Mecca raised their heads with pride and began to hallow their Lord's praise. The earth puffed up with self-esteem. Mecca became higher than Arsh. The next morning, Quraish chiefs and Arab leaders gathered at Lady Khadija's (s.a.) house who had arranged innumerable chairs along with one in the midst, which was distinct from all others.

The haughty and cursed Abu Jahl proudly advanced to that high chair but Maisarah told him sternly: "Just evaluate your position and don't try to exceed your limits. Sit on any other chair because this one is not for you." Suddenly there were noises of welcome and people began to stand up and to rush out to greet newcomers.

They saw Abbas, Hamza and Abu Talib arriving at a slow pace. Hamza was, with a drawn out sword, saying: "Arabs, do not cross the limits of discipline. Come forward to greet the leader of Arabs and non-Arabs. Come on, because one who is coming towards you is the friend of the Almighty Allah Who is the owner of all grace and honor." Suddenly the Prophet appeared before all, like a shining sun. He had worn a black headwear and his forehead was radiating with light. He had put on the shirt of Abdul Muttalib, hung the sheet of Ilyas on his shoulders, worn the shoes of Abu Talib and held the staff of Ibrahim (a.s.).

There was a ring of red agate on his finger. A mob of onlookers was all around him engrossed in observing his elegance. His uncles encircled him. All Quraish chiefs stood up to greet him. Then they made that divine elegance sit on the high chair.

All Bani Hashim sat around him. Hamza noticed that the cursed Abu Jahl did not get up from his seat. So he rushed to him like a tiger and said: "Get up, otherwise you will not be safe." That ungrateful man also put his hand on the handle of his sword. Hamza hastened to hold his hand so tight that his fingers bled. Quraish chiefs requested Hamza to resume his seat and he obliged. Then Abu Talib read the matrimonial sermon in a fluent and a meaningful manner. Waraqa gave Khadija in matrimony to the Holy Prophet (S).

After six months, the great lady's marriage was consummated with the Holy Prophet (S). She gifted all her property and male and female slaves to the Holy Prophet (S). When His Eminence, Muhammad (S) was appointed by Allah as His Messenger, Khadija was the first lady to believe in his prophethood. The Holy Prophet (S) never looked at any other lady as long as she was alive. Lady Khadija (s.a.) surpassed all Meccan women in beauty and character. (Here ends the subject matter quoted briefly from *Kitabul Anwar*).

The author of *Adad* has narrated that Fatima Zahra (s.a.) was born five years after the Besat of Prophet Muhammad (S). It is mentioned that one day the Holy Prophet (S) was sitting in Abtah where Amirul Momineen (a.s.), Ammar Yasir, Manzar, Abbas, Abu Bakr and Umar were also present. Suddenly Jibraeel appeared in his original form and spread out his wings thereby covering the entire east and the west.

Then he called out to the Holy Prophet (S): "Almighty Allah has sent His greetings to you and asked you to remain away from Khadija for forty days." Accordingly, the Prophet fasted the days and worshipped Allah during nights. He sent Ammar to Khadija and informed her that his absence was not due to any dislike but it was merely Allah's command so that He may fulfill His plan. "Do not imagine anything wrong about yourself except good because Allah discusses about you every day with His angels.

It is better if you close the doors of your apartment and rest in your night-dress. I will remain at the residence of my aunt,Fatima binte Asad until the time fixed by the Almighty Allah is over."

Lady Khadija (s.a.) was weeping due to separation from the Prophet when Jibraeel brought the following message to the Prophet: "The Almighty Allah sends Salams to you and intimates you to be prepared to accept a Great Gift from Him. At that moment Mikaeel also appeared with a plate covered with a kerchief of heavenly silk.

He said to the Holy Prophet (S): "Break your fast today with this food." Amirul Momineen (a.s.) says: Every night, at the time of breaking the fast, the Holy Prophet (S) was telling me, "Open the door so that whosoever wants may come and dine with me." But today he said: "Go and sit at the entrance and don't allow anyone to enter, because today this food is forbidden to all except me." So at the time of breaking fast,

when the Holy Prophet (S) uncovered that plate it contained a bunch of heavenly dates, a bunch of heavenly grapes as well as a glass of heavenly water.

The Holy Prophet (S) ate to satiation those fruits and drank that water. Jibraeel poured water from a heavenly flask and Jibraeel washed the hands of the Holy Prophet (S). Israfeel dried his hands with a heavenly kerchief and took the remaining food and the vessels back to the sky. Then the Holy Prophet (S) got up to pray. Jibraeel said to him: "Prayer is not permitted at this time." Please go to Khadija and have a physical union with her because Allah wills to create a pious progeny from your race." So the Holy Prophet (S) went to Lady Khadija's (s.a.) apartment.

Khadija says: I had become accustomed to loneliness. As soon as night fell, I closed the doors, pulled down the curtains and busied myself in prayers. Then wearing my night-dress, I used to go to bed. This night when I was feeling sleepy, there was a sudden knock at the door. I asked: "Who is it? It is not proper for anyone except the Holy Prophet (S) to knock like this." The Holy Prophet (S) said: "It is I, Muhammad."

I rushed to open the door. It was the habit of the Holy Prophet (S) to call for water and make ablution, before going to bed and pray two units of prayer before going to bed. But this night he did nothing of the kind. He held my hand and took me to bed. When our union ended, I found the light of Fatima in my womb. The details of infallible Fatima's birth and miracles of that occasion will be described in the chapter of miracles. Likewise the details of the entire progeny of Lady Khadija will be described in the chapter of the progeny of the Holy Prophet (S).

Notes:

[29] This show that all these four daughters were born to Khadija (r.a.). But this statement of the Holy Prophet does not testify that these Ruqaiyyah, Zainab, and Umm Kulthum too were his (Holy Prophet's) issues. Fatima's being the real daughter of the Holy Prophet is a fact brighter than the sun.-Tr.

Part 2
Prophet's honorable names and the description of his finger ring, arms etc.

Description Of Prophet's Honorable Names

Ibn Babawayh has through reliable chains, narrated from Jabir bin Abdullah that Holy Prophet (S) said: Among men, I was almost like Adam and Ibrahim (a.s.) was very much like me in appearance as well as character. From above the Arsh, the Almighty Allah gave me ten names showing His Grandeur and Might and described my virtues and conveyed, through every prophet, my greetings to their communities. He made much mention of mine in Torah and Bible. He taught me His word (Kalam).

He raised me in the heavens and bestowed a part of His Name to me. One of His names is Mahmud, so He gave me the name Muhammad (S) and gave me birth in the best of times and in the best of communities. He gave me the name of Aheed in Taurat as He saved the bodies of my followers from Hell-fire because of the worship of Only One God (monotheism). I am mentioned as Mahee in Zabur because Allah will destroy idol-worship through me in the world.

He gave me the name of Muhammad in the Holy Qur'an because on Judgment Day, all communities of other prophets will praise me and none except I will intercede but after my permission and they will call me Hashir on Judgment Day because the period of my community will be next to Judgment Day. Then I will be called Muwaqif, because I will make people stand before God for accounting. And Allah has given me the name of Aqib, because I arrived after all the prophets and no prophet will arrive after me.

I am the Messenger of Mercy, Prophet of Penitence; I will judge between the prophets and will be arriving after all messengers. I am the possessor of all perfections and my Lord has favored me and said to me: Every Messenger is appointed with a particular language whereas you have been appointed for every red and black (for all people of the world) and that "you have been assisted through awe in the hearts of the opponents.

This was not the case with any other prophet. And the war-booty of the deniers is made admissible for you, which was not permitted to any prophet before you. Rather they were asked to burn down everything obtained from disbelievers as booty. And you and your followers have

been given a treasure from the treasures of Paradise and that is Surah Fatiha and verses of Surah Baqarah.

And We have allowed you and your followers to prostrate on any part of the earth, contrary to other communities of previous prophets who were allowed to prostrate only in houses of worship built exclusively, and We declared the dust a purifying material for you and We granted you the slogan word (Kalimah) and so also to your community.

And I adjoined My Remembrance with your remembrance so that whenever your followers remember Me with belief in My Oneness, they may remember you with belief in your prophethood. So, O Muhammad! Congratulations to you and your followers. It is mentioned in another reliable tradition that some Jews came to the Holy Prophet (S) and asked why he was called Ahmad, Muhammad, Abul Qasim, Bashir, Nuzayr and Daai? The Prophet replied: I am called Muhammad, because I have been praised in the land. Ahmad, because I am being praised in the heavens.

I am called Abul Qasim, because on Judgment Day, Almighty Allah will distribute Paradise and Hell through me and hence one who is a denier in my prophethood either in past or future will be thrown into Hell and one who believes in my prophethood will be admitted to Paradise. I am called Daai as I invited people to the religion of my Lord and their Lord. I am called Nuzayr, because I frighten about Hell-fire all those who defy my commands. My name is also Bashir, because I give glad tidings of Paradise to those who obey me.

It is mentioned in an authentic tradition that Hasan bin Fazal asked Imam Ali Reza (a.s.) why the Holy Prophet (S) was called Abul Qasim. He said: "Because the name of one of his sons was Qasim." Hasan asked: "Do your honor, not regard me worthy of being informed more than this?"

The Imam said: "Why not? Perhaps you are not aware that the Holy Prophet (S) has said: I and Ali are two fathers of this Ummah." I said: "I do know that." Then he asked again: "Do you know that the Holy Prophet (S) is the father of this entire Ummah?" I said: "Yes, I know." He asked further: "Do you know that Ali (a.s.) is the distributor of Paradise and Hell?" I said: "Yes."

He said: “The Holy Prophet (S) is the father of the distributor ofParadise and Hell and hence the Almighty Allah gave him the pen name of Abul Qasim (father of the distributor).” I asked: “In what way is his being the father?” He replied: “It means that the admiration and love of the Holy Prophet (S) for the entire Ummah is like the affection of a father for his children. And Ali (a.s.) is the best individual in Prophet’s Ummah. Similarly after the Holy Prophet (S), the love of Ali for the Ummah is like Prophet’s love because he is his legatee and the leader of the Ummah.

Hence it is said by him that: I and Ali are two fathers of this Ummah.” Then the Imam said: “One day the Holy Prophet (S) went to the pulpit and said: If a man dies leaving behind some debt and family members, the responsibility of his debt and maintenance of his family members is on me and if a man dies and leaves behind him his heirs and also wealth, then that wealth belongs to his heirs.”

Because of this the Holy Prophet (S) has the right over his Ummah which is higher than their own right over their lives. Likewise, Ali’s right over the lives of the Ummah, after the Holy Prophet (S), was higher than the Ummah’s right over their own lives. In another authentic tradition, it is narrated from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) had ten names.

Five are mentioned in Qur’an and five are besides them. The names mentioned in Qur’an are: Muhammad, Ahmad, Abdullah, Yasin and Noon. Names not mentioned in Qur’an are Faatih, Khaatam, Kaafee, Muqaffee and Haashir. Ali bin Ibrahim has narrated that Allah gave him the name of Muzzammil because at the time of Divine revelation, the Holy Prophet (S) was wearing a blanket.

The pen name of Muddassir is related to the returning of the Holy Prophet (S) before Qiyamat, meaning one who, wearing a coffin cloth, becomes alive and frightens people of divine chastisement. It is also mentioned in a reliable narration that the Holy Prophet (S) said: The Creator of the universe created me and Ali from one light (Noor) and gave both of us parts from His own names. Almighty Allah, owner of the Arsh (Throne) is Mahmud, and I am Muhammad.

The Almighty Allah is Highest of the High (*Ali ye aa'laa*) and Ali is the Chief of believers (*Amirul Momineen*). Ibn Babawayh has through reliable chains, narrated from Imam Muhammad Baqir (a.s.) that in the scriptures of Ibrahim (a.s.) the Prophet's name is mentioned as Aaahee. In Torah, it is Haad, in Injeel it is Ahmad and in Qur'an, it is Muhammad.

People asked the meaning of Maahee. He replied: Eraser of picture, idols and all false gods, Haad means an enemy of the enemies of Allah and His religion, be he of their own or from others. He is called Ahmad because Allah has praised him very much due to his admirable deeds being liked by Allah and Muhammad indicates that Allah and angels and all prophets and their followers praise the Prophet and invoke benedictions on him.

His name as written on the Arsh is Muhammad the Messenger of Allah (S). And Saffar has, has through reliable chains narrated from Imam Ja'far Sadiq (a.s.) that Prophet's ten names are found in Qur'an: Muhammad, Ahmad, Abdullah, Taha, Yasin, Nun, Muzammil, Muddassir, Rasul and Zikr as the Almighty Allah has said:

"And Muhammad is no more than an apostle…"[30]

*"…**and giving the good news of an Apostle who will come after me, his name being Ahmad…**"*[31]

*"**And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death).**"*[32]

"Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful."[33]

"Ya Seen. I swear by the Qur'an full of wisdom…"[34]

"Noon. I swear by the pen and what the angels write…"[35]

"O you who have wrapped up in your garments!"[36]

"O you who are clothed!"[37]

"Allah has indeed revealed to you a reminder. An Apostle who recites to you the clear communications of Allah"[38]

Imam Ja'far Sadiq (a.s.) has said: Zikr is one of the names of the Holy Prophet (S) and we are Ahle Zikr as the Holy Qur'an says:

"…so ask the followers of the Reminder if you do not know…"[39]

Some scholars have found out four hundred names of the Holy Prophet (S) from Qur'an. It is well known that in Taurat, the Prophet's name is Maudamood, in Injeel, it is Taab Taab and in Zabur, it is Farqaleet. According to some other scholars, the names of the Holy Prophet (S), over and above the above-mentioned are: Observer (*Shaahid*), Witness (*Shaheed*), Giver of glad tidings (*Mubashshir*), Giver of good news (*Bashir*), One who warns of punishment (*Nazeer*), Caller (*Daaee*), Luminous Lamp (*Sirajum Muneer*), Mercy for the worlds (*Rahmatullil Aalimeen*), Messenger of Allah (*Rasoolullaah*), Seal of the prophets (*Khaatamin Nabiyyeen*), Prophet (*Nabee*), Unlettered one (*Ummee*), Light (*Noor*), Bounty (*Nemat*), Kind (*Raoof*), Merciful (*Raheem*), Warner (*Munzir*), Reminder (*Muzakkir*), Sun (*Shams*), Star (*Najm*), *Haa Meem*, Sky (*Samaa*) and Olive (*Teen*).

It is mentioned in *Kitab Sulaym bin Qays* that once Ali (a.s.) was returning from the Battle of Siffeen and on the way he camped near a monastery of a monk from the race of the companions of Isa Masih (a.s.). He came out with some books and said: "My great grandfather was the greatest companion of Jesus Christ and these books are written in his handwriting. He wrote as dictated by Jesus (a.s.).

It is mentioned in this book that a prophet will rise up for the Arab town of Mecca, who will be from the progeny of Allah's friend, Ibrahim (a.s.) and he will have names like Muhammad, Abdullah, Yasin, Fattah, Khaatam, Haashir, Aaquib, Maahee, Qaaid, Nabiyullaah, Safiyullaah, Habeebullaah and his name will always be mentioned after the name of Allah. He will be the dearest to Allah from among His creation.

Allah has not created any man or angel from Adam till eternity, who is dearer to Him than Muhammad. On Judgment Day, Allah will make him sit on His Throne, and authorize him to intercede. Almighty Allah will accept his intercession and pen (*Qalam*) has mentioned it on the slate (*Lauh*) with the name Muhammad, Messenger of Allah (S).

In many authentic narrations, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that while performing prayers the Holy Prophet (S) used to stand on his toes until they swelled up. Then Allah said in Qur'an:

"Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful."[40]

According to lexicon the meaning of Taahaa is Muhammad. In another tradition from Imam Ja'far Sadiq (a.s.) it is mentioned that Taahaa means 'O one who is searching for the Truth!' and one who guides to Truth'. And Yasin means 'O hearer and announcer of Truth and My living slave! And according to another tradition, O Commander!

It is mentioned by both Shias and non-Shias in several narrations that Yasin is the name of His Eminence, Muhammad Mustafa (S) and that Aale Yasin are his Ahlul Bayt to whom the Holy Qur'an has saluted:

"Peace be on Aale Yasin."[41]

The Qur'an has not saluted any prophet's progeny except that of Prophet Muhammad (S). According to the recitation of Ahlul Bayt, it is pronounced: 'Salaamun alaa ilyaaseen.' It is mentioned in another tradition: Don't name anyone as Yasin, as it is the name of Muhammad who has not permitted its being given to anyone else. According to another reliable tradition, Imam Musa Kazim (a.s.) is reported to have said:

"Ha Mim. I swear by the Book that makes things clear."[42]

The explanation of the above verse is (Haameem) the name of the Holy Prophet (S) in the Book revealed by Allah to him (Muhammad). And *Kitabil Mubeen* means Amirul Momineen (a.s.). According to reliable narrations, it is mentioned in the explanation of the verse:

"I swear by the star when it goes down."[43]

…that Allah has sworn by the Holy Prophet (S) when he was proceeding on Meraj or when he left this world. Najm means the Holy Prophet (S) who is the star in the sky of guidance. Likewise, in the explanation of the Divine words:

"And landmarks; and by the stars they find the right way."[44]

…it is mentioned that according to traditions, Alaamaat means the holy Imams who are milestones on the highway of guidance and Najm is the Messenger of Allah (S) who guided them. There are also several traditions explaining the verses:

"I swear by the sun and its brilliance…"[45]

…stating that sun means Muhammad, the sun of the sky of prophethood; Qamar means the Amirul Momineen (a.s.), the high moon of Imamate who is the follower of the Holy Prophet (S). Nahaar means the holy Imams by whose light of leadership the world is shining. In the explanation of:

"I swear by the fig and the olive, and mount Sinai, and this city made secure…"[46]

…it is mentioned that Teen means the leader of messengers, the Holy Prophet (S), who is the best fruit of the tree of prophethood and Zaitoon stands for Amirul Momineen (a.s.) who is to spread light in every darkness of misguidance and Toore Sineen means Hasan and Husain who are like mountains of high stature, submission and sobriety and Baladil Amin means the believers who are the cities of Divine knowledge.

It is narrated from Imam Ali Reza (a.s.) that he asked Raas al-Jalut: It is mentioned in Injeel that Farqaleet will arrive after Isa (a.s.) "who will remove your difficulties and testify to my being right just as I am testifying. He will explain every science to you." Raas al-Jalut said: "Yes it is so."

It is narrated from Sunni chains that the Holy Prophet (S) once said to Anas bin Malik: "O people! One who does not benefit from the sun tries to gain from the moon and one who does not benefit from the moon is content with Zuhra (evening star) and takes its benefit and one who is deprived of even Zuhra benefits from Furqdaan.[47] So I am Shams, Ali is Qamar, Fatima is Zuhra and Hasan and Husain are Furqdaan."

Meaning Of 'Ummee' – The Holy Prophet (S) Knew Every Language, Script And Letters

We should know that there is a difference of opinion about why Allah addressed the Holy Prophet (S) as 'Ummee' (unlettered). Some say that it was because he could not write and read. Some have said that it is related to 'Ummah', that is since he apparently had not been taught by anybody, he was, like illiterate Arabs.

Some have said: It was related to mother (Umm), meaning thereby that he was just as he was at the time of taking birth from his mother's womb, that is, like a child who had not learnt reading and writing yet. In some traditions, it is mentioned that it was related to 'Ummul Qura' meaning the city of Mecca. And there is no dispute about the fact that, the Holy Prophet (S) had, till he was appointed as a prophet, not learnt reading and writing from anybody. The Almighty Allah has said:

"***And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.***"[48]

There is a difference of opinion also whether he could read and write even after becoming a prophet or not. So, the truth is that the Holy Prophet (S) was able to read and write as, it was through divine revelation, that he knew everything and, with the might of the Almighty, he was able to do everything which others could not. But it was due to exigency that he did not write anything himself but asked others to read out, mostly letters. He had not learnt reading and writing from any human being. It is mentioned in a tradition that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) was writing and also reading letters. In another authentic tradition he said: Among the things which Allah bestowed on the Holy Prophet (S) was that he was Ummee. He was not writing but could read letters. In another good tradition, the verse

"***He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications…***"[49]

…is explained and it is mentioned that the Holy Prophet (S) did know how to read and write. But, since then no Book had come to him from

Allah, and as no one from them had been a prophet, he was called Ummee.

It is narrated through reliable chains that a man asked Imam Muhammad Taqi (a.s.): Why the Messenger of Allah (S) is named Ummee? His Eminence, asked: "What do the Sunnis say?" That man said: "They say because the Holy Prophet (S) was illiterate." The Imam said: "They are wrong. Allah may ask them. How can it be so?

Allah says in his praise: He sent to them a Messenger from them who reads God's verses to them before them and teaches them the Book and wisdom. If he did not know anything how he could teach others? By God, the Holy Prophet (S) could read and write seventy-three languages. Yet Allah called him Ummee because he was from Mecca and Ummul Qura is one of the names of Mecca; as mentioned in the following verse:

"…and that you may warn the metropolis and those around her…"[50]

It is also mentioned in a reliable tradition that Imam Ja'far Sadiq (a.s.) said: When Abu Sufyan advanced to Uhad, Abbas wrote a letter to the Holy Prophet (S) mentioning the event therein. When that letter was brought to the Prophet he was in an orchard of Medina. He read that letter and did not show to his companions but asked them to leave Medina.

After reaching their destination he revealed the subject matter of that letter to the people. It is mentioned in another tradition that the Holy Prophet (S) could read and write. He could read other's writing too. Rather he could read even the unwritten and follow it. How then could he not know a written thing? The Imam is reported to have said while explaining the meaning of the verse:

"…and this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches."[51]

…that the Holy Prophet (S) has said that Allah revealed the Qur'an so that I may warn you as well as every other man in his language and tongue to whom my message may reach about the punishment of Allah. According to yet another reliable tradition, Imam Muhammad Baqir (a.s.) is reported to have said that Allah did not send any Book or

revelation except in Arabic language but it used to reach the prophets in the native language of their people.

And it reached our Prophet in his Arabic language and everyone who spoke with the Holy Prophet (S) spoke only in his own language but his words reached him only in Arabic. While bringing the verses to the Holy Prophet (S) angel Jibraeel used to translate it as a mark of respect to the Holy Prophet (S).

Description Of Prophet's Finger-Ring, Clothes, Conveyance And Other Belongings

Shaykh Tusi has, through reliable chains, narrated from Imam Zainul Abideen (a.s.) that one day the Holy Prophet (S) gave his finger-ring to Amirul Momineen (a.s.) and said: Inscribe the words: Muhammad bin Abdullah on it. Ali (a.s.) entrusted it to an engraver who inscribed the desired words. The next day when Ali (a.s.) took back that ring from the engraver he saw that the words 'Muhammad Rasoolullaah' were engraved on it.

Ali said: "I did not tell you to engrave these words." He replied: "O Ali! You are right. I made a mistake. My hands moved that way." Ali brought that ring back to the Holy Prophet (S) and told him about the event. The Holy Prophet (S) wore it and said: "I am both Muhammad bin Abdullah and Muhammad Rasoolullaah." Next morning when it was seen, the words 'Aliyun Waliyullah' were also found written thereon.

It astonished the Holy Prophet (S). Jibraeel came and said that the Almighty Allah says: "My dear! You inscribed what you desired and I inscribed what I desired." According to another reliable tradition, Imam Muhammad Baqir (a.s.) is reported to have said that Prophet's ring was made of silver and the words Muhammad Rasoolullaah were engraved on it. It is mentioned in another authentic report that the Holy Prophet (S) had two rings. Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) had two rings.

On one was inscribed: There is no god, except Allah. Muhammad is the Messenger of Allah and on another: the Almighty Allah has said the truth. According to an authentic tradition, Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) wore his ring in his right hand. According to another tradition he had three caps (head wears): one was Yameenah, another Baiza which was white and the third Mazrabh which had two corners and which was being worn at the time of war. He also had a small staff on which he used to lean.

He carried it while going to the desert on Eid days. He used to lean on it while giving sermons. He also had a little stick called Mamshooq. He had a tent called Rukn. He also had a cup called Mateeah and another called Ree. He had two horses, Martajaz and Sakab. Also, he had two

mules, Duldul and Shahba, two she camels, Ghazba and Jazaa, four swords, Zulfiqar, Awn, Majzam and Rasoom. He also had a pony, Yafur.

He had a turban, Sahaab and armor, Zaatal Fuzool having three silver chains, one in the front side and two in rear. He had a flag called Uqaab. He had a camel for carrying goods called Deebaaj, a banner called Maaloom, a helmet named Saad. The Holy Prophet (S) had gifted all these things at the time of his demise to Amirul Momineen (a.s.). He had taken out his ring from his finger himself and put it on the finger of His Eminence, Ali (a.s.).

Amirul Momineen (a.s.) says: I found a scroll in the handle of the Prophet's sword and it contained innumerable sciences. It also stated these three points: Join with one who gets separated from you. Tell the truth even if it harms you and do goods to one who does wrong to you.

It is mentioned in another tradition that when the Holy Prophet (S) conquered Khyber, he obtained a pony in booty. That animal, by the command of Almighty Allah, said: "Sixty asses were born from the progeny of my high ancestor, on each of them none but a divine messenger mounted. None has remained in that race now except me and no prophet except you has likewise, remained. I was in a long wait.

Before this, I was in the possession of a Jew and I had been disobeying him purposely, throwing him down. He hit me on my back and belly." The Holy Prophet (S) told that animal: "I have named you Yafur. Do you need a female companion?" He said: "No." Whenever he was told that the Holy Prophet (S) has called him he used to come trotting.

When the Holy Prophet (S) breathed his last, it became very restless and gloomy and threw itself into a well to end its life and that well became its grave. In another tradition, it is narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) had a camel named Qaswa. Whenever the Holy Prophet (S) used to come down from its back he used to throw its rein in its neck and it strolled around. Muslims paid respect to it and fed it.

Once it put its neck in the tent of Samra bin Jundab who hit it with a stick and injured its head. It came to the Holy Prophet (S) to complain against Samra. In another tradition, it is mentioned that the ring in the

nose of the Prophet's camel was of silver. It is also mentioned in another tradition that the Holy Prophet (S) had a pair of red pigeons. In yet other traditions it is mentioned that the finger ring of the Holy Prophet (S) was of silver and had a round gemstone.

It is narrated through reliable chains from Ali bin Mahziyar that: I went to Imam Musa Kazim (a.s.) and saw that he had a ring in his finger with the words "Innallaah al-Malik" (Indeed Allah is the King) on it. The Imam said: This stone was brought fromParadise by Jibraeel for the Holy Prophet (S) and the Holy Prophet (S) had gifted it to Amirul Momineen (a.s.).

It is also mentioned through reliable chains that, according to Abdullah bin Sinan, Imam Ja'far Sadiq (a.s.) once showed me the Prophet's ring having a silver loop and a black jewel on which Muhammad Rasoolullaah was written in two lines. In another authentic tradition the same gentleman has said that the handle of the sword of Holy Prophet (S) was of silver.

It is mentioned through reliable chains that Prophet's sword, Zulfiqar was brought by Jibraeel from Paradise and it had a silver handle. I have described fully the Prophet's articles, arms, clothing etc. in the book of *Hulyatul Muttaqeen* and *Biharul Anwar*, hence this much is sufficient here.

Meaning Of 'Yateem' 'Zaall' And 'Aail'

Almighty Allah has said:

"I swear by the early hours of the day and the night when it covers with darkness."[52]

"Your Lord has not forsaken you, nor has He become displeased."[53](as the deniers say on account of the delay in the arrival of revelation):

"And surely what comes after is better for you than that which has gone before."[54]

"And soon will your Lord give you so that you shall be well pleased." [55]

Zaid bin Ali is reported to have said that the pleasure of the Holy Prophet (S) lies in that Almighty Allah should admit his devotees and followers along with his family members (Ahlul Bayt) to Paradise. In a reliable tradition, it is narrated through Imam Ja'far Sadiq (a.s.) that one day the Holy Prophet (S) went to Fatima's (s.a.) house and saw her working a millstone wearing a thick chador. It was like the rag of a camel. Seeing this condition the Holy Prophet (S) wept and said: "O Fatima! Bear the hardships of this world in exchange of the comforts of the Hereafter."

At this juncture, the Almighty Allah revealed these two verses. It is mentioned in another tradition that the Almighty Allah showed those cities and countries which were to be conquered by his followers. As the Holy Prophet (S) was pleased thereby, the Lord said that for him hereafter was better than the world and on Judgment Day, so much will be given to him that he will be pleased. Almighty Allah has bestowed to the Holy Prophet (S) in Paradise a thousand palaces the ground of which is of musk and there are as many servants in it as befit such a palace.

"Did He not find you an orphan and give you shelter? And find you lost (i.e. unrecognized by men) and guide (them to you)? And find you in want and make you to be free from want?"[56]

We should know that there is a difference of opinion about the meaning of this verse. First Reason: Did Allah not find you without mother and father? So He gave you shelter through Abdul Muttalib and Abu Talib, and entrusted to them your protection and training. And He found you lost, that is, you were missing from your grandfather in the passes of Mecca or your wet-nurse, Halima had lost you, so He guided you to Abdul Muttalib as described earlier. And some have said that, in a journey the Holy Prophet (S) was with Abu Talib.

During that night, Satan came and held the rein of the camel and drew it away from the road. So Jibraeel arrived and drove the devil away and reunited the camel with the caravan. And O Prophet! God found you in want so He gave you affluence through the wealth of Khadija and war booty belonging to deniers. It is mentioned in a reliable tradition that people asked Imam Zainul Abideen (a.s.): "Why God made the Holy Prophet (S) an orphan in his young age? Why did He take away his parents when he was yet a child?" The Imam replied: "So that no creation could have any obligation on the Holy Prophet (S)."

And yet in another tradition, it is narrated through Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) was orphaned so that it may not be obligatory for him to obey anybody but Only one God. Second reason: It is narrated through Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the meaning of, "You were orphan" is that you were uniquely like an orphaned pearl of your time because of your virtues and perfections in character and that God guided the people to you and made you the point of reference for all creation while you were unknown among them.

People did not recognize you and could not realize your rank and honor, so Allah guided them to recognize your mantle. The Almighty Allah made the creation needy of your guidance and made them self-sufficient through your guidance. Third Reason: It is narrated from Imam Ali Reza (a.s.) that: "He saw you lonely and made you the center of refuge for people. And your people that you were misguided so He guided them to you.

And saw you poor and made you affluent and needless. He made your supplication so effective that even if you want a stone to be turned into gold, and to make food available where there is no trace of it, it can

be done. Due to your auspiciousness, He created water as an answer to your prayer where water was not at all traceable. He also made the angels ever-ready to serve and help you."

Notes:

[30] Surah Aale Imran 3:144

[31] Surah Saff 61:6

[32] Surah Jinn 72:19

[33] Surah Taha 20:1-2

[34] Surah Yasin 36:1-2

[35] Surah Qalam 68:1

[36] Surah Muzzammil 73:1

[37] Surah Muddaththir 74:1

[38] Surah Talaq 65:10-11

[39] Surah Nahl 16:43

[40] Surah Taha 20:1-2

[41] Surah Saffat 37:130

[42] Surah Zukhruf 43:1-2

[43] Surah Najm 53:1

[44] Surah Nahl 16:16

[45] Surah Shams 91:1

[46] Surah Teen 95:1

[47] Furqdaan are two bright stars near the North Pole and are revolving round it and they are visible from evening till dawn.

[48] Surah Ankabut 29:48

[49] Surah Jumah 62:2

[50] Surah Anaam 6:92

[51] Surah Anaam 6:19

[52] Surah Zuha 93:1-2

[53] Surah Zuha 93:3

[54] Surah Zuha 93:4

[55] Surah Zuha 93:5

[56] Surah Zuha 93:6-8

Chapter 8

Prophet's appearance, character, physique and some miracles

It is mentioned in reliable traditions that Imam Hasan and Imam Husain (a.s.) said that Prophet's nobility was visible through his eyes and that his chest reflected his bravery and awe. His face always remained radiant like the bright moon of the fourteenth night of the lunar month. The height above the waist was more which made him appear tall.

He had a big head and his hair was neither curly nor straight. The hair did not extend beyond the lower tip of his ears. When it grew longer the Holy Prophet (S) used to comb it from the middle and divide it on both the sides. His holy face was fair and radiant, forehead broad and eyebrows thin and extended like bows and not joined with one another. According to some narrations they were joined. There was a nerve in the middle of the forehead which swelled up at the time of anger.

His nose was protracted and slender upraised in the middle wherefrom sprouted radiance. His holy beard was dense with hair well leveled - not spread here and there. The holy mouth was not very small. Teeth were very white, glittering and spacious. Very soft hair grew from chest to the navel. His neck was clean, shinning like silver and slender like an oriental jug. All the parts of his holy physique were quite appropriate and strong. His chest and belly were in a level.

There was ample space between his two shoulders and all his joints were strong, a sign of courage and bravery, which was very popular in Arabia. His holy body was white and radiant. A tiny line of black shining hair between his chest and navel shone like silver because of cleanliness. There was no hair on his nipples and belly. There was hair on his shoulders and hands. His wrists were wide and palms broad and his hands and legs were strong; signs of male potency and strength.

His fingers were long and arms and shins, clean and broad. The lower soles of his feet were long and his arms and shins, clean and broad. The lower soles of his feet were not leveled but hollow in the middle and did not touch the ground. The back of his feet was so soft and clean that if a drop of water fell on it, it did not remain but slipped down.

While walking, he did not drag his feet on the ground but advanced lifting his feet. He used to lower his head as if descending from a height. He never tilted his head like arrogant persons. He walked with long steps and with soberness. While talking with others, he never looked at others sideways like proud and affluent persons but always faced them directly. He mostly kept his eyes downcast, more towards earth, not the sky.

While looking he did not open his eyes fully but looked from corners. He greeted first whomsoever he met. He always remained in thought and never blank in mind and without engagement. He did not talk unnecessarily. While speaking, he never opened his mouth wide and yet his talk was always clear and understandable. His talk was comprehensive with few words and wide meaning clarifying the truth. Though not lengthy, his talk fully expressed the aim. His temperament was very soft without any harshness and adamancy.

He never considered anybody low. He was always thankful for even a small comfort and never scolded anyone. At the same time he did not praise the worldly eatables of this vanishing world. He did not become angry but at the violation of a right. He was angry only for God's pleasure in such a manner that no one could recognize him. No one could withstand his anger which did not disappear until he restored a usurped right by force.

If he wanted to mention something with a sign he never did so with his eye but pointed to it with his hand. To express wonder, he used to raise and move his hand sometimes striking his left hand with the right one. When angry for the sake of His Lord, he expressed it clearly. When happy he lowered his eyes and did not express too much of happiness. His laugh was only a smile which seldom gave out a noise. Sometimes his teeth shone like pearls when he smiled.

He divided his working hours at home into three parts: a part for worship, a part for his wives and a part for himself. He never did any other thing in an hour reserved for work. His own time was utilized for others without reserving any time for personal needs. First he met the appointed persons and then spent time with others.

He respected everybody according to the other man's religious knowledge and nobility. He gave attention to the need of others telling them what was beneficial to them and to the refinement of the society. He used to repeatedly tell those present to convey his words to absentees. He also asked the present ones to convey to him the needs of those not present.

He used to say that undoubtedly God will help, on Judgment Day, one who conveys the needs of others to the rulers. Only this kind of useful discussion was being held in his meetings. The Holy Prophet (S) never took anyone to task for any mistake. His companions attended his gathering to gain knowledge and they returned to spread that knowledge to guide others. These were the ways of the Holy Prophet (S) in his house.

Outside, the Holy Prophet (S) never indulged in vain talk. He pleased others and never hated anybody. He always respected the leaders and chiefs of other communities making them guardians of those people. He saved himself from the evils of others but never separated himself from them. He did not stop behaving with them in a noble and pleasant manner.

He always met his companions and acquainted himself with their condition. He praised their admirable and popular goodness and encouraged them. He tried to make people dislike their undesirable things so that they might give up evils. Everything that the Prophet did was in moderation. He never overlooked the problems of others so that they too may not ignore them and so that they might not incline to falsehood.

He never hesitated to express truth and never gave up the right thing. He gave company to good people. In his view, nobler was one who cared more for the good of Muslims and noblest was he that behaved in the best manner with others.

His meetings never either began or ended without remembering Almighty Allah. He never reserved a particular place for himself in a gathering nor did he ever allow others to do so. While entering a gathering, he sat in the last available vacant seat and also encouraged others to do so. When he spoke to anyone that person imagined himself to be the most respectable in the Prophet's view. When he sat with anybody, he never got up until the other man arose.

If anybody demanded anything, the Holy Prophet (S) fulfilled it to the best of his ability. Otherwise he replied to him in the sweetest manner with a pleasing promise. His sweet behavior covered the entire world. In his view, all people have equal rights. His gatherings were always full of piety, patience, modesty, truth and honesty without any kind of noise. Nobody's faults were discussed or even mentioned. All behaved with justice, equity, goodwill and kindness.

Everybody advised others to practice piety and behaved with mutual humility. They honored the aged and were kind to the young. They gave preference to the needs of others over their own and assisted the poor. The Holy Prophet (S) always met others with a smiling face and kind attitude. No one ever experienced any discomfort in his company. He was never rude in talk or harsh in behavior. He never uttered obscene words or talked bad of others; or describe their defects or over praise anybody. He ignored unpleasant things.

Nobody ever felt disappointed after meeting the Holy Prophet (S). He never quarreled with others or indulged in excessive talk. He paid no attention to useless things. He never scolded anyone or condemned anybody. He never found fault with others. He never spoke anything unless it was likely to result in God's pleasure. When the Holy Prophet (S) was speaking in a meeting, the audience used to be so attentive and motionless as if birds perched on their heads which they did not want to be disturbed. No one could quarrel in his presence.

If someone was speaking, others listened attentively and never talked in between. The Holy Prophet (S) shared the wonder and pleasant mood of the audience. He used to tolerate even the uncivilized behavior of illiterate desert Arabs. When the companions brought such persons and when they asked the Holy Prophet (S) about something, he replied to them also satisfactorily. The Holy Prophet (S) used to tell everyone: "If

you see any needy person, bring him to me." The Holy Prophet (S) did not like flattery, except some heartfelt words of gratefulness from one to whom the Holy Prophet (S) had done some good.

The Holy Prophet (S) never disturbed anybody's talk unless it was wrong. In that case either the Holy Prophet (S) would stop him or go away from there. The Holy Prophet (S) would keep silence for four reasons: Because of calmness when an ignorant man would talk nonsense, or to remain safe from evil or a silence which was proportionate to the other man's rank, or when he was engaged in some thought. Considering the rank of all, he used to pay attention to each and every one's say in the gathering equally and his thought and pondering was about the passing world and the everlasting Hereafter.

The Holy Prophet (S) was all patience and forbearance. Nothing could make him furious or restless. He was always careful of four things: to do good so that others might follow him, to avoid evil so that others may follow suit, make more effort for something which was more beneficial for the community and to undertake a deed which would guarantee the good of both the lives of Ummah.

It is mentioned in a reliable tradition that Imam Muhammad Baqir (a.s.) said that the complexion of the Holy Prophet (S) was fair with slight redness, his eyes were dark and wide, his eyebrows thin and shoulder bones strong, nose long to such an extent that while drinking water it reached almost to water. No one was anywhere near the beauty and character of the Holy Prophet (S) nor could one ever be so.

He said in another tradition that there was a mole on the lower lip of the Prophet. It is narrated by Imam Ja'far Sadiq (a.s.) that while in anger, drops of perspiration dropped like pearls from his forehead. Abdullah bin Sulaiman is reported to have said: "I have read in the Injeel of Isa that Allah revealed: O Isa! O son of the chaste lady! Tell the Syrians that I am the Everlasting God Who has no end or decline.

Testify to the Ummee Prophet, who is the possessor of a camel, armor, headwear and a staff and whose eyes will be wide and forehead vast and eyebrows clear and nose long and teeth white. His neck will be like a silver jar radiating at the lower part as if gold plated. Thin hair will grow from his chest to the navel. There will be no hair on his whole chest and

belly. His complexion will be wheaten. In every gathering he will appear tall.

Drops of perspiration on his face will look like pearls spreading the fragrance of musk. His like will be seen neither before him nor after him. He will be a great admirer of fragrance and will marry a number of women. He will have fewer children but his progeny will extend through his auspicious daughter, who will have a house in Paradise; wherein will be neither gloom nor sorrow. He will maintain that daughter till last as Zakariya had maintained his mother.

Two sons will be born to that daughter, who will be martyred in the due course. That Prophet's word will be Qur'an and his religion, Islam. Fortunate is one born in his time and who will hear his words directly from him. Isa (a.s.) asked: "My Lord, what is Tuba?" Came the reply? "Tuba is a tree in Paradise, which I have sown with My hands of might. Its shade covers all heavens. Its root is Rizwan, its water is the spring of Tasnim, which in winter tastes like camphor and ginger.

One who drinks from it even a mouthful will never feel thirsty." Isa (a.s.) said: "My Lord, let me have a little of that water." The Lord replied: "Isa, the water will be forbidden for all until that promised prophet and his followers drink from it. O Isa! I will raise you up to the heavens and then send you back to the world in the last age so that you may worship with them as they are a blessed community."

It is mentioned in a reliable tradition that Amirul Momineen (a.s.) said: "I have not seen anyone having such broad shoulders as the Messenger of Allah (S)." It is narrated through good chains of narrators that Imam Muhammad Baqir (a.s.) said: "The Holy Prophet (S) said that the eyes of we prophets sleep but our souls remain awake and I see from behind as I see in front."

It is mentioned in some other traditions that Imam Ja'far Sadiq (a.s.) said: Once Abu Zar went to meet the Holy Prophet (S) but was told that he was in another orchard. When Abu Zar reached there, he saw the Prophet asleep. Abu Zar took a dry stick and broke it just to ascertain whether he was really asleep. The Prophet opened his eyes and said: "O Abu Zar, are you testing me? Do you not know that I see you in my sleep as I see you when awake? My eyes sleep but not my soul."

It is also narrated through many chains that Imam Muhammad Baqir (a.s.) said that the Holy Prophet (S) said: "I see you from behind as I see you in front. Therefore keep your rows straight in prayer; otherwise God will put discord in your hearts." It is mentioned in two reliable traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Almighty Allah once sent Hareesa (a dish of ground wheat and meat) fromParadise for the Holy Prophet (S).

After partaking it, his sexual potency multiplied to the power of forty males. It is also mentioned in another tradition that once when the Prophet complained about pain in the back, the Almighty Allah said: "Eat Hareesa."

It is mentioned in a reliable tradition that Imam Ja'far said that the Holy Prophet (S) looked like a shining moon in a dark night due to his radiating face.

Both Shia and Sunni scholars have narrated many miracles relating to the holy physique of the Holy Prophet (S). Some of them are:

First: His holy face was always radiant and during night, it brightened the walls like lamp. One night Ayesha lost her needle. She found it when the Holy Prophet (S) entered her apartment. It is also narrated that when people walked with him during dark nights, he raised his hand from which a sort of light spread and lighted the path. Second: About his fragrant physique: If one walked a path treaded by the Holy Prophet (S) two days earlier, one could know from fragrance that the Prophet had passed that way. People gathered the sweat of the Prophet for miracle cures.

Nothing could equal its pleasing fragrance. They mixed it with scents. People used to bring a bucket of water to the Holy Prophet (S). The latter took some water therefrom in his mouth and then threw it out in the bucket whereby the entire bucket became fragrant like musk. Third: When the Holy Prophet (S) walked in the sun, he did not cast any shadow. Fourth: While walking with anybody, the Holy Prophet (S) always appeared taller than the other man.

Fifth: A cloud always shaded him in the sun. Sixth: The Holy Prophet (S) could see from his back as he saw in front of him. Seventh: No foul

smell ever reached the Holy Prophet (S). Eight: Anything in which the saliva of the Holy Prophet (S) fell became auspicious. It could heal the sick. Ninth: The Holy Prophet (S) could speak every language. Tenth: There were seven strands of white hair in his beard, which shone like sun.

Eleventh: The Holy Prophet (S) could hear voices even when asleep. He could hear talks of angels which others could not. He also could know what was in other's minds. Twelfth: The seal of prophethood on the back of the Holy Prophet (S) was brighter than sunlight. Thirteenth: Water flowed from his holy fingers. Pebbles recited the glory of God in his holy palm. Fourteenth: He was born circumcised with his umbilical cord detached. Fifteenth: No one could see his excrement which smelt of musk. Earth used to hide it by divine command.

Sixteenth: The animal on which the Holy Prophet (S) rode never became old. Seventeenth: No one could equal his strength. Eighteenth: Entire creation used to honor the Holy Prophet (S). In his childhood, moon swung his cradle and flies or other insects never sat on him. Nineteenth: When the Holy Prophet (S) walked on soft soil, his feet did not leave marks thereon. On the contrary when he walked on hard ground, it left his foot marks.

Twentieth: Almighty Allah had put a kind of awe in his holy face due to which, despite his being kind and merciful, nobody could stare at his holy face. Every denier or hypocrite trembled while looking at his holy face. His fright could be felt by unbelievers from a distance of a two-day journey.[57]

According to a reliable tradition, Imam Ali Reza (a.s.) is reported to have said that when Imam Zainul Abideen (a.s.) was reciting the Holy Qur'an, passers-by fainted under the effect of his sweet voice. He is reported to have said that had the Holy Prophet (S) read Qur'an, people would not have been able to bear its sweetness. The narrator asked the Imam: "How then was the Holy Prophet (S) reciting the Holy Qur'an during congregational prayers?" The Imam replied: "He recited only upto a bearable extent."

It is narrated through authentic chains of narrators that Imam Ja'far Sadiq (a.s.) said: After Yusuf (a.s.) became a king, Zulaikha arrived at his

door and asked permission to enter. When she went in, Yusuf (a.s.) asked: “Did you commit those mischiefs?” She replied: “Your elegance made me almost mad.” Yusuf (a.s.) said: “What would you have done had you seen the Holy Prophet (S) who is to be far more handsome and also more virtuous and generous?”

Zulaikha said: “You are right.” Yusuf (a.s.) asked: “How could you know that I am right?” She replied: “The moment you took his name, his love filled my heart.” At that moment Almighty Allah revealed to Yusuf that Zulaikha was telling the truth, “and as she loves My beloved, I also love her.” Then Yusuf (a.s.) married her.

According to another tradition, in reply to those who asked him why his holy beard turned gray so soon, the Prophet said: “The Qur’anic chapters of Hud, Waqia, Mursalaat and Amma Yatasaaloon have made me old as they describe divine punishment in the Hereafter and what was meted out to earlier people.”

It is mentioned in authentic books that Imam Ja’far Sadiq (a.s.) said that the Holy Prophet (S) did not allow his hair to grow to the extent requiring a comb. At the most it reached his ear tips. He did not cut it but at the time of Hajj and Umrah. At the time of Hudaibiyah when the Holy Prophet (S) was prevented from performing Umrah, it remained uncut for the whole year. The reason was that in those days shaving of head was considered ugly. No prophet or Imam ever did anything which appeared loathsome to people. When Islam spread and dislike for shaving the heads was no more, our Imams also shaved their heads

Notes:

[57] The author says: Each of these miracles will be described in detail in the forthcoming pages.

Chapter 9

Habits, character and behavior of the Prophet (S)

It is mentioned in a good tradition that Imam Ja'far Sadiq (a.s.) said that once the dress of the Holy Prophet (S) was worn out. Someone presented twelve dirhams to the Holy Prophet (S). The Holy Prophet (S) said to Amirul Momineen (a.s.): "Take this amount and buy a shirt for me." Ali (a.s.) says: "I went to the market and bought a shirt for twelve dirhams." The Holy Prophet (S) looked at it and said: "A cheaper shirt would suit me better. O Ali! Do you think the shopkeeper will take it back?"

I said: "I don't know." The Holy Prophet (S) said: "Just see, may be he does." So I went to the shopkeeper and said: "The Holy Prophet (S) does not like this costly shirt and prefers a cheaper one." He returned the twelve dirhams which I handed over to the Holy Prophet (S). Then the Holy Prophet (S) accompanied me to the market. On the way we saw a slave girl weeping. The Holy Prophet (S) asked her and she said: "O Messenger of Allah (S)! My master gave me four dirhams to buy something from the market but I lost the money.

Now I cannot dare to go home." The Holy Prophet (S) gave her four dirhams and asked her to go home. Then he went to the market, bought a shirt for four dirhams and put it on, thanking Allah, while returning, he saw a naked man saying: "One who gives me a dress will be dresses by Allah inParadise." The Holy Prophet (S) gave the shirt to him. He then went back to the market and bought another shirt for four dirhams, wore it and thanked God.

While returning he again saw that slave girl sitting on the path. He asked her why she had not gone back home and she replied: "O Messenger of Allah (S) I am afraid my master will punish me for being so late." The Holy Prophet (S) told her: "Walk ahead and show me your house." So she went ahead and stopped at the door of her master's house. The

Prophet also stopped there and said (somewhat loudly): "Peace upon you, O inmates of the house." Nobody gave any reply. The Holy Prophet (S) repeated Salam but no response.

Then he conveyed Salam for the third time when came a reply: "And peace be upon you, O Messenger of Allah (S) and the mercy of Allah and His blessings." The Prophet asked why they had not responded to his Salam twice and they said: "O Messenger of Allah (S), we wished that the blessings of your Salam may increase in our favor."

Then the Holy Prophet (S) said: "This slave girl is late. Don't take her to task." They replied: "O Messenger of Allah (S), in exchange of the joy we got by your honor's arrival, we have freed her from our slavery." The Holy Prophet (S) said: "Never before have I seen so much auspiciousness of these twelve dirhams due to which two unclothed bodies were dressed and a slave girl freed!"

It is recorded by both Shias and Sunnis that the Holy Prophet (S) said: "I will not give up five habits as long as I live: To eat sitting on ground with slaves, to ride on pony without a saddle, to milch goat with my own hands, to wear coarse woolen cloth and to greet children, so that it may become a popular habit after me and people follow suit."

In another tradition, mending shoes is mentioned in place of 'milching goat.' It is mentioned in a reliable tradition that Imam Ja'far Sadiq (a.s.) said that he was asked by some people: "It is narrated that your great grandfather (Prophet) never ate wheat bread to satiation?" He replied: "No, the fact is that he never ate wheat bread; he ate only barley bread and that too never to satiation."

It is narrated through authentic chains of narrators that Imam Musa Kazim (a.s.) said that the Holy Prophet (S) was indebted to a Jew to the extent of a few dinars. One day he came and demanded his money. He said that he was not having the money at the moment but the Jew said: "I will not leave until you pay."

The Holy Prophet (S) said: "All right, I will also sit with you." The Holy Prophet (S) sat there with the Jew so long that he offered his Zuhr, Asr, Maghrib and Isha prayers as well as the Fajr prayer of the next day at that spot. The companions of the Holy Prophet (S) then began to scold

and threaten the Jew. But the Holy Prophet (S) asked them: "What have you to do with this matter?"

The companions said: "O Messenger of Allah (S)! This man has almost imprisoned you and he does not allow you to move from here!" The Holy Prophet (S) said: "Allah has not appointed me a prophet to oppress one who is in our security." When the sun rose somewhat higher, the Jew said: "I witness that there is no god and that Muhammad is His slave and His Messenger. O Messenger of Allah (S)! I give away half of my wealth in the path of Allah.

By God! I had behaved like this only to ascertain whether you possess the virtues of the last prophet as mentioned in the Torah. I have read in that scripture that the birth place of Muhammad bin Abdullah will be Mecca and that he will migrate to Medina; he will not talk harshly nor will he be hot-tempered, he will not talk loudly and will never utter obscene words. I testify that God is One and that you are His Messenger. O Messenger of Allah (S)! My wealth is here. Please spend it yourself according to God's commandments." It is said that he was a very rich man.

Thereafter Imam Musa Kazim (a.s.) says: Prophet's bed consisted of a bed sheet and a pillow of leather, full of date leaves. One night his sheet was folded twice with a view to give him more comfort. Next morning he said: "Due to more comfort last night, I could not wake up for night prayer earlier." Henceforth the sheet may not be folded.

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that one night the Holy Prophet (S) was in Umm Salma's apartment. At midnight, when Umm Salma awoke she could not find the Prophet in his bed. She arose to look for him and saw him standing in a corner with raised hands, weeping and praying: "My Lord! Let not the things which You have gifted to me be wasted and do not make the jealous enemies joyful regarding me.

My Sustainer! Do not turn me to the evils from which You have saved me and do not leave me to myself even for a split second." Umm Salma returned from there weeping. When the Prophet heard her, he asked for the reason. She replied: "O Messenger of Allah! May my parents be sacrificed on you. How can I stop weeping when you are wailing and

weeping like this in spite of the fact that your rank is very high in God’s sight and when the Almighty Allah has already forgiven your errors?”

The Holy Prophet (S) said: “How can I rest assured when I know that what should not have happened did happen through Yunus (a.s.) when he was left to himself by God just for a moment!”

It is narrated through authentic chains of narrators that Imam Ja’far Sadiq (a.s.) said that a beggar came to the Holy Prophet (S) and asked for something. The Holy Prophet (S) said: “Is there anyone who can give me a loan.” An Ansar got up.

The Holy Prophet (S) asked him to give four hundred wasaq[58]dates to this man. It was given. After some days that Ansari came back and demanded the dates loaned by him. The Holy Prophet (S) said: “Let me get it. I will repay, Insha Allah.” That man again demanded after a few days. The Holy Prophet (S) again replied in the same way. It happened likewise on the third occasion. Then that man said: “O Messenger of Allah (S)! Whenever I ask for my loan you say ‘let the dates arrive and I will give.’”

Hearing this somewhat harsh talk the Holy Prophet (S) asked: “Is there anyone who can give me a loan?” Again another man got up. The Prophet asked him what quantity of dates he had and the man said: “I can give whatever quantity is required.” So the Holy Prophet (S) told him: “Give eight wasaqs to this man.” That man said: “I gave you only four wasaq.” The Prophet replied: “Four wasaqs is from my side.” In another authentic tradition it is mentioned that when the Holy Prophet (S) left this world, he did not leave any dirham, dinar, slave girl, goat or camel except only one animal for riding.

His armor was mortgaged with a Jew for twenty saa of barely which the Holy Prophet (S) had borrowed to feed his family members. Then Imam Ja’far Sadiq (a.s.) said: During the days of the Holy Prophet (S) poor people slept in the Masjid. One day the Holy Prophet (S) broke his fast with them near the pulpit in a stone vessel. Thirty persons dined to satiation with the Holy Prophet (S) and also took food for their family members who also were satiated.

It is mentioned in an authentic tradition that Imam Ja’far Sadiq (a.s.) said that when, due to old age, the Holy Prophet (S) had become

somewhat obese, he, in order to exercise, offered non-obligatory prayers on one leg. Then Almighty Allah revealed the verses:

"Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful."[59]

Thenceforth he was praying standing on both legs.

It is narrated through reliable traditions from Imam Ali Reza (a.s.) that once an angel came to the Holy Prophet (S) and said that "the Almighty Allah sends greetings to you and says that if you wish, the entire desert of Mecca may be turned into gold for you." The Prophet raised his head to the sky and submitted: "My Lord! What I intend is that I may thank You and also continue to ask from You."

Then the Imam said: "The Holy Prophet (S) had, till his demise, never eaten wheat bread contentedly for three consecutive days. He wore a ring in his right hand. He sacrificed a black and white goat having horns. It is also mentioned in traditions that people asked him (the Imam) if the Holy Prophet (S) practiced dissimulation to which the Imam replied: after the revelation of the verse:

"…and Allah will protect you from people…"[60]

…he never resorted to dissimulation; prior to that he did so sometimes.

It is narrated by Ibn Abbas that the Holy Prophet (S) sat and ate sitting on the floor, tethered his goats himself and if a slave offered him a feast of barley bread, he would accept that invitation at his (Prophet's) house.

In another tradition, Imam Musa Kazim (a.s.) is reported to have said that Amirul Momineen (a.s.) said that no one thanked the Holy Prophet (S) though he had obliged mercifully all including Quraish, non-Quraish, Arab and non-Arab. Whose right on the creation can ever be there except that of the Holy Prophet (S)? Similar is the case with us, the Ahlul Bayt. None is thankful to us. Similarly good and the virtuous faithful people also do good to the common man but nobody shows thankfulness to them too.

It is mentioned in a reliable tradition that Imam Ali Reza (a.s.) is reported to have said that once angel Jibraeel came to the Holy Prophet (S)

and said: “O Messenger of Allah (S)! Allah sends to you His greetings and says that virgins of age are like ripe fruits hanging from the trees. When a fruit becomes ripe it must be plucked, otherwise sun destroys it and the air changes its quality. Similarly when young virgins come of age the only remedy is to get them married. One should not be careless regarding them.

The Holy Prophet (S) gathered the people, climbed the pulpit and conveyed this divine message to all. People asked with whom should they (virgins) be married? The Holy Prophet (S) replied: “With those who are their suitable matches.” And the believers are mutual matches for marrying off the daughter of his uncle (Zubair) with Miqdad. Then he said: “O people! I have married my cousin to Miqdad so that marriage may become an easy and light task and that you may understand that race must not be considered in marriages.”[61]

In a reliable tradition, it is mentioned that Imam Ja’far Sadiq (a.s.) said that the Holy Prophet (S) never went to relieve himself in the presence of people. Once there was no barrier to conceal behind. There were only two palm trees. One of the companions was with the Holy Prophet (S) at that time. The Holy Prophet (S) signaled to those trees and they came nearer and joined together making a barrier. Then the Holy Prophet (S) went behind them and relieved himself. When that man went to look behind those trees he could not find anything.

It is narrated by Jabir bin Abdullah Ansari that before his appointment as Divine Messenger, the Holy Prophet (S) grazed his sheep in Marz Zahran. He used to say: “Bred and nourish black sheep as they are better.” People asked him whether it was good to bred sheep and the Prophet replied: “There is no prophet who did not graze sheep.” It is narrated by Ammar Yasir that: I was grazing sheep before the appointment of the Holy Prophet (S) to God’s messengership, and so also was the Holy Prophet (S).

Once I told the Holy Prophet (S): “Dense grasslands are more suitable, let us go there.” He replied: “All right.” When I reached there the next day I found that the Holy Prophet (S) was present there but he had held up his sheep from entering that grassland. The Holy Prophet (S) told me: “Since I promised you, I did not like that my sheep should go ahead of yours and start grazing.”[62]

It is mentioned in a reliable tradition that Imam Ja'far Sadiq (a.s.) said: When the Almighty Allah created intelligence, He commanded: "Come." When it came He ordered: "Go back." It went back. Then Allah said: "I have not created anything which is dearer to me than you." Then the Almighty Allah divided it into ten parts, granted nine to the Holy Prophet (S) and the rest to the entire creation.

It is reported through authentic chains that Imam Ali Reza (a.s.) said: the Holy Prophet (S) said: Once I experienced weakness due to prayer and sexual intercourse. Then food arrived for me from Paradise, through which I attained potency equal to forty males in the matter of courage, movement and sex.

Amirul Momineen (a.s.) is reported to have said: I was busy digging trench with the Holy Prophet (S) when Fatima (s.a.) brought a piece of bread for the Holy Prophet (S). The Holy Prophet (S) asked: "What is it?" She replied: "I had prepared a loaf for Hasnain and have brought a piece for you." The Prophet said: "No seed of corn has entered your father's stomach for the last three days. This is the first food which I am taking."

It is mentioned in reliable traditions that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) ate without tablecloth like slaves and also ate in a sitting position adopted by slaves (on two thighs). He slept on the floor without spreading a mattress, considering himself a slave. It is mentioned in another reliable tradition that once a villager woman came and saw that the Holy Prophet (S) was dining on the floor.

She exclaimed: "O Messenger of Allah! How is it that you sit and eat like slaves?" The Holy Prophet (S) replied: "In the sight of the Almighty Allah, which slave can be lowlier than me?" She said: "Kindly give a morsel from your food." When the Holy Prophet (S) extended his hand to give some food she said: "Please give me from what is in your mouth." The Holy Prophet (S) gave the morsel he was chewing and she ate it. Imam Ja'far Sadiq (a.s.) says: Thereafter that woman never suffered any illness or pain.

According to another narration that woman was formally foul-mouthed and shameless and that she became decent and modest thereafter. According to yet another reliable tradition Imam Muhammad Baqir (a.s.) said: "By God, ever since the Prophet was appointed by God

as a prophet till his demise, no one ever saw him eating in a reclining position (taking support) nor did he ever eat wheat bread to satiation for three consecutive days." The Imam reiterated: I do not say that he never got it. Rather sometimes it so happened that he himself gave away hundred of camels to others. If he wanted he could eat full stomach. But he did never do so.

Once angel Jibraeel arrived and offering keys of Paradise said to the Holy Prophet (S): "O Messenger of Allah (S)! If you so desire, you can own the whole world without any decrease in your heavenly reward." But the Holy Prophet (S) didn't accept the offer and adopted humility saying: "Instead of the world, I prefer the High Friend (God's pleasure)." Also the Holy Prophet (S) never said no to anyone who asked for anything from him.

Rather if he had anything he would give it away, otherwise he would say: "At present I don't have anything, I will give you whenever I get it." If he gave guarantee of anything to anybody relying on God, God surely gave it to him. So much so that even if he gave anyone the guarantee of Paradise, God would accept that too. It is mentioned in another tradition that his followers always guarded him but when the Qur'anic verse:

"…and Allah will protect you from people…"[63]

…was revealed, the Holy Prophet (S) told his companions: "Now I don't need any protection. Allah Himself protects me." Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) daily, used to recite: *Alhamdu lillaahi Rabbil A'laameen Katheeran A'laa kulli Haalin* (Excessive praise in every condition, be to Allah, the Lord of the worlds) 360 times, that is, equal to the number of veins in the human body; and that he did not rise up from a gathering without reciting Istigfar 25 times even if it was a very brief meeting; and that daily he used to recite*Astagfirullaah* (I seek forgiveness of Allah) and *Atoobu ilallaha* (I turn to Allah in repentance) seventy times each.

It is also mentioned in a reliable tradition that Imam Muhammad Baqir (a.s.) said: The Holy Prophet (S) used to say: "How strange that I don't become aged when I recite the Holy Qur'an." It is also mentioned in good tradition from the same Imam that one day when Ayesha was sitting near the Holy Prophet (S) a Jew came and said *Assaamu*

Alaikum (death to you). The Holy Prophet (S) responded *Alaikum* (same to you).

Then two other Jews came and said the same thing. The Holy Prophet (S) also responded as before. Ayesha became angry and said: "O sons of monkeys and swines, God's curse be on you." The Holy Prophet (S) said: "Ayesha! Had bad words to take any form, those words would certainly take very ugly forms! If kindness and mildness is put on anything it beautifies it and if the same kindness is lifted up from anything it turns that thing into ugly and detestable." Ayesha said: "Perhaps you didn't hear what they said."

The Holy Prophet (S) replied: "I did hear. But I turned on them whatever they hurled at me. If a Muslim tells you: *Salam*, you too should say: *Wa alaikumus salaam* and if an unbeliever says*Salam* you should say: *Alaik*." It is mentioned in another tradition that while sitting, the Holy Prophet (S) sometimes raised his knees and clamped them with both his hands and sometimes he used to sit on two knees and sometimes he joined one leg with another but never sat squarely.

It is narrated through reliable chains that Imam Ali Reza (a.s.) said: An Arab brought frequent gifts for the Holy Prophet (S) saying: "O Messenger of Allah! Please pay me back for my gifts." The Holy Prophet (S) smiled at him reciprocating his happiness. When gloomy, the Holy Prophet (S) used to say: "Alas, had that Arab come and removed my sorrow to please me." It is mentioned in a true tradition that Imam Ja'far Sadiq (a.s.) said: The Holy Prophet (S) paid equal attention to his companions, never more to one and less to another.

He never stretched his legs before others. While shaking hands he never withdrew his hand before the other man. When people became aware of this they withdrew their hands sooner. In another tradition, it is reported by the same Imam that the Holy Prophet (S) said: Jibraeel so much emphasized on brushing the teeth that I feared they would be rubbed out or fall out. It is reported again from the same source that whenever anyone died from the tribe of Bani Hashim, his grave was moistened with water and then the Holy Prophet (S) put his finger on that grave leaving an imprint.

This was not being done in case of non-Bani Hashims. It is mentioned in many other traditions that, due to his humility, the Holy Prophet (S) never swung to his right or left, because he did not like to appear like kings. It is stated in one narration that once the Holy Prophet (S) was busy in his prayers in a journey. Some riders came and began to praise the Holy Prophet (S) and said: "Had we not been in a hurry, we would gave waited till the Holy Prophet (S) finished his prayer to talk with him. Kindly convey our Salam to him.

Saying this they left. When the Holy Prophet (S) concluded his prayers he expressed his unhappiness and said: "People come to you to inquire about me and convey Salams to me, yet you neither stop them nor give them any refreshments. This makes me very unhappy, especially when people like Ja'far bin Abi Talib are also present here, and such gentlemen leave without any feast." It is mentioned in reliable narrations that the Holy Prophet (S) used to keep a small staff with him and plant it in front of him while offering prayers in a desert.

It is also written that Prophet's *Rahal* (stand for Qur'an) was one foot high which he used to place in front of him while praying so as to make it a barrier between him and passers by. It is mentioned in yet another tradition that once the Holy Prophet (S) was in Ayesha's apartment, where he was very deeply engrossed in prayer.

Ayesha asked: "Why do you undertake so much hardship and trouble when God has forgiven all your past and future errors." The Holy Prophet (S) replied: "Should I not be a thankful slave of Allah?" Imam (a.s.) says: The Holy Prophet (S) used to pray standing on his toes. Finally the Almighty Allah revealed the verse:

"Ta Ha. We have not revealed the Qur'an to you that you may be unsuccessful."[64]

In another authentic tradition, Imam Ja'far Sadiq (a.s.) is reported to have said that in one journey the Holy Prophet (S) was riding a camel when suddenly he dismounted and offered five prostrations, then mounted the camel and proceeded on his journey. The companions exclaimed: "O Messenger of Allah, today you did something which you never did before."

The Holy Prophet (S) said: "Yes, Jibraeel was welcoming me and he gave me five glad tidings and I performed a prostration of thankfulness for each of them." In another reliable tradition, the same Imam is reported to have said that good morals are always pleasing and desirable. One day the Holy Prophet (S) was sitting in the Masjid when all of a sudden a slave girl belonging to Ansar arrived there and caught hold of a corner of the Prophet's sheet, so he got up thinking that she needed something but she did not say anything, so he sat down again.

This happened thrice. On the fourth occasion when the Prophet arose, she was able to break a thread from his sheet. People scolded her why she was troubling the Prophet repeatedly. She replied: "Someone is sick in our house. They sent me to bring a thread from the Prophet's sheet because of its miracle cure. Every time I tried to pluck a thread, the Holy Prophet (S) got up and I could not ask due to modesty. At the final attempt I succeeded in obtaining this thread."

In an authentic tradition, Imam Muhammad Baqir (a.s.) is reported to have said that a Jewess made poisoned mutton and brought it to the Prophet. That food spoke up: "O Messenger of Allah! Don't eat me, I have been poisoned." The Holy Prophet (S) called that woman and asked her why did that? She said: "I thought that if you are a true prophet, the poison would not harm you. Otherwise people would get rid of you."

The Prophet pardoned her. It is mentioned in a reliable narration, that Imam Ja'far Sadiq (a.s.) said that once the Holy Prophet (S) went to Ayesha's and saw a piece of dry bread lying on the ground and it was likely that someone may step on it. So the Holy Prophet (S) took it up and put it in his mouth and said: "O Humaira! You should appreciate God's blessing, because if that blessing is withdrawn, it returns never." In a good tradition, it is narrated through the same source that one Friday night the Holy Prophet (S) intended to break fast in the Quba Masjid and asked: "Is there anything to break the fast with?"

Aws bin Khubi Ansari offered a cup of milk mixed with honey. The Holy Prophet (S) sipped a little and threw out at once saying these are two things. One can suffice. I do not like to consume two things at a time, though I don't forbid people from doing so. I do it to show humility before the Almighty Allah and to gain His pleasure. Allah raises the rank of one who adopts such humility. He degrades one who shows

haughtiness. Allah gives provision to one who adopts moderation and deprives one who indulges in extravagance. God loves one who remembers death.”

It is mentioned in a true tradition that Imam Muhammad Baqir (a.s.) said that one day an angel came to the Holy Prophet (S) and said: The Almighty Allah has authorized you and now it is upto you to be either a messenger slave (of Allah) and a man of humility or a prophet king. Your rank will not be lower in any case. Then he offered the keys of earthly treasures to the Holy Prophet (S) saying: Allah says that you may take them and open the treasure of your choice and use the same.

The Holy Prophet (S) replied: I prefer to be a slave of God and His messenger and a man of humility. I don’t like being a king. According to another narration he said that this world is the house of one who has no house in the Hereafter and he gathers worldly wealth who has no wisdom. The angel then said: By God Who made you a true Messenger, when these keys were given to me I heard the words which you uttered from an angel speaking on the fourth heaven.

In another reliable tradition, it is mentioned that Imam Ja’far Sadiq (a.s.) said that nothing was dearer to the Holy Prophet (S) than one who lived in the world in hunger, thirst and fear. It is mentioned in yet another tradition that the curry most pleasing to the Holy Prophet (S) was vinegar and olive oil. It is mentioned in yet another reliable tradition that one day the Holy Prophet (S) was sitting in Umm Salma’s apartment who brought a piece of bread to the Holy Prophet (S). He asked: “It seems you have no other curry?”

She replied there is nothing except vinegar. The Holy Prophet (S) said: “Vinegar is the best curry. A home having vinegar is not without curry.” Imam (a.s.) says that once hot food was brought to the Holy Prophet (S). He said: “God has not made fire our food. Let it cool down, because there is no merit in hot food and it is shared by Satan.” Imam (a.s.) said: Sometimes the Holy Prophet (S) used to eat musk-melon with ripe dates and sometimes with sugar.

In vegetables, he preferred mountain basil (*Baadrooj*). While drinking water, the Holy Prophet (S) used to recite*“Alhamdulillaahil Ladhee Saqaana Adhban Dhulalan wa lam yasquna milhan ujaajan wa lam yuwakhidhna bi*

dhinoobina." (Praise be to Allah, who gave us sweet water to drink and not salty water and He will not make us pay for our sins) The Imam says that while breaking fast, the Holy Prophet (S) used to eat sweets first. If sweet was not available, then sugar or dates. If it was not available, then tepid water.

It is mentioned in another tradition that in the season of dates he broke the fast with dates and during the season of dried dates, with it. It is also mentioned in a reliable tradition that once the Holy Prophet (S) participated in horse race and placed a bet for three date trees. It is narrated through reliable traditions that Imam Ja'far Sadiq (a.s.) said that once the Holy Prophet (S) received some money and he distributed it.

But it did not reach all the Ahle Suffa (poor living in the mosque). Some got and some didn't. The Holy Prophet (S) was sorry thinking that those who did not get would be grieved. So he went to them and said: "O Ahle Suffa! I apologize both to you and to God as I wanted to distribute all that was brought for me to all of you but it was not enough. So I gave to those who were most needy."

It is mentioned in the same narration that immediately after having received the office of prophethood, the Holy Prophet (S) fasted consecutively for several days. People thought that he would never remain without fasting. Then he gave up fasting for some days. People imagined that he will never fast again. Thereafter, like Prophet Dawood, he fasted alternate days.

Then he discarded this routine and began to fast on 13th, 14th and 15th of every month. Then he stopped that and fasted on the first and last Thursday and on the first midmonth Wednesday. This practice continued till he met his Lord. He always fasted the whole month of Shaban.

He said in another reliable tradition that the Holy Prophet (S) used to give away whatever was demanded by the people; so much so that once a woman taught her son to ask for something from the Holy Prophet (S). She also told him that if the Holy Prophet (S) replied that he had nothing to give, request him to give his shirt. The boy did likewise and after that the Holy Prophet (S) could not leave home as he had no other shirt. Finally, Almighty Allah revealed the command regarding moderation through the verse:

"And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off."[65]

It is said in another reliable tradition that the Holy Prophet (S), while going to bed, used to apply stone antimony oddly. It is mentioned in a correct tradition that he applied four sticks in the right eye and three in the left.

It is narrated through reliable chains that once the Holy Prophet (S) was passing through Medina where an Abyssinian slave girl was picking droppings. People asked her to move away from the path of the Holy Prophet (S). She replied: "The road is wide enough." The companions intended to punish her but the Holy Prophet (S) restrained them saying: "Leave her, as she is proud."

It is mentioned in other reliable reports that during summer, the Holy Prophet (S) slept out from Thursday and at home from Friday in winter. It is mentioned in yet another narration that such start was made only on a Friday eve, be it summer or winter. Another tradition says he used to milch his sheep himself.

Imam Ja'far Sadiq (a.s.) is reliably reported to have said that right from the start of the last ten day period of Ramadan, the Holy Prophet (S), used to prepare himself for worship, to keep away from women and to pass his nights in nothing but prayers. It is mentioned in another good tradition that during the last ten days of Ramadan, a tent of fur was fixed in the mosque for the Holy Prophet (S). He remained in it without sleeping (only worshipping).

He did not go to his wives during those nights. When the Battle of Badr took place in the month of Ramadan the Holy Prophet (S) could not engage in such worship (Etekaaf). The following year he doubled that period of worship and remained in Etekaaf for 20 days. The Holy Prophet (S) circumambulated the Holy Kaaba both during day and night.

He sacrificed two sheep on Eidul Adha: one on his behalf and another on behalf of one who, from his followers, was unable to make a sacrifice. He restrained people from fencing the orchards of Medina so that

passers-by could also eat fruits therefrom. When trees bore fruits, the Holy Prophet (S) asked the owners to make gates for others to enable them to eat fruits. He liked pumpkin much and he had planted it in his courtyard.

It is mentioned in a tradition that once Abu Saeed Khudri went to visit the Holy Prophet (S) who was ill. Abu Saeed felt the heat of fever even when he touched the blanket covering the Holy Prophet (S). He said: "You have a very high temperature." The Holy Prophet (S) replied: "We the Ahlul Bayt are like that: our illness and troubles are very hard and so also is our reward high."

It is mentioned in another reliable tradition that when the Holy Prophet (S) departed from this world he was indebted. In another reliable tradition, it is mentioned that the Holy Prophet (S) ate a gifted thing but did not accept Sadaqah. He used to say: Even if hooves of sheep are gifted to me, I would accept it. According to another narration about the prayer of Prophet it is reported that the Holy Prophet (S) placed water for making ablution near his bed and brushed his teeth covering his head in a blanket. He slept very little.

When getting up he looked at the sky and recited the last verses of Surah Aale Imran, then made ablution, and offered four rakats prayer. He prolonged bowing and prostrating proportionate to recitation. When he bowed, he remained bowed for such a long time that observers would think he might not raise his head till dawn and so also were his prostrations. Then he would go to bed for a while.

Then while rising he looked at the sky and recited and did as mentioned earlier and then performed the voluntary prayers. Then he used to go to the mosque for Morning Prayers. It is mentioned in another reliable tradition that if you fear that your longing for worldly comforts will subdue you, you should think about the life of the Holy Prophet (S).

His food was barley bread. His sweet was dates. His firewood was date tree branches, if available. According to another narration, the Holy Prophet (S) never talked with others from the level of his wisdom and intelligence. He used to say: We prophets have been ordained to talk with people on their level of intelligence. According to another tradition, the Prophet's food was a loaf of barley bread without curry.

In another tradition, Imam Ja'far is reported to have said that once a foster sister of the Holy Prophet (S) came to him. He became very happy to see her, spread out his sheet for her and made her sit thereon and talked happily with her. When she left, her brother arrived. The Holy Prophet (S) did not display as much welcome for him.

When companions asked about it he said: "She is more respectful to her father." In another narration, the holy Imam is reported to have said that once the Holy Prophet (S) passed by a man belonging to Bani Fahad tribe who was beating his slave. The slave repeated: "I seek God's refuge. But that man went on beating him."

When that slave saw the Holy Prophet (S) he said: "I seek refuge of Muhammad." That man withheld his hand at once. The Holy Prophet (S) asked why he did not stop beating when he took refuge in Allah but gave him refuge when he sought his refuge? Allah deserves more and hence one who takes refuge in Him ought to be given preference. That man said: "I emancipate him for the pleasure of Allah."

The Holy Prophet (S) said: "By the one Who made me His prophet, had you not freed this slave, hellfire would certainly have scorched you." It is mentioned in yet another tradition that once the Holy Prophet (S) was proceeding somewhere with some companions. On the way they saw a dead lamb on a dunghill, with both of its ears slit.

The Holy Prophet (S) asked his companions: "Who will purchase this for a dirham?" They replied: "We will not purchase it even if it is free." The Prophet said: "In my view this world is worth less than this." In one more reliable tradition, it is mentioned that a man came to the Holy Prophet (S) while the latter was sleeping on a mat which left marks on his body. He also saw the Holy Prophet (S) reclining on a pillow filled with palm leaves which too had left marks on his cheeks.

That man exclaimed: "Arab and non-Arab kings sleep on beds of silk; how is it that you sleep on a mat and recline on such a hard pillow?" The Holy Prophet (S) replied: "By Allah! I am better than them and more precious to my Lord than they are. What have I to do with this world, which is like a tree under which a passer-by rests and then goes away?" In yet another tradition it is mentioned that an Arab arranged a camel race

with the Holy Prophet (S) with a bet that if he wins he would take possession of the camel of the Holy Prophet (S).

That man's camel won the race. Addressing the companions the Holy Prophet (S) said: "As you praised my camel and said that he would win the race, the Almighty Allah made him low like all mountains had raised their heads for the Ark of Nuh, so Allah drowned them in the deluge; but as Mount Judi showed humility, the Lord made it the resting place for Nuh's Ark."

It is narrated through reliable traditions that even though he never sinned, the Holy Prophet (S) recited Istighfar seventy times daily. It is mentioned in another tradition that once a man gifted the Holy Prophet (S) one Saa of ripe dates. The Holy Prophet (S) asked his servant to bring a cup or a vessel but he returned and said that he could not find anything. The Holy Prophet (S) swept the ground with a corner of his robe and asked the servants to place the dates there.

Then he said: "By the one in whose hands is my life, had the value of this world been equal to even a tiny wing of a mosquito in the sight of Allah, He would have never given even a particle from it to an infidel or a hypocrite." Amirul Momineen (a.s.) has said in *Nahjul Balagha*: "If you want to renounce this world it is enough for you to follow the character of the Holy Prophet (S) and that for condemning the world it is enough to remember that the Holy Prophet (S) had no share in it at all, and that others had a lot of it.

The Holy Prophet (S) never made his lips wet with the milk of the world. He considered worldly comforts valueless and he never longed for them. He had taken the least benefit from it - less than all others. He never dined to satiation. Allah presented the world to the Holy Prophet (S) but he did not accept it, because he knew that God does not like it. So he was always inimical to it.

Verily the Holy Prophet (S) dined sitting on the floor, sat on knees like slaves, mended his clothes and shoes himself and mounted bare backs of mules seating someone else also with him. Once he saw a curtain on one of his wife's doors having pictures drawn on it. The Holy Prophet (S) said: "Conceal this from me, because when I see it, it reminds me of worldly decorations."

The Holy Prophet (S) had fully turned away from the world and had driven out its lust, love or remembrance from his mind and he wished that worldly pomp should never come before his eyes as he did not consider it a lasting abode. Verily one who does not like a thing wants that it should not come before his eyes nor does he like to hear its mention.

Undoubtedly, in the life of the Holy Prophet (S) there is everything that can show you the defects and evils of this world, because many times it so happened that he and his companions remained hungry and God did not like that he should possess worldly comforts and wealth and decorations despite His love for him. Verily he left this world in a state of hunger and proceeded to the Hereafter without enjoying worldly comfort. He never built a house for himself in the world.

It is mentioned in reliable traditions that Imam Ja'far Sadiq (a.s.) said that the Holy Prophet (S) liked mutton shoulder as it was from a part near to the organs of eating and farther from the organs of excretion. He did not like thigh, as it was nearer to the lower organs. According to another tradition, somebody asked Imam Ja'far Sadiq (a.s.): "Why did the Holy Prophet (S) prefer a shoulder of a sacrificed animal over the other limbs?"

He replied: "The Holy Prophet (S) said that when Adam sacrificed an animal for one of his sons who were to be messengers of Allah, he gave the name of a prophet on every part of that animal's body. He gave the name of the Holy Prophet (S) to the hand. That is why the Holy Prophet (S) liked that part most."

According to a reliable narration, Imam Husain (a.s.) is reported to have said that whenever the Holy Prophet (S) raised his hands in prayer, he moved his fingers restlessly like a beggar asking for food.

According to a reliable tradition, Imam Ali (a.s.) is reported to have said that the Holy Prophet (S) said: I have been appointed with admirable morals and praised habits and character. In another reliable narration, it is mentioned that Imam Zainul Abideen (a.s.) said: May my parents be sacrificed for my grandfather, the Holy Prophet (S), because despite his utmost nearness to God and in spite of the Lord's promise, he

used to stand in worship for such a long time that he got swelling on his feet.

When people asked him why he put himself to so much trouble when the Almighty Allah has already forgiven his past and future errors, the Holy Prophet (S) replied: “Should I not be a thankful servant of Allah?”

According to a reliable tradition, Imam Ja’far Sadiq (a.s.) is reported to have said that the Holy Prophet (S) applied musk perfume to such an extent that his head smelt of musk. He kept a perfume pack with him. While making an ablution, he rubbed musk all over his body. Whenever he had a headache, he applied mustard oil to his hair. While making a swearing he used to say *Laa wastagfirallaah* (No! And I seek the forgiveness of Allah) but be never swore.

He has said in another report that once a scorpion stung the Holy Prophet (S). The Holy Prophet (S) said: “Curse of God upon you; you do not hesitate in hurting a believer or a denier, a good person or an evil one!” Then he called for salt and applied it to the wound and it gave him relief. The Holy Prophet (S) said: “If people know how much beneficial salt is, they will not care for any antidote.”

Imam Muhammad Baqir (a.s.) is reported to have said, according to a reliable tradition that one day when angel Jibraeel was sitting near the Holy Prophet (S) he looked to the sky and his color suddenly changed and became reddish like saffron, and he took refuge of the Holy Prophet (S). Then he looked at the sky and found that a giant angel was descending from the sky and his stature had covered the entire east and the west.

Then that angel came down to the Holy Prophet (S) and said: “O Messenger of Allah (S)! God has sent me to you with a message that if you like, you can be a king prophet or if you so desire you may remain a slave prophet.” The Holy Prophet (S) said: “I prefer to be a slave-like Messenger of Allah (S).” The angel went back putting one foot on the first sky and the other on the second sky. In this way he appeared smaller and smaller until he looked like a tiny sparrow.

The Holy Prophet (S) asked why he was so frightened. Jibraeel replied: “O Messenger of Allah (S)! Don’t ask for the reason. Do you know who the third angel was?” The Holy Prophet (S) replied in the negative.

Jibraeel said: "He was Israfeel, the chamberlain of the Almighty Allah. Ever since the Lord created the universe he has never come down to earth. Now on seeing him I imagined that perhaps Judgment Day is approaching and so I was frightened.

But when I observed that came only to pronounce your honor's greatness and high status, I was assured. Didn't you see that the higher he went, the smaller he became; that the more he was getting nearer to the Creator of the universe, he was decreasing in size thereby becoming lowly. He is the custodian of the Lord and nearest to Him. The Lauh (the tablet of destiny) is in front of his two red ruby eyes.

When the Almighty Allah sends a revelation, the Lauh touches his forehead and whatever he sees therein, he conveys it to us and then we (angels) carry it to the heaven and the earth. He is at the nearest point in the vicinity of the place from where revelations are issued. There are ninety curtains between the source of divine revelation and the spread of divine grandeur that no eye can withstand and that is beyond description and I am nearest to Israfeel among the entire creation. There is a distance of a thousand year journey between me and him."

Ibn Shahr Ashob narrates that some of the noble virtues and precious characters of the Holy Prophet (S) as mentioned in various traditions are: He was wiser, intelligent, tolerant, judicious, just, kind and courageous than all. His holy hand never stretched to a lady who was not permissible to him and he was most generous. Money never remained with him for more than a few moments. If ever night fell before he could distribute his wealth, he used to remain restless till he distributed it among the needy.

He never kept food that was enough for more than a year.[66]

All that exceeded his needs was given away to the needy at once. He used to keep only the cheapest grains like barely and dates etc. and that too was given away when asked by the poor, and in the path of God. He used to sit, eat and sleep on the floor. He mended his shoes himself, and patched up his torn clothes. He opened and closed doors himself, milched his cattle and secured his animals himself. If his servants became tired of grinding grains, he would help them in their job.

He fetched water himself for making ablutions etc. He slept at night keeping his head on the floor. He never sat reclining on pillows before others. He was always helping his domestics. He used to lick his fingers after eating and he never belched or bellowed. He accepted the invitations of both the freemen and the slave even if there was a feast of only a piece of meat. He accepted even if gifted merely a mouthful of milk. But he never accepted Sadaqah. He never looked at others more than necessary and never frowned for earthly causes.

His anger was only for and in the cause of Allah. Whenever very hungry he fastened stones on his belly. He ate whatever was offered and never declined. He put on Yemeni chador and wore woolen *jubbah* (long gown) and used clothes of cotton and thick jute. He reserved a nice pair of clothes for Fridays. While wearing new clothes, he gave away the old to the poor. He kept a chador with him and doubled it to sit on. He wore a silver ring on the small finger of his right hand. He liked musk melon and abhorred foul smell.

He brushed his teeth at the time of every ablution and to ride every available animal, to make his servant or any companion sit with him and to sit without putting a saddle. He rode horses, ponies as well as mules. He also went bare head and barefoot upto the outskirts of Medina while accompanying a burial procession or when visiting a sick person. He sat and dined with the poor and befriended the wise, the knowledgeable and people of good morals.

He won the hearts of the leaders of other communities, behaved generously with his relatives and never preferred others to them except in matters commanded by the Almighty Allah. He took care of the status of all, accepted the excuse of all. He smiled most of the time except when the Holy Qur'an was being revealed to him. He never laughed out aloud, never gave preference to himself over his slaves while eating. He never used abusive words for anyone or expressed dislike to his wives or servants.

He accompanied even his slaves and slave girls whenever they wanted him to accompany them for some purpose. There was no harshness at all in his behavior. He never shouted with anger. He recompensed evil with good. He was the first to salute the newcomer and to extend his hand for

a hand shake. In a meeting, he always sat facing the Kaaba and kept on remembering Allah all the time.

He accorded respect to whoever came to him and spread his chador to give him a seat. He also provided a pillow to the newcomer. Other's pleasure or dislike never prevented the Holy Prophet (S) from telling the truth. He ate cucumber sometimes with fresh dates and sometimes with salt. He liked grapes and watermelon much. Mostly he took fresh dates, milk and water and he preferred meat and pumpkin curry.

He never hunted but would eat the meat of permissible hunted animals. He also took cheese and ghee. He liked shoulder meat, pumpkin gravy, vinegar, dates; vegetables like salad leaves (*kasni*) and mountain basil (*baadrooj*).

Shaykh Tabarsi (r.a.) has mentioned that the Holy Prophet (S) was so modest that during the battles of Khyber and Bani Nuzayr he rode a donkey with a saddle and rein of palm leaves. The Holy Prophet (S) saluted ladies and children. Once while talking with the Holy Prophet (S) a man was trembling.

The Holy Prophet (S) exclaimed: "Why are you trembling? I am not a king." Anas says: "I served the Holy Prophet (S) for nine years but throughout that period he never asked me why I did this or that nor he ever found any fault in my work. I never smelled a fragrance better than that coming from the Prophet.

While sitting with others, he never stretched his legs. Once a Bedouin came and snatched Prophet's sheet with force so much that only a corner of it remained around the neck of the Holy Prophet (S). Then he said: "Give me something from the wealth given by Allah." The Holy Prophet (S) attended nicely to him and asked his men to give something. At that juncture, the Almighty Allah revealed the following verses:

"And most surely you conform (yourself) to sublime morality."[67]

The Holy Prophet (S) was so modest that despite dislike for a thing he never expressed his displeasure; we only knew it from his expression. He was so generous that Amirul Momineen (a.s.) said that none in the

world could equal his generosity and his company was better than all other companies and his tone more pleasing than all other tones.

His courage was more than all others, his temper most soft, he surpassed all in giving refuge and shelter to others and also in fulfilling his promises. One who met him for the first time became awestricken but after some visits, he would love him. I have not seen anyone like him neither before nor afterwards.

Ibn Abbas is reported to have said that the Holy Prophet (S) said: I have been taught discipline and manners by Almighty Allah and Ali (a.s.) is taught by me. Allah ordered me to be generous and kind and prevented me from being an oppressor and miser. Allah does not dislike anything more than miserliness and bad behavior.

Prophet's courage and bravery was such that according to Imam Ali (a.s.) during a raging battle we took his shelter whom no enemy could dare approach. It is mentioned in many narrations that Prophet's pleasure or dislike was apparent from his face. When he was happy, his face lit up to such an extent that walls reflected in his holy cheeks. It became red hot when angry.

The Ummah was so dear to the Holy Prophet (S) that if anybody was not seen for three consecutive days he used to inquire about him. If he knew that man had gone on a journey the Holy Prophet (S) would pray for his safety and security. If he was in town, the Holy Prophet (S) would go to meet him. If ill the Holy Prophet (S) would visit him.

Jabir bin Abdullah Ansari has said that the Holy Prophet (S) participated in twenty one holy wars and that he (Jabir) was with the Holy Prophet (S) in nineteen. In one of those battles my camel became tired and sat down. The Holy Prophet (S) was behind, making the old and weak join the caravan and seated them on his animal and he prayed for them.

Likewise he came to me and asked who was I? I replied: "I am Jabir, may my parents be sacrificed for you." He asked what was the matter with me? I replied: My camel has become tired. He asked for a stick and I gave it to him. Hitting the animal with that stick he made the camel get

up. But that animal soon sat down. Then the Holy Prophet (S) put his holy foot on the front leg of that camel and asked me to ride it.

My camel began to move faster than the camel of the Holy Prophet (S). During that night, the Holy Prophet (S) prayed for my pardon five times and then asked me how many issues my father Abdullah had left behind. I said: Seven daughters. He asked me whether he was indebted too? I replied in the affirmative. He said: When you go to Medina, request the creditors to recover their dues in easy installments.

If they are not agreeable, inform me at the time of harvesting." Thereafter the Holy Prophet (S) asked me: "Are you married?" I said: "I married a widow." He asked: "Why did you not marry a young woman with whom you should have played and who could have played with you?" I replied: "O Messenger of Allah (S)! I did not do so for fear of disputes with my sisters." He said: "That is all right."

Then he asked: "How much did you pay for this camel?" I replied: "Five Awqiya gold." He said: "I purchase it from you." Finally, when we reached Medina, I handed the camel to him and he told His Eminence, Bilal: "Pay five Awqiya so that he can repay his father's debts and give him three Awqiya more and also return this camel to him." Then he asked me: "Have you settled the deals with your father's creditors?"

I said: "Not yet." He asked again: "Has he left enough money to repay his debts?" I replied: "No." He said: "Don't worry. Inform me at the time of harvest." So at the time of harvest I informed the Holy Prophet (S) and he arrived and prayed for us and due to that blessing our trees produced so much that besides clearing our debts we had much for our consumption.

The Holy Prophet (S) asked me: "Pluck the dates but don't weigh or measure them." We acted accordingly and ate the dates for quite a long time. Ibn Abbas says: "Whenever any question was asked to the Holy Prophet (S) he used to reply twice so that there may not remain any doubt."

Abil Hameesa is reported to have said: I made a deal with the Holy Prophet (S) before he was appointed to the office of prophethood and promised to meet at a place. But I forgot that promise and did not reach

the appointed place. When I went there, I found the Holy Prophet (S) waiting there since three days.

Jarir bin Abdullah is reported to have said that once when I went to the residence of the Holy Prophet (S), the house was full and there was no room to sit, so I sat near the door. Seeing this, the Holy Prophet (S) gave his own shirt so that I may sit on it. But he (Jarir) rubbed that shirt on his body and kissed it. Salman Farsi says: Once I went to the Holy Prophet (S) who was then reclining on a pillow. The Holy Prophet (S) extended the pillow to me saying: Allah forgives a believer who offers his pillow to his believing visitor brother.

It is reported that when Prophet's son, Ibrahim was on death bed, tears rolled down Prophet's eyes and he said: My eyes overflow with tears and my heart is in pain but my tongue cannot utter anything detestable to the Almighty Allah. O Ibrahim! We are full of sorrow for you." It is also reported that the Holy Prophet (S) wept mourning the death of Zaid bin Haritha and said: This is an expression of feeling for a friend.

Also Jabir is reported to have said that while walking, the Holy Prophet (S) walked ahead of his companions leaving room behind for angels. According to yet another narration while riding the Holy Prophet (S) seated his companion with him and never rode alone. If that man did not agree, the Holy Prophet (S) would tell him: Please go ahead and meet me at such and such place. Amirul Momineen (a.s.) has said that when faced with two kinds of worship the Holy Prophet (S) would prefer the harder one.

His prayer was always light and perfect and his sermon shortest and full of beneficial substance. When the Holy Prophet (S) passed by any place, people would know his direction from his fragrance. While dining with a group, the Holy Prophet (S) would extend his hand ahead of all and pull it back after all others. He would pick the food only in front of him and never extended his hand here and there.

If it were date or dry date he would pick from any place. He drank water in three breaths, taking a small quantity of water every time and never filled his mouth with water. He was doing all his work with his right hand except the acts pertaining to the lower half of the body. He began

every work from the right side except that of putting on the clothes and putting on and taking off shoes.

When the Holy Prophet (S) went to see anybody before entering the latter's home the Holy Prophet (S) would ask for permission thrice. His talk (words) always separated the truth from falsehood and were explicit in expressing his aim. While talking, his teeth would radiate making others think that he had opened his mouth though it was not so. He never looked at others with wide eyes and he never talked in an unpalatable manner.

It is reported by Imam Ja'far Sadiq (a.s.) that once the Holy Prophet (S) promised someone that he would wait for him at a certain place until his arrival. So the Prophet waited there for quite a long time. When the sun became hot, companions told him to move under a shade but he declined saying: "I had promised to wait at this place. Therefore I will remain only here. If he does not come, I will die here and will rise also from here in the Hereafter."

According to another narration, if somebody brought a child to the Holy Prophet (S) so that the latter might pray for the child's well being or give it a good name, the Holy Prophet (S) took the child in his arms. If that child passed water in the lap of the Holy Prophet (S) and people shouted, the Holy Prophet (S) would tell them to keep quiet and not to prevent the child from urinating.

Thereafter the Holy Prophet (S) would pray for the health of the child giving it a good name, so that its relatives might be pleased and might not think that the Holy Prophet (S) was unhappy over the happening. After they left, the Holy Prophet (S) used to clean his clothes. He used to say: "Don't keep standing in front of me like non-Arabs who stand before their leaders."

Imam Ja'far Sadiq (a.s.) has said that when eating with others, the Holy Prophet (S) used to say: "Fasting people broke their fast with you and good people dined with you." According to another narration the Holy Prophet (S) never used more than three fingers to eat and never ate with only two fingers. According to Imam Ja'far Sadiq (a.s.) the Holy Prophet (S) ate only barley bread all his life.[68]

It is mentioned in another report that once the Holy Prophet (S) was eating ripe dates with his right hand and collecting the seeds in the left instead of throwing on the ground. Meanwhile a sheep passed by. The Holy Prophet (S) signaled to it and it came to him. He extended his left hand and the animal ate the seeds from his holy hand.

Thereafter he ate dates and threw the seeds towards the sheep. When the Holy Prophet (S) finished eating, the sheep also went away. According to another narration the Holy Prophet (S) did not eat garlic, onion, turai, (a kind of cucumber) and foul smelling honey. He never condemned any food. He ate if he liked it, otherwise he left it.

He cleaned cups with his fingers after eating and also licked his fingers. After eating, he washed his hands and wiped his mouth. As far as possible, he never ate alone. He uttered *Bismillah*before drinking water, after drinking a little he used say*Alhamdullillaah* thrice and he never drank it one gulp. He sometimes drank water in a wooden vessel and sometimes in a leather bag. If these things were not available, he used his hands.

Sometimes he drank holding the leather bag to his holy lips. He washed his head and beard with berry water. He liked oiling his body and did not like to keep his hair wavy. He used various kinds of oil. He began with his holy head and then his beard. He also used violet oil and combed his hair and beard. People collected the falling strands of hair. He used to say: "The hair on the hands of the people are mine." When the Holy Prophet (S) cut his hair during Hajj and Umrah, that hair was taken up by angel Jibraeel to heavens.

He combed his beard twice a day. On every occasion, he drew the comb forty times from below and seven times from above. He used to apply musk and ambergris a and mixture of the two. He also enjoyed the incense of aloes wood. It is reported by Imam Ja'far Sadiq (a.s.) that Prophet's expenditure was more on fragrance and less on food.

Imam Muhammad Baqir (a.s.) has said that three virtues were exclusive for the Holy Prophet (S). His holy physique never threw a shadow. The road he passed by remained fragrant for three consecutive days. People knew that the Holy Prophet (S) had passed by that path. Every tree or rock by which the Holy Prophet (S) passed, prostrated for him.

He used to say" "I love fragrance in women. Prayer is the light of my eyes." He used to apply three sticks of antimony in his right eye and two in the left. He looked in the mirror while combing and groomed himself before attending a meeting with companions. While traveling, he kept a bottle of oil, antimony, scissors, mirror, toothbrush, comb, needle, thread with him. Miswak was uppermost.

Sometimes he wore turban without cap and sometimes with it. Sometimes he wore only a cap. During journeys he used to fasten a black silken turban and sometimes wore jubbah and woolen turban. He thanked Allah while wearing new clothes. While sleeping, he rested on the right side and kept his right hand under his head and recited Aayatul Kursi. Imam (a.s.) says: The Holy Prophet (S) thanked Allah when waking up from his sleep and made a prostration thanking Allah. Before sleeping, he brushed his teeth thrice.

While getting up for prayer during nights, he brushed his teeth once and so also before offering the Morning Prayer. He used*piloo****[69]***twig to brush his teeth. The Holy Prophet (S) resorted also to jokes but never used indecent words. It is said that once the Holy Prophet (S) held the hand of a man and said: "Who will buy this slave, that is, the slave of Allah?" Once a woman was talking about her husband. The Holy Prophet (S) asked her: "Is he having white eyes?"

She said: "No." When that woman described this to her husband he told her that the Holy Prophet (S) had cracked a true joke because the white part in everybody's eye is more than the black portion. Once a woman of Ansar requested the Holy Prophet (S): "Please pray that Allah admits me toParadise." The Holy Prophet (S) said: "Old women have no place in Paradise." That woman began to weep. But the Holy Prophet (S) soon told her smiling: "Old women became young virgins before entering Paradise."

It is mentioned in another report that once the Holy Prophet (S) told an aged woman that old women will not go to Paradise. She went out and began to weep. When Bilal saw her weeping, he asked about it and she told him what the Holy Prophet (S) had told her. Hearing it Bilal took her to the Holy Prophet (S) and said: "O Messenger of Allah (S)! This woman says you said so and so."

The Holy Prophet (S) replied: "Yes, and black people will also not enter Paradise." Hearing it Bilal also began to weep. Meanwhile Abbas also arrived there and inquired about the event. The Holy Prophet (S) said: "An old man will also not go to Paradise." Abbas also became gloomy. Then the Holy Prophet (S) said: "Allah will recreate them in the best youthful forms before admitting them to Paradise."

It is said that a woman complained to the Holy Prophet (S): "Such and such man kissed me." The Holy Prophet (S) called that man and asked why he did that? The man said: "O Messenger of Allah (S)! If I have done wrong, she may also do the same to me." The Holy Prophet (S) smiled and said: "Never do it again." He said: "All right, I will not."

Regarding jokes and witticism of the companions of the Holy Prophet (S) it is written that once Suwaibat, a migrant (*Muhajir*), came to Naeeman Badri and asked for food. He said: "My companions are not present." Then Suwaibat saw that a group of travelers had just arrived. He approached them and said: "One of my slaves talks excessively and I want to sell him. If he says that he is not a slave, don't believe him, otherwise he will escape from me."

Then he sold out Naeeman in exchange of ten camels. The buyers put a rope around the neck of Naeeman and began to drag him. Naeeman asked: "Who suggested this fun about me?" They replied: "We have already heard about your excessive talk." They dragged him away. Thereafter their friends brought him back. When this story was told the Holy Prophet (S) was much amused. Naeeman also was cracking many jokes.

Once a blind man Mahramah bin Naufal needed to pass water. He said: "Take me to a place where I can pass water." Naeeman held his hand, brought him to a corner of the mosque and told him: "You may relieve yourself here," and he ran away. People saw this and became angry. They abused Naufal asking why he urinated in a mosque. Naufal asked: "Who brought me here?" People replied: "Naeeman."

He said: "I swear by Allah that when Naeeman is found I will beat him with my stick." Naeeman also came to know about this and he came to him and asked: "Do you want me to take you to Naeeman so that you may beat him with your stick?" He replied: "Yes." So Naeeman held his

hand and brought him to Uthman who was praying, and said: "This is Naeeman," and ran away from there. Naeeman raised his stick and beat Uthman forcefully with it.

People raised a hue and cry asking why he was beating Uthman. He asked: "Who brought me here?" They said: "Naeeman." He said: "Now I will have nothing to do with Naeeman."[70]

Notes:

[58] A unit of weight

[59] Surah Taha 20:1-2

[60] Surah Maidah 5:67

[61] The description of the race of Miqdad is mentioned in the 61st chapter of this book, where one may refer for details. In short some narrations show that he was a slave of Aswad bin Abde Yaghus. God alone knows the truth- Tr.

[62] The author says: As prophets are sent by Allah to train and guide people (masses who are like animals – 'kal anaam') the Lord Almighty first entrusts to His prophets the task of grazing animals so that their indecent or improper behavior may not be intolerable for them and they may be able to bear pains and harassment.

[63] Surah Maidah 5:67

[64] Surah Taha 20:1-2

[65] Surah Bani Israel 17:29

[66] This and all such narrations seem to be from non-Shias. Therefore it is not likely that he would say like that even while having anything with him. The poor companions camping on the platform of the Masjid Nabawi were asking throughout the year. How then it was possible that the Holy Prophet (S) kept food for his consumption and withheld it from such needy people? - Tr.

[67] Surah Qalam 68:4

[68] The author says: There are several narrations about eating wheat bread also. Maybe the Holy Prophet (S) ate mostly barley bread and not wheat loaves. Maybe he was not dining from his property or might not have eaten wheat loaves before appointment to prophethood or after Hijrat.

[69] Salvadora Persica

[70] The author says that the gentleness of manners and grace of the noble character of the Holy Prophet (S) is beyond description. I suffice with this as I have written more in Huliyatul Muttaqeen, Ainul Muttaqeen and Ainul Hayat.

Chapter 10

Virtues, excellences and specialties of the Prophet (S)

It is mentioned in both Shia and Sunni traditions, that the Holy Prophet (S) said: “Allah has given me seven specialties which were never given to anyone before me. He made the earth a place for prayer and prostration whereby I can pray wherever I want, He made the earth a purifying agent for me and therefore, I can wipe (do tayammum) in lieu of ablution and bath and it (earth) cleans the soles of shoes and the end of the stick.

Secondly he made the war booty of unbelievers permissible for me and thirdly, He put my awe in the hearts of non-believers thereby helping me and fourthly He gave me comprehensive words having less words and much meaning and fifth, He gave me intercession on Judgment Day.”

According to a reliable tradition of Imam Ja’far Sadiq (a.s.) and Jabir Ansari (r.a.) people asked the Holy Prophet (S): “Where were you when Adam (a.s.) was in Paradise?” The Holy Prophet (S) replied: “I was in his loins. I was also in his loins when he descended to the earth; thereafter I was riding a ship when in the loins of my father Nuh (a.s.) and I was in the loins of Ibrahim (a.s.) when he was thrown into the inferno.

None of my forefathers ever committed adultery. The Almighty Allah always transferred me from pious loins to clean wombs. Almighty Allah took confession from all prophets about my messengership. Similarly He took confession of my religion ‘Islam’ from all the followers of previous prophets and He revealed my virtues to them all. He put my description in Torah and Injeel and made me travel in the skies and gave me a part of His Name.

My Ummah is a praising one (doing Hamd), the Throne is Mahmud and I am Muhammad. It is narrated through reliable traditions by Ibn Abbas that the Holy Prophet (S) said: Almighty Allah divided His entire creation in two parts:*Ashaabe Yameen* and *Ashaabe Shimaal* and made me among the best of the *Ashaabe Yameen*.

Then He divided it into three divisions: Ashaabe Maimanah, Ashaabe Mashamah and Sabiqeen, and made me among the best among the Sabiqeen. Thereafter He divided it into three tribes and placed me in the best of the tribes. He has mentioned in His Holy Qur'an:

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other…"[71]

And in the sight of Allah I am most pious among the sons of Adam. But I am not proud; rather I remember Allah and thank Him. Then Allah divided the tribes into families and placed me in the best family. As He says:

"Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying."[72]

It is mentioned reliably that Imam Muhammad Baqir (a.s.) said that one day Abu Zar and Salman (r.a.) came to see the Holy Prophet (S) and came to know that he had gone to Masjid Quba. When they went there, they saw him prostrating under a tree. They sat there waiting for him to conclude his prayers. After quite a long time they imagined that the Holy Prophet (S) had fallen asleep. As they thought of awakening him, he raised his holy head and said: "I was aware of your arrival and also could hear your voice.

I was not asleep. You should know that all the prophets that Allah sent before me spoke the language of their people but He made me a messenger for every white and black with Arabic language. Allah gave me five such things that were not given to any prophet before me. He helped me through awe and fear. People hear about my greatness and fearing me they believe me, though there is a distance of a month long journey between them and me.

He made war booty permissible for me. He made the earth a place for worship and a purifying agent and hence I can make Tayammum on it and pray on it wherever I may be. Allah has accepted one recommendation of His messengers regarding their people. But when He inquired of me about my recommendation in favor of my Ummah, I postponed my intercession till Judgment Day and the Almighty Allah granted my request.

He gave me comprehensive language and all inclusive knowledge. He gave me what He never gave to other prophets. Therefore my intercession is guaranteed in favor of one who did not associate anyone with Only One God, and who believed in my prophethood and who accepted my legatee, Ali bin Abi Talib's caliphate and who is the friend of my Ahlul Bayt.

And according to another tradition, it is mentioned that the Holy Prophet (S) said: "The beginning of the manifestation of my messengership was with the prayer of Ibrahim (a.s.) when he asked me from the Almighty Allah and when Isa (a.s.) gave glad tidings of my arrival and when my mother saw, at the time of my birth, a light which made the palaces of Syria visible to her. It is mentioned in yet another tradition that the Almighty Allah selected the Arabs from among the people of the world and chose Quraish from the Arabs and preferred Bani Hashim and gave top preference to me from among the children of Abdul Muttalib.

It is mentioned that the Holy Prophet (S) said: The Almighty Allah gave me five virtues and five miracles to Ali. He gave me*Jawamiul Kalam* (comprehensive words) Holy Qur'an and granted comprehensive *Ilm* (knowledge) to Ali. He gave me prophethood and made Ali my legatee. Allah granted me Kauthar and gave Salsabeel to Ali. He sent revelation to me and gave inspiration to Ali. Allah took me up in the heavens and He opened the doors of sky for Ali, whereby whatever I saw in the skies was seen by Ali from the earth.

According to reliable narrations, Imam Ja'far Sadiq (a.s.) said that the Almighty Allah sent four prophets with swords so that they may wage Jihad and they were Ibrahim, Musa, Dawood and Muhammad (S). It is mentioned in another tradition that the Holy Prophet (S) said: On Judgment Day, I will arrive at the gates of Paradise and ask the door-keeper

to open the gate. He will ask who I am and I will say: “I am Muhammad.”

He will reply: “I was ordered not to open this gate for anyone before you.” It is mentioned in many repeated narrations that the Holy Prophet (S) said: “I am Sayyid and the best of the sons of Adam but I am not proud. On Judgment Day, I will attend the field of accounting and I will be the first to intercede and my intercession will be granted.”

It is mentioned in another reliable tradition that the Holy Prophet (S) said: Allah manifested Islam on my hands, revealed the Holy Qur’an on me, made me conquer Kaaba, gave preference to me over entire creation and Allah made me the chief of the children of Adam, made me the decoration of Judgment Day in the Hereafter and Allah banned entry to Paradise for all prophets before me and for all people before my Ummah.

He also ordained that after me, till Judgment Day, caliphate should remain in my Ahlul Bayt. So anyone who disbelieves in my words has disbelieved in Allah. According to a reliable narration, Ibn Abbas said that forty Jews came to Medinasaying: “Come, lets go to the liar (God save us!) who says: I am the best of prophets, so that we may prove his falsehood.” When they approached the Holy Prophet (S) he said: “I make Torah an arbiter between me and you.”

They said: “We agree.” Then they said: “Adam is better than you because Allah created him with his own hand and blew His spirit in him.” The Holy Prophet (S) said: “Adam (a.s.) is my father. Yet the grace given to me by the Almighty Allah is more than what is given to him.” The Jews asked what it was. The Holy Prophet (S) replied: “The callers of Azan call five times daily: I witness that there is no god, except Allah and I witness that Muhammad is the Messenger of Allah.

He does not say: Adam is the Messenger of Allah and on Judgment Day the standard of praise will be in my hand, not in the hand of Adam (a.s.).” The Jews said: “Of course what you said is true, because it is written thus in Torah.” The Holy Prophet (S) said: “This is the first grace.” Then the Jews said: “Musa is better than you, because Allah spoke to him in four thousand words but He did not talk with you even in one word.”

The Holy Prophet (S) said: "I am given more than him as Jibraeel seated me on his wings and took me upto the seventh heaven and I passed by Sidratul Muntaha which is near Jannatul Mawa and I reached upto the leg of the throne (Arsh). There I heard a voice: "I am Allah except, whom there is no god and that I have no defects or drawbacks whatsoever and that I am to give security to the creation from punishment and I am a witness over them.

I am Victorious, Mighty, Powerful and Enforcer. I am kind and Merciful." I have seen Allah not with physical eyes but with the eyes of the soul. Hence this is better than what Musa (a.s.) had. The Jews said: "Muhammad, you have told the truth as this also is written in the Torah." Then they said: "Nuh is better than you as Allah made him ride the Ark and made that Ark rest atmount Judi." The Holy Prophet (S) said: "Allah has given me better than that.

He gave me a canal which flows from beneath the Throne (Arsh). There are thousands of palaces on the banks of that canal having bricks made of gold and silver. Their grass is saffron and pebbles are pearls and ruby. Its ground is of white musk. That canal is called Kauthar. Allah granted it to me and to my Ummah. He says in the Holy Qur'an:

"Surely We have given you Kauthar."[73]

The Jews said: "You said the truth, because it is mentioned like this in Torah." The Holy Prophet (S) said: "This is the third distinction." They said: "Ibrahim is better than you as Allah made him His friend (Khalil)." The Holy Prophet (S) replied: "If Allah made him His friend (Khalil) He made me His beloved, and He named me Muhammad." They asked: "Why did He give you the name of Muhammad?"

The Holy Prophet (S) said: "He gave me a part of His Good Name as He is Mahmud and I am Muhammad, and my followers are Hamid." The Jews said: "You are right." The Holy Prophet (S) said: "This is the fourth grace." Then the Jews said: "Isa is better than you, because one day when he was in Baitul Maqdas and satans wanted to harm him, Allah ordered Jibraeel who hit the satans with his wings and threw them into fire."

The Holy Prophet (S) said: “Allah has bestowed me with a better miracle. On the day of the Battle of Badr, when I was hungry, a Jewess welcomed me with a big bowl of roasted mutton and sugar. She said: Thanks to Allah who made you victorious over the enemies. I had vowed that if He brought you back safe from Badr, I will sacrifice a sheep for you. The Holy Prophet (S) said: I dismounted from my mule, Shahba, and extended my hand to that bowl when, by the command of Allah, it became alive and stood up on its four legs saying: O Muhammad! Don’t eat me as I have been poisoned.” The Jews said: You are right, as this also is mentioned in Torah.

The Holy Prophet (S) said: “These are the five distinctions.” The Jews said: “One more question remains after which we will return. Sulaiman is better than you, because Allah had made humans, jinns, birds and beasts subservient to him.” The Holy Prophet (S) said: “Allah made Burraq subservient to me, which is better than all that is in the world. It is one of the quadrupeds of Paradise. Its face is like humans and legs like horse.

Its tail is like that of the cow. It is bigger than an ass and smaller than a mule. Its saddle is of ruby, rein of white pearls having seventy thousand golden ropes. Two of its legs are decorated with pearls, ruby and emeralds. “There is no god, except Allah, the One without a partner and Muhammad is the Messenger of Allah,” is written on its forehead.

The Jews said: “You are right. It is written like this in Torah and also that this is better than what Sulaiman had. O Muhammad! We testify to the Oneness of God and also that you are His Messenger.” Thereafter His Eminence (S) said: “Nuh (a.s.) guided his people for nine hundred and fifty years, but Allah says that only a few believed in him. But the number of my followers, during my short life is far bigger than those who believed in the messengership of Nuh (a.s.).

Verily there will be 120000 rows in Paradise. 80000 will be for my followers and 40000 for the followers of all other prophets. Almighty Allah has made my Book (the Holy Qur’an) a testifier of all the previous scriptures and it has annulled all of them. I have been sent to legalize that which was banned for the previous prophets and also to prohibit some of the things which were admissible during the times of the earlier messengers.

One of such things is that in the Shariat (religious law) of Musa (a.s.) fishing was prohibited on Saturday. Allah had turned some of them into monkeys for disobeying the said commandment. But in my code of laws this is permissible, as mentioned in the Holy Qur'an:

"Lawful to you is the game of the sea and its food, a provision for you and for the travelers…"[74]

…and my followers are allowed to eat the fat of slaughtered animals which you cannot eat. And Allah has sent Salawat on me as He has mentioned in the Holy Qur'an:

"Surely Allah and His angels bless the prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[75]

Moreover Allah has called me compassionate and merciful:

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful."[76]

Allah ordained that people should not confide anything to me until they pay something to the poor (Sadaqah). No such command was issued in respect of any other messenger. Then after making it obligatory, the Lord, annulled this order, as a mark of His mercy.

It is reported in a reliable tradition, that Imam Ja'far Sadiq (a.s.) said: Almighty Allah gave Nuh, Ibrahim, Musa and Isa's codes of laws (Shariats) to Prophet Muhammad (S) which comprise of belief in the oneness of Allah, sincerity in His worship and giving up of polytheism and taught him the manners of the upright faith of Ibrahim (a.s.). Monasticism is banned in the religion of Muhammad; clean and pure things are permitted.

Hardships have also been removed from the Islamic code of life, which were must for earlier communities. Thus the supremacy of the Holy Prophet (S) was manifested. In his Shariat, prayers, fasting, Zakat, Hajj, enjoining good and forbidding evil was made compulsory.

Distinction between lawful and prohibited and laws of inheritance and criminal punishments and fighting in the cause of Allah have been added to the code of conduct and so also making ablution. Allah graced him over other messengers by revealing the Qur'anic chapters of Baqarah and other detailed Surahs from Surah Muhammad till end.

He helped him by installing his (prophet's) awe and fear in the hearts of his opponents. Allah made the earth a place for worship and allowed worship anywhere and made it a purifying agent. Allah made Muhammad (S) His Messenger for the entire creation: humans, jinns, blacks and whites. He also allowed collection of Jizya tax from Ahle Kitab and to arrest the polytheists and obtain ransom from them. He also entrusted to Muhammad (S) affairs which were not entrusted to any prophet earlier. Allah sent a naked sword for Muhammad and commanded:

"Fight then in Allah's way; this is not imposed on you except in relation to yourself."[77]

Hence it was incumbent on the Holy Prophet (S) to wage the holy war even if nobody supported and assisted him. It is mentioned in another tradition that after the revelation of this verse, the Holy Prophet (S) rushed to the battlefield so fiercely that only the bravest one could dare to confront him.

According to another narration, Imam Ja'far Sadiq (a.s.) said that Imam Husain (a.s.) said that after the demise of the Holy Prophet (S), once companions were sitting in the Masjid and talking about the virtues and graceful manners of the departed soul when a Rabbi from Syria arrived. He had read Torah, Injeel, Zabur and scriptures of Ibrahim (a.s.) and other scriptures revealed on other prophets.

He was also aware of the miracles shown by the earlier prophets, and so also their arguments. He saluted us and sat down. After some time he said: O followers of Muhammad! You have not left any virtue and any grace for any other prophet except for your prophet and are proving the same all the time.

If I ask you some questions will you be able to reply? Amirul Momineen (a.s.) said: Yes, O Jew! Ask whatever you want, I will reply with the

help of Allah. Mind well that Allah has given three times more grace to our prophet than to other prophets. The Holy Prophet (S) himself used to say that I am not showing pride for my grace. But today I will describe Prophet Muhammad's virtues in such a way that no other prophet will be dishonored and the believers will be pleased because of their thankfulness for what Allah has granted to Prophet Muhammad (S).

O Jew! Know that one of the graces granted by the Allah to Prophet Muhammad (S) was that He had made it incumbent on Him to forgive one who kept his voice low in front of Muhammad (S). The Holy Qur'an says:

"Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward."[78]

Moreover Allah has made obedience of the Holy Prophet (S) His obedience saying:

"Whoever obeys the Apostle, he indeed obeys Allah."[79]

Allah also made Muhammad (S) nearer to the hearts of believers and their beloved who himself says my love is running in the blood of my followers and they (Muslims) love me more than their parents and their own lives. And the Holy Prophet (S) too loved his followers more than they loved themselves and was more kind to them. The Almighty Allah has said:

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful."[80]

He says at another place:

"The prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers."[81]

Amirul Momineen (a.s.) said: Prophet's graces and virtues are so many in this world and Hereafter that they cannot be described fully. Yet I tell you that which you can digest and which your intelligence cannot deny.

Doubtlessly, the graces of the Holy Prophet (S) are so many that people of Hell say in regret: Why did we not respond to his call in our worldly lives?Describing their condition, the Holy Qur'an says:

"On the Day when their faces shall be turned into the fire they shall say: O would that we had obeyed Allah and obeyed the Apostle."[82]

Moreover, whenever the Holy Qur'an mentions the Holy Prophet (S) along with other prophets He is mentioned first even though he was sent last of all. For instance:

"And when We made a covenant with the prophets and with you, and with Nuh…"[83]

Also Allah gave him preference over all other messengers and to his community over all other Ummahs; as is said:

"You are the best of the nations raised up for you enjoin what is right and forbid the wrong…"[84]

Then the Jew said: "Allah ordered angels to prostrate for Adam. Did He do so in case of Muhammad? Has He given him such honor?" The Imam said: "Allah made angels prostrate for Adam because He was carrying the Noor (light) of Muhammad and his legatees and that prostration was not by way of worship of Adam.

Rather it was for obedience of Divine order and as a mark of respect to Adam (a.s.) like a salutation which is said to anyone. It was also to acknowledge that Adam is superior to angels. Moreover Allah gave more grace than this to Muhammad as He Himself sends benediction on the Holy Prophet (S) and He commanded not only angels but all to send Salawat on the Holy Prophet (S) till eternity. Just as He has ordained in the Holy Qur'an:

"Surely Allah and His angels bless the prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[85]

If a person recites Salawat on the Holy Prophet (S) once either during the lifetime or after Prophet's demise, the Lord of the worlds Himself

sends ten Salawats on that man and grants ten rewards for every such Durood. If anybody sends Salawat on the Holy Prophet (S) after his demise, he knows who sent it to him and he (the Prophet) also reciprocates. Also Allah has made the acceptance of every supplication subject to Salawat on the Prophet which is greater than the excellence of Adam (a.s.).

Moreover Allah made every rock and every tree talking and so they saluted the Holy Prophet (S) and congratulated him from his grandeur. Whenever we walked with the Holy Prophet (S) every valley, rock or tree by which he passed used to salute him saying: Peace be upon you, O Messenger of Allah (S). All confirmed his prophethood. Allah had, in order to raise his ranks, though obtained confirmation of the prophethood of the Holy Prophet (S), He took a promise from all messengers that they would obey him and be pleased by his distinction and testify to his prophethood as mentioned in the Holy Qur'an:

"And when We made a covenant with the prophets and with you, and with Nuh…"[86]

And further said:

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you."[87]

Again Allah has said that the prophet has more right on the lives of believers than they themselves have and He has also said:

"And We exalted for you your esteem."[88]

In addition, in every Azan, Iqamat, Eid prayers, during Hajj and in every sermon of Nikah (marriage) too "Muhammadur Rasoolullaah" (Muhammad is the Messenger of Allah) is being recited with "Laa ilaah illallaah" (There is no god, but Allah). In short, Amirul Momineen (a.s.) described more gracefulness of the Holy Prophet (S) in reply to what the Jew said regarding other prophets (a.s.) and he proved it. At last the Rabbi said: "God talked with Musa through 117 words

on Mount Tur and He said with every phrase *Innee anallaah* (Indeed I am Allah) Has Muhammad (S) been graced with such an honor?"

His Eminence, Ali (a.s.) replied: "The Almighty Allah took the Holy Prophet (S) to visit the seven skies and beyond that He talked with the Holy Prophet (S) at two distant places: firstly at Sidratul Muntaha which is Maqame Mahmud (a praised station) and therefrom took him further up until the Holy Prophet (S) reached the leg of the Throne and God provided green Rafraft (a vehicle) surrounded by the greatest radiance.

From there the veil of Might was so close that the distance between them was only equal to two bows or even less; Allah spoke with the Holy Prophet (S) at that place as mentioned in Holy Qur'an that all that is in the earth and in the skies belongs to Allah. Express or conceal whatever is in your heart, Allah knows everything and is keeping account of your deeds.

He forgives whom He wishes and punishes whom He wishes. Almighty Allah presented this verse to everyone from Adam's (a.s.) followers to those of Muhammad (S). But due to its heavy weight none except the Holy Prophet (S) accepted it. When Allah observed that the Holy Prophet (S) and his followers have accepted it, He made it lighter and said:

*"**The apostle believes in what has been revealed to him from his Lord…"***[89]

In short, Allah graced the Holy Prophet (S) and He considered the weight too much for his followers. So He Himself said in response:

"…and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles…"[90]

When Allah said: If they believe like this then for them is forgiveness and Paradise, the Holy Prophet (S) said: My Lord,

"…We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course."[91]

Then Allah said: "We accepted this prayer of those who repented among your followers and We made it incumbent on Us to pardon them," and He said: "O Prophet! Since you and your followers have accepted a thing which was presented to you, but not accepted by all other prophets and their followers, it is now necessary for Me to make it lighter for your followers." So He said:

"Allah does not impose upon any soul a duty but to the extent of its ability for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought."[92]

Then Allah inspired the Prophet and he prayed:

"Our Lord! Do not punish us if we forget or make a mistake."[93]

The Lord said: "We accepted this also in your honor. O Muhammad! In the past communities, when they forgot Our commands, We used to punish them severely, but We have removed this hardship from your followers." Then the Holy Prophet (S) requested:

"Our Lord! do not lay on us a burden as You didst lay on those before…"[94]

"For them (said the Lord) We had decided not to accept prayers but only those offered on the prescribed parts of land even if it was far away from their residence. But We have made this entire earth pure and worth performance of prayer thereon and made it (earth) a purifier for your followers. Thus We removed a big difficulty from your people. It was necessary for other communities to carry their animals for sacrifice on their necks upto Baitul Maqdas.

Then I used to send fire on the sacrifice acceptable to Me and it was burnt down. One whose sacrifice was not accepted by Me had to return disappointed and gloomy (in front of others). But I made the meat of your sacrificed animals eatable for the poor. Moreover, I multiply the reward of the accepted sacrifice. I defer punishment in this world even for one whose sacrifice I do not accept. So to say, this also was a big hardship which I removed from your followers. For earlier believers many prayers were obligatory through the day and night.

It was hard for them. But we lifted up this burden also from your people. I imposed prayers only at the beginning of day and night when they are both free and restful. Past believers had to offer fifty prayers fifty times but We eased this also for your followers. During the times of earlier Ummahs, We used to give one reward for one good deed and one punishment for one bad deed. But for your people, We have decided to give ten rewards for one good deed and only one punishment for every bad deed. Formally no reward was given for good intention unless that good deed was performed.

Moreover a punishment was inflicted at an evil thought even if it was not acted upon. But this harshness has also been taken off from your community. Now for your people, no evil is recorded unless it is acted upon and We record a good intention even before its being put to practice. From the past communities, the person who committed a crime, it was written on his door and their repentance was accepted in such a way that I prohibited to them their favorite dish and as a result of a crime they used to seek repentance for hundreds of years but I did not accept their repentance till I had not punished them, but your community is absolved of this.

And if someone from your community commits a sin for a hundred years and if he is regretful of those sins even for a moment, I will forgive their sins. In the past communities, if a part of anyone's body was defiled, he or she was ordered to cut off that part. But for your community, water and sometimes dust is also made a purifying agent. And these were the hardships from which your community is exempted. The Holy Prophet (S) said: "Since You have bestowed these bounties to me and my community, please increase your blessings." That is since the Lord inspired him, he prayed:

"Our Lord! do not lay on us a burden as You didst lay on those before…"[95]

The Almighty Allah said: "I have given this ease to your Ummah and this command of Mine is for each member of your community. After that the Holy Prophet (S) said:

"…and pardon us and grant us protection and have mercy on us, Thou art our Patron…"[96]

The Almighty Allah said: “I have accepted this also for your people.” Then the Holy Prophet (S) said:

“…so help us against the unbelieving people.”[97]

The Almighty Allah said: “I have accepted this also. O Muhammad, to honor you and exalt your status, I have made your community distinguished from the infidels and they shall overcome their enemies and the tyrants will force the infidels to serve them but the infidels cannot force your community to serve them and it is obligatory on Me to make your religion dominant over all the religions of the world, till it reaches to all the corners of the world.

And infidels and idolaters will pay Jizya to your followers. Amirul Momineen (a.s.) said: When the Holy Prophet (S) returned from there he met Jibraeel again at Sidratul Muntaha near which there is Behisht, which is a place of good deeds, when the souls of angels and believers had surrounded the Sidra. He was not dazzled by the effulgence of the Almighty. He saw everything in its true form. Indeed, the Holy Prophet (S) saw the great signs of his Lord. So it is much higher than what Prophet Musa (a.s.) saw at Mt. Sina.

The Almighty Allah gathered all the prophets to pray behind the Holy Prophet (S) and that same night he was also shownParadise and Hell. And angels of every sky greeted him when he passed from there. The Jew said: When the Almighty Allah gave his love to Prophet Musa. Amirul Momineen (a.s.) said: “Yes, it is right, but the Almighty Allah bestowed the Holy Prophet (S) with His love as well as made him His beloved.

Because the Almighty Allah showed to Prophet Ibrahim (a.s.) the face of Muhammad (S) and also showed his community to him. Ibrahim (a.s.) said: “O Lord, I have not seen any community more radiant than them. Who are they?” A voice same: “This is Muhammad My beloved and I have not made anyone else My beloved from My creatures.

And his remembrance was created before I created the heavens and the earth and appointed him as the prophet when your ancestor, Adam was in the form of dust and water, and I had not inserted soul into his body. When I brought out the progeny of Adam (a.s.) from his back and

spread it, I had kept you also with them. O Jew, the Almighty Allah has sworn by the life of the Holy Prophet (S) as follows:

"By your life! they were blindly wandering on in their intoxication."[98]

And this is sufficient for his greatness. The Jew said: Please tell me in which matter the Almighty Allah has given precedence to this community over other communities. Amirul Momineen (a.s.) said: The Almighty Allah has give much excellence and some of them are as follows: Firstly, the Almighty Allah has said:

"You are the best of the nations raised up for (the benefit of) men…"[99]

Secondly on Judgment Day the Almighty Allah will gather all creatures and then ask the prophets if they had conveyed His message and they will reply in the affirmative. Then the Almighty Allah will ask their communities and the people will say that no warner and giver of glad tidings had come to them. The Almighty Allah will ask the prophets who is their witness although He knows better.

They will say: Muhammad (S) and the pious people of his community are witnesses from our side. After that their testimony will be supported by the community of Muhammad that they had propagated religion and the Holy Prophet (S) will testify for them. This is the implication of the following verse:*"And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you."*

Thirdly, on Judgment Day before all the communities accounting will done for this Ummah and it will be the first to enterParadise. Fourthly, the Almighty Allah has made five times prayer obligatory; two at night and three during the day and made them as rewarding as fifty prayers and also made them as expiation of their sins as mentioned in the following verse:

"…surely good deeds take away evil deeds…"[100]

That is the five daily prayers act as expiation if one refrains from the greater sins. Fifthly, if they make an intention of a good deed, one reward is written, even if one does not actually perform that deed. And if he performs it, he gets the reward of ten to 7000 good deeds. Sixthly, 70000 people of this Ummah will enter Paradise without accounting, whose faces will shine like a full moon. Some faces will be lighted like stars.

In this way, according to levels there will be no mutual discord between them. Seventhly, if one of them kills another, if the heirs of the deceased wish, they can forgive or they can accept blood money or kill in revenge, but O Jew, in your religion it is obligatory to kill in retaliation and blood money and forgiveness are not allowed. As the Almighty Allah says: In this matter also there is discount and mercy from your Lord. Eighthly, the Almighty Allah reserved half of Surah Fatiha for Himself and half for the people.

When a person says: Praise be to Allah, he has praised Me. When he says: Lord of the worlds, he has got my cognition that I am the Lord of all the worlds. When he says: the beneficent and the merciful, he has introduced Me as being compassionate and kind. When he says: Master of the Judgment Day, he has extolled Me. When he said: You alone we worship and only Your help we seek, he has declared his worship to be exclusive for Me and the seeking of help is only from Me. The remaining Surah is related to man. Ninthly, the Almighty Allah sent Jibraeel to the Holy Prophet (S) to give him glad tidings of glory and divine help to his community. Tenthly, the Almighty Allah made their Sadaqah lawful for themselves that they may consume from it and give to the poor.

In the past communities, the Sadaqah was taken to a remote place so that the fire from the sky may burn it. Eleventh, allowed them intercession which was not for previous communities. The Almighty Allah through the intercession of the Holy Prophet (S) will forgive their serious sins. Twelfth, on Judgment Day, a call will be issued that praisers should come forward. The Ummah of Muhammad will move ahead of all other communities.

And it is mentioned in past scriptures that the Ummah of the Holy Prophet (S) is a praiser community and its people always praise the Almighty Allah and recite the slogan of God is the greatest. There caller

of Azan everyday raises the call which echoes in the sky. Thirteen, the Almighty Allah does not kill them through starvation and does not make them unite on a wrong thing and does not make the infidels powerful over them and does not involve all of them in chastisement and gives the status of martyrdom to those who die as a result of plague.

Fourteenth, one who invokes blessings on Muhammad and Aale Muhammad is given ten rewards and ten of his sins are erased and the same amount of mercy is sent on them. Fifteenth, the Almighty Allah had divided the Ummah into three parts, one of them oppresses themselves. Second is the medium one and third is the group of those who take precedence in good deeds. Those who take precedence will be admitted into Paradisewithout accounting. The moderate ones will have an easy accounting and those who oppress their selves will be forgiven if He likes.

Sixteenth, the Almighty Allah has made their forgoing of sins as repentance and seeking forgiveness, but for Bani Israel, repentance was only possible by killing among themselves. Seventeenth, the Almighty Allah revealed to the Prophet that his community is in the position of divine mercy and for them there is no chastisement of earthquake and hardships in the world. Eighteenth, the Almighty Allah writes for the sick and old people reward just as they had performed in their healthy times and youth. And the Almighty Allah reveals to the angels: "Write the same rewards for My servants as he performed previously.

Nineteenth, the Almighty Allah has made the word of piety which is Tauheed as obligatory with the Wilayat for the Ummah of Muhammad and made it necessary for intercession. And it will become clear only in the hereafter. Twentieth: On Meraj, the Holy Prophet (S) saw some angels that since they are created, they are standing for prayer and some are in Sajdah so he asked Jibraeel if this was worship.

Jibraeel said: O Prophet, ask your Lord so that He may give you Qunut, Ruku and Sujood in prayer. The Holy Prophet (S) asked and the Almighty Allah bestowed it to him. Thus the Ummah of Muhammad follows the heavenly angels. And the Holy Prophet (S) said: Jews are jealous because of your prayer, Ruku and Sujood.

According to reliable tradition, it is narrated from Imam Ja'far Sadiq (a.s.) that the Almighty Allah sent 124000 prophets and appointed a similar number as their legatees who were all truthful, pious in the world and trustworthy. But no prophet was superior to Muhammad and no successor was superior to Ali Ibn Abi Talib (a.s.). It is mentioned in another tradition from the same Imam that someone asked the Prophet why he got precedence over all prophets even though he was sent last.

He said: Because I was the first to bring faith on my Lord. And when the Almighty Allah took covenant from the prophets and made them witness and asked: Am I not your Lord? The first to respond was me.

In another trustworthy tradition, he said: There are five Ulul Azm prophets whose Shariats repealed the previous codes of religious law. Nuh, Ibrahim, Musa, Isa and Muhammad (S). His Shariat will remain in force till Judgment Day and the lawful of this Shariat will remain lawful till Judgment Day and the unlawful of this Shariat will remain unlawful till Judgment Day.

It is mentioned in reliable traditions from Imam Ali Reza (a.s.) that the Holy Prophet (S) said: Prophet Musa said to the Almighty Allah: O my Lord, include me in the community of Muhammad and the Almighty Allah revealed to him that it cannot be done.

It is mentioned in reliable traditions that the Holy Prophet (S) said: O Ali, the Almighty Allah has chosen me from all the men of the world and after me He chose you, then the Imams from your progeny. And Fatima from all the women. It is mentioned in many traditions from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) and the Imams after him have as much excellence over the people just as the Holy Prophet (S) is having excellence. He is the door to the court of the Almighty Allah.

No one can reach the court of the Almighty Allah except through him. One who follows him in the path of Allah can get the proximity and pleasure of the Almighty Allah. It is mentioned in many traditions from the Holy Imams (a.s.) that: We infallibles, all of us are same in obligation of obedience, knowledge, understanding and cognition of lawful and prohibited but the Holy Prophet (S) and Amirul Momineen (a.s.) have precedence on us.

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) was taken to the heavens in Meraj the Almighty Allah revealed to him: O Muhammad, I have chosen from all the earth and selected you and derived your name from My name. Wherever I will be mentioned, you also will be mentioned. I am Mahmud and you are Muhammad and then I chose Ali from all the people, and derived his name also from My names.

I am the Ali-ul Aala and he is Ali. O Muhammad, I have created you and Ali, Fatima, Hasan and Husain My effulgence and presented your Wilayat to the heavens and earth and all they contain. So whoever accepted it is successful near me and those who denied are infidels. O Muhammad, if a slave of Mine worships so much to be reduced to shreds of musk, and comes to Me as a denier in your Wilayat, I will never give him salvation.

It is mentioned in another reliable tradition that he said: Faith is not complete of any man till he does not believe that all the Imams have the same excellence with regard to Divine Proof and in the obligation of their obedience. But Muhammad and Ali (a.s.) have a special excellence. It is mentioned in reliable tradition from Imam Musa Kazim (a.s.) that the Holy Prophet (S) said: I am the best creature of Allah, I am better than Jibraeel, Israfeel, carriers of the throne and all privileged angels and messenger prophets.

I am the owner of intercession and Hauz. I and Ali are the two fathers of this Ummah, one who recognized us recognized Allah and one who denied us, denied Allah. Two grandsons of this Ummah will be born from Ali (a.s.) who will be the chiefs of the youths of Paradise; that is Hasan and Husain (a.s.).

And there will be nine Imams from the progeny of Husain whose obedience is my obedience and whose disobedience is my disobedience. The ninth of them will be Qaim and Mahdi.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that when the Almighty Allah created the Arsh, He created two angels around it and He told them to testify that there is no god except Allah, and they gave the testimony.

Then Allah asked them to witness that Muhammad is the Messenger of Allah (S) and they testified to this also and then asked to testify that Ali is the Amirul Momineen (a.s.) and they testified to this also. In another tradition, it is narrated from Abu Zar Ghiffari that he said: I heard from the Messenger of Allah (S) that he said: "Israfeel boasted that he was better than Jibraeel as he was the chief of the eight angels who were the carriers of the Arsh.

And I will be the one to blow the bugle. And I am the nearest to the source of divine revelation." Jibraeel said: "I am better than you as I am the trustee of the Almighty Allah on His revelation and I am His messenger to His prophets and messengers. I am the one who enters the surface of the earth and overturns it on the evil ones." The Almighty Allah did not chastise any nation but through me. Thus they presented their case to the Almighty Allah.

The Almighty Allah revealed to them to keep quiet, I swear by My Might, I have created someone better than you. They asked: Did you really create someone before us, greater than us? While You created us from Your Noor?" "Yes," and issued a command to remove the veils from before them and they saw inscribed on the right side of the leg of the Arsh: There is no god, except Allah. And Muhammad, Ali, Fatima, Hasan and Husain are the best of the creatures. Jibraeel said: "My Lord, I ask you in their name to make me their servant." The Holy Prophet (S) said: "O Abu Zar, Jibraeel is from us, Ahlul Bayt (a.s.) and he is our servant."

It is narrated from authentic chains from Imam Ja'far Sadiq (a.s.) that once a Jew came to the Holy Prophet (S) and stared at him. The Prophet asked what he wanted. He said: "Are you better or Musa bin Imran with whom the Almighty Allah conversed and gave him Taurat and the miracle of staff and split the sea for him and shaded him with a cloud? It is detestable that a person should praise himself, but it is necessary for me to make you aware.

When Adam committed Tarke Awla he sought divine forgiveness through the words: O the Almighty Allah please forgive me for the sake of Muhammad and Aale Muhammad. So the Almighty Allah forgave him. When Nuh boarded the Arkand he feared drowning, he said: O

Lord, I ask you to protect from drowning for the sake of Muhammad and Aale Muhammad. So the Almighty Allah saved him.

And when Ibrahim was thrown into the inferno, he asked for our sake and the Almighty Allah made the fire cool and comfortable for him. And when Musa cast his staff and it turned into a python, he said: For the sake of Muhammad and Aale Muhammad make me fearless. So the Almighty Allah revealed to him: Don't fear, you will be victorious." O Jew, if Prophet Musa (a.s.) had been present in this age, and had no faith in me and my prophethood, his faith and prophethood would have given no advantage. O Jew, the Mahdi will be from my progeny.

When he will reappear, Isa (a.s.) will come down from the heavens to assist him and pray behind him. It is mentioned in another tradition from the same Imam that when Adam ate from the forbidden tree, he raised his head and said: O Allah, for the sake of Muhammad and Aale Muhammad have mercy on me.

So the Almighty Allah revealed to him: "Who is Muhammad?" He replied: "My God, when you created me I looked at the Arsh on which was inscribed: There is no god except Allah and Muhammad is the Messenger of Allah. I understood that no one is having such a status in Your view, such that You have mentioned their names with Your name."

The Almighty Allah revealed: "O Adam, he is from your progeny and is the last of the prophets. If he had not been there, I would not have created you." It is mentioned in another tradition from Amirul Momineen (a.s.) that the words that Adam (a.s.) learnt from the Almighty Allah and which enabled him to earn forgiveness were: "O God, for the sake of Muhammad accept my repentance.

The Almighty Allah asked: Who is Muhammad? He replied: I saw that his name was written on Your Arsh, when I was inParadise." And it is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains that he said: Accord respect to the Almighty Allah and His Messenger and do not give precedence to anyone over him, because the Almighty Allah has given him excellence over all.

It is narrated through reliable chains that the same Imam was asked if Muhammad was the best of the children of Adam? He replied: By, Allah,

he was the best of the creatures and the Almighty Allah did not create anyone superior to him. It is mentioned in reliable traditions from Amirul Momineen (a.s.) that the Almighty Allah did not create anyone superior to Muhammad (S).

It is narrated from Imam Ja'far Sadiq (a.s.) that: We, Ahlul Bayt (a.s.) are the first of those whose name was exalted and publicized by the Almighty Allah; when He created the heavens and the earths, He commanded the announcer and he called three times: I witness that there is no god, except Allah.

And three times: I witness that Muhammad is the Messenger of Allah. And three time: I witness that Ali is the Wali of Allah, truly. It is mentioned in reliable traditions from the same Imam that the Almighty Allah sent the Holy Prophet (S) to the prophets in the spiritual world and he invited all the prophets to confess to the oneness of Allah.

Through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: We are Ahlul Bayt (a.s.) and Sadaqah is not allowed to us. And we have been commanded to perform the complete ablution and to race the ass with Arabian horse and not to perform wiping (*Masah*) on the socks. And it is mentioned in reliable traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) in the interpretation of the following verse:

"And rely on the Mighty, the Merciful. Who sees you when you stand up. And your turning over and over among those who prostrate themselves before Allah."[101]

That is your transfer from the loin of one prophet to another.

Shia and Sunni scholars have narrated much about the distinctive qualities of the Holy Prophet (S). Some of them are as follows: The obligation of Miswak on the Prophet and there is difference about it. Second: The obligation of Midnight Prayer and Watr Prayer; there are many traditions about this.

Third: Obligation of sacrifice on the Prophet. Thus one who dies indebted, his debts are obligatory to be repaid by the Prophet. Five: To take counsel with companions; and there is difference in this also. Six:

Obligation of forbidding evil and expression of evil if seen in others. Seven: To give the women free choice that either they remain as his wives or separate from him, whose laws are mentioned in books of Islamic jurisprudence.

Eight: Unlawfulness on the Holy Prophet (S) and his Ahlul Bayt of obligatory Zakat. And there is difference about the unlawfulness of recommended Zakat and recommended Sadaqah. Nine: That he never ate onion and garlic. Some say that it was unlawful for him eat them. But it is not proved. Ten: He never ate reclining on a pillow. Some say that it was unlawful for him but it is not proved.

Eleven: Some say that it was unlawful for him to write a letter or compose couplets. But there is difference in this also. Twelve: When he put on arms for a battle, it was not unlawful for him remove them without fighting and some say that it was detestable. Thirteen: When he began a recommended action he could not leave it unfinished. But there is controversy in this also. Fourteen: It was unlawful for him to make signs with his eyes to kill anyone.

But there is controversy in this also. Fifteenth: It was unlawful for him to recite the funeral prayer of those who die indebted. But this is not proved. Sixteenth: Some say that it was unlawful for the Holy Prophet (S) to give someone something to get more in return. But there is controversy in this also. Seventeenth: Keeping a wife who detested him. But there is controversy in this also.

Eighteenth: Most say that Nikah was unlawful for the Holy Prophet (S) with a slave girl or a Christian or Jew lady. Nineteenth: No Iftar between two fasts or to abstain from Iftar till the time of Seher which was allowed for the Prophet but is not allowed to others. The Holy Prophet (S) himself says: I am not like you. I spend the night in the court of my Lord and He gives me food and water.

Twentieth: It was allowed for him to take whatever he liked from war booty. Twenty-one: It was allowed for the Holy Prophet (S) to enter Medina fully armed, whereas it was not allowed for others. Twenty-two: It was allowed by the Prophet to confiscate any land for grazing sheep but not for others. Some say that it is allowed for the Imam also. Twenty-three: It is allowed for the Prophet to take anyone's

food even if he needed it at that time. Some say that the Imam is also having this power.

Twenty-four: It was allowed from the Messenger of Allah (S) to marry permanently more than four women at a time while it is unlawful for others. Twenty-five: It was sufficient for a woman to dedicate herself to the Prophet but it is not allowed for others. Twenty-six: It is said that if the Holy Prophet (S) wanted to marry a woman without husband, it was obligatory for her to accept the proposal and if she had a husband, it was obligatory on that husband to divorce. But there is controversy in this also.

Twenty-seven: There is controversy whether it was obligatory for him to distribute the nights between his wives or not. Twenty-eight: It is unlawful for all to marry the wives of the Prophet either in his lifetime or after his passing away, whether he had consummated his marriage with them or not.

Twenty-nine: It was obligatory for people not to raise their voices above the voice of the Prophet. Thirty: It was unlawful for the people to call the Prophet from behind the chambers. Thirty-one: It was unlawful for people to address him as O Muhammad, or O Ahmad and the Almighty Allah has also never addressed him by name: He mentioned: O Prophet, O Messenger. O Wrapped One, O clothed one.

Thirty-two: It is infidelity to demote the Prophet from his sacred station and the same order applies to the Imams. Thirty-three: Some say that if the Holy Prophet (S) called anyone and he was busy in prayer, it became obligatory to reply to the Prophet and his prayer was not invalidated but there is no absolute text about it. Thirty-four: It is said that the sons of his daughters were considered as his sons and it was not there for others.

Thirty-five: It is not allowed for anyone to adopt the name and Kunniyat of the Prophet and some have completely forbidden Kunniyat. But it is not proved by any authentic text.[102]

Notes:

[71] Surah Hujurat 49:13

[72] Surah Ahzab 33:33

[73] Surah Kauthar 108:1

[74] Surah Maidah 5:96

[75] Surah Ahzab 33:56

[76] Surah Taubah 9:128

[77] Surah Nisa 4:84

[78] Surah Hujurat 49:3

[79] Surah Nisa 4:80

[80] Surah Taubah 9:128

[81] Surah Ahzab 33:6

[82] Surah Ahzab 33:66

[83] Surah Ahzab 33:7

[84] Surah Aale Imran 3:110

[85] Surah Ahzab 33:56

[86] Surah Ahzab 33:7

[87] Surah Aale Imran 3:80

[88] Surah Inshirah 94:4

[89] Surah Baqarah 2:285

[90] Surah Baqarah 2:285

[91] Surah Baqarah 2:285

[92] Surah Baqarah 2:186

[93] Surah Baqarah 2:186

[94] Surah Baqarah 2:286

[95] Surah Baqarah 2:286

[96] Surah Baqarah 2:286

[97] Surah Baqarah 2:286

[98] Surah Hijr 15:72

[99] Surah Aale Imran 3:110

[100] Surah Hud 11:114

[101] Surah Shoara 26:217-219

[102] The author says: The merits of the Holy Prophet (S) are beyond computation. Insha Allah much will be mentioned in the chapters of the excellence of Ahlul Bayt (a.s.) and much has been mentioned in the chapters about the prophets. Since his status is more obvious than the sun, we have remained content with this much. And since some of his qualities were not proved, we have omitted them. And whatever is narrated, from that also all are not proved as we have mentioned at their respective places but since they are famous, we have also mentioned it and did not think it necessary to undertake investigation about them and their details are mentioned in Biharul Anwar.

Chapter 11

Obedience and Love of Prophet is obligatory and opposing him is prohibited

We should know that there are many verses about the obedience and love of the Prophet and about the refutation of his enemies and it would prolong the discussion to mention their interpretation, so we suffice only with their translation.

It is mentioned in a true tradition from Imam Ja'far Sadiq (a.s.) that the Almighty Allah taught His Messenger aspects of good behavior as He liked.

"And most surely you conform (yourself) to sublime morality."[103]

And left the matters connected with the community to him. And He said:

"…and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back…"[104]

And he said:

"Whoever obeys the Apostle, he indeed obeys Allah…"[105]

Imam (a.s.) said that after that the Holy Prophet (S) entrusted the matter of Ummah and religion to Imam Ali (a.s.) and made him the trustee; so you Shias accepted and the opponents denied. So, by Allah, we like that you say what we say and to remain quiet when we are quiet, because we are medium between you and the Almighty Allah and the Almighty Allah has not given any good to our opposition.

There are many true and reliable traditions about this and since all their matters are common, it will prolong the discussion to mention them

all. It is mentioned in authentic tradition that the Holy Prophet (S) said: No ones faith is complete till one does not prefer me more than ones life and who does not love my progeny more than his children and relatives. And everything of mine is more preferable than his own.

From authentic chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) said: "Love Allah, because of the bounties that He has given you. And love me for the pleasure of Allah. And love my relatives for my sake. It is mentioned in another reliable tradition from Amirul Momineen (a.s.) that an Ansari came and said: "O Messenger of Allah (S), I cannot bear your separation. When I go home, I remember you and I leave my business to come and visit you. Then I realize that when you enter Paradise on Judgment Day and go to the High Heavens, where I will get your company?" At that juncture, the Almighty Allah revealed the following verse:

"And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!"[106]

Thus the Holy Prophet (S) summoned that man and gave him this glad tiding and according to another tradition a desert Arab came to the Prophet and asked: "When will Qiyamat occur?" The Holy Prophet (S) asked: "What preparation have you made for Qiyamat?" He said: "By Allah, prayer, fasting etc. They aren't sufficient but I love Allah and His Messenger." The Prophet said: "One will be in the company of that one loves."

Notes:

[103] Surah Qalam 68:4

[104] Surah Hashr 59:7

[105] Surah Nisa 4:80

[106] Surah Nisa 4:69

Chapter 12

Obligatory to respect the Prophet – an account of his social etiquettes

The Almighty Allah says in the Holy Qur'an:

"Only those are believers who believe in Allah and His Apostle…"[107]

"…and when they are with him on a momentous affair they go not away until they have asked his permission…"[108]

"…surely they who ask your permission are they who believe in Allah and His Apostle…"[109]

Ali bin Ibrahim has narrated that this verse was revealed in the honor of those who when the Holy Prophet (S) gathered them for battle etc. they used to disperse without the permission of the Holy Prophet (S), so the Almighty Allah restrained them:

"…so when they ask your permission for some affair of theirs, give permission to whom you please of them…"[110]

Ali bin Ibrahim has narrated that this verse was revealed about the seeking of permission by Hanzal bin Aamir, as will be mentioned in the account of Battle of Uhad, Insha Allah.

"…and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful."[111]

"Do not hold the Apostle's calling (you) among you to be like your calling one to the other…"[112]

So don't consider calling the Prophet like O Muhammad, O Abul Qasim and don't call from behind the chambers. Call him with respectable titles of O Prophet, O Messenger, and this last cause is narrated from Imam Muhammad Baqir (a.s.).

"Allah indeed knows those who steal away from among you, concealing themselves…"[113]

"…therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement."[114]

In another instance He says:

"O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished…"[115]

"…but when you are invited, enter, and when you have taken the food, then disperse- not seeking to listen to talk…"

"…surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth."

Ali bin Ibrahim has narrated that when the Holy Prophet (S) married Zainab and he used to love her much, he held a Walima dinner for his companions. After the companions had eaten, they sat down with the Prophet to make conversation. And sometimes they entered the Prophet's house without his permission and began talking and waited for food being prepared. All this was a waste of time, so the Almighty Allah revealed these verses in their condemnation.

"And when you ask of them any goods, ask of them from behind a curtain…"

"…this is purer for your hearts and (for) their hearts…"

"…and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah."[116]

Ali bin Ibrahim has narrated that the cause of revelation of these verses is that when the verse was revealed that the wives of the Prophet are mothers of believers and it is unlawful to marry them, Talha, the hypocrite was infuriated that although the Prophet wants to marry our women, but we cannot marry them. He said: "But I will definitely marry his wives after him like he has married our women." At that juncture, this verse was revealed. On another occasion, it was revealed:

"Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[117]

It is mentioned in Sunni books through various chains that when this verse was revealed, the companions said: "O Messenger of Allah (S), we know the method of saluting you, but how should we invoke blessings on you? The Holy Prophet (S) said: Allahumma s'alli a'laa muh'ammdinw wa aali Muh'ammad kama s'allaita a'laa Ibraheema wa aala Ibraheema innka h'ameedum majeed. Wa baarik a'laa muh'ammdinw wa aali Muh'ammad kama baarakta a'laa Ibraheema wa aala Ibraheema innka h'ameedum majeed."O Allah, consecrate Muhammad and the progeny of Muhammad like You consecrated Ibrahim and the progeny of Ibrahim. Indeed you are the praised and the honored. And bless Muhammad and the progeny of Muhammad like You blessed Ibrahim and the progeny of Ibrahim. Indeed you are the praised and the honored." It is narrated through reliable chains that Imam Ja'far Sadiq (a.s.) was asked what is the meaning of invoking blessings on the Messenger of Allah (S); he replied: The Almighty Allah praises him in the heavens. They asked: What does submission implies. He replied: His obedience in everything he commands.

"Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace."[118]

Ali bin Ibrahim has narrated that this verse was revealed about those who usurped the rights of Ali and Fatima (a.s.) and who harassed them in various ways, even though the Messenger of Allah (S) had time and again reiterated that one who hurts Fatima hurts the Prophet. At another instance, the Almighty Allah says:

"O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah."[119]

On another occasion, He has said:

"O you who believe! be not forward in the presence of Allah and His Apostle, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing."[120]

And on another occasion, He says:

"O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive."[121]

"Surely those who lower their voices before Allah's Apostle are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward."[122]

"(As for) those who call out to you from behind the private chambers, surely most of them do not understand." [123]

"If they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful."[124]

Ali bin Ibrahim has narrated that when people of Bani Tamim used to visit the Prophet they used to scream from the door of his chambers: "O Muhammad, come out." When the Prophet came out and walked with them they walked in front of the Prophet and when they spoke to him they used to raise their voices above that of the Prophet like they spoke to their colleagues. So these verses were revealed in their condemnation. On another occasion, the Almighty Allah says:

"Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Apostle…"[125]

It is narrated that these verses were about hypocrites and Jews who used to meet each other in secret and ridicule the Muslims which

harassed them a great deal. The Holy Prophet (S) told them to refrain from such behavior, but when they did not amend their ways, the above verses were revealed. And it is mentioned in some traditions that these verses were about Abu Bakr and Umar and others like them as will be explained in the coming pages, Insha Allah.

"…and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort." [126]

It is narrated that when Jews used to visit the Holy Prophet (S) they used to salute him saying As-Saamu Alaika, which means 'death be upon you,' at that juncture, this verse was revealed. And according to another traditional report some people came and said in the style of the period of Jahiliyya: Innahum Sabahan or Anama Masa-an, so the Almighty Allah revealed the verse that why they do not salute like the people of Paradise.

"O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Apostle, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together." [127]

"Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely." [128]

"O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do." [129]

Tabari has narrated that in gatherings, companions of the Prophet used to sit reclining in a proud manner and used to dislike allowing space to newcomers. The Almighty Allah commanded them to allow the newcomers space.

"O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful." [130]

"Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do." [131]

We should know that the Almighty Allah had tested the companions through these verses and the exigency behind this was to ensure that people do not trouble the people and by giving Sadaqah they earn more rewards and it may enhance the Prophet's respect.

Shia and Sunni tradition scholars and commentators have agreement that after promulgation of this law, companions also stopped speaking in secret to the Prophet and except for Imam Ali (a.s.) no one followed this rule. He had one Dinar, which he exchanged for ten dirhams and spoke to the Prophet secretly and each time he gave one dirham in Sadaqah.

After that, this command was abrogated. Shia and Sunni, through many channels narrate from Amirul Momineen (a.s.) that he said: There is one verse in Qur'an on which no one except me has acted and that is the giving of Sadaqah before seeking the counsel of the Prophet. Insha Allah we will mention it in detail in the account of Imam Ali (a.s.).

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that when the name of the Prophet is mentioned in your presence you must invoke excessive blessings on him, because one who invokes blessings on him once, the Almighty Allah blesses him a thousand times. And nothing created by the Almighty Allah is such that does not follow suit.

One who refrains from this is arrogant and the Almighty Allah, the Prophet and Ahlul Bayt (a.s.) are aloof of him. And it is mentioned in another reliable tradition that the Holy Prophet (S) said: If one before whom I am mentioned does not invoke blessings from me, he is turned away from Paradise by the Almighty Allah.

It is mentioned in another reliable tradition from Imam Ali Reza (a.s.) that Jabir Ansari says that the Holy Prophet (S) was seated in a leather tent and we were outside, when Bilal came out of the tent holding some water that was left from which the Holy Prophet (S) had washed his hands. Companions took that water and applied it to their faces to seek blessings therefrom and one who could not reach the vessel rubbed their hands on the hands of others and applied it to their faces. In the same way the water used by Amirul Momineen (a.s.) was also considered blessed.

It is narrated from reliable traditions from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) was having any problem related to his physical health he used to resort to cupping. Abu Tayyaba says that once I opened a vein of the Prophet and he gave me a gold coin and asked me what I did with that blood. I said that I consumed it for its blessing. He said: Don't repeat it in future.

This will protect you from illnesses, troubles and Hellfire. It is narrated from Usamah Ibn Shareek that he says: I went to the Holy Prophet (S) to find him surrounded by companions absolutely silent as if birds perched on them. And during the Battle of Hudaibiyah when Urwah bin Masud came to the Prophet on behalf of Quraish, he saw that when the Prophet washes his hands or performs ablution, people compete with each other to get that water, so much so that they could have killed each other and each time the Prophet gargled or put water in his mouth, people used to take that water and apply it to their faces and bodies and the strands of hair that fell by combing were also collected.

When the Messenger of Allah (S) issued a command, people used to compete with each other to fulfill it. When the Holy Prophet (S) spoke, people used to lower their voices. They never looked upon the Messenger of Allah (S) with a sharp glance. They used to hang down their heads. After seeing this, Urwah returned to his people and said: "I have visited kings ofIran, Rum and Habasha, but I never found any subjects according such honor to their rulers as I found the companions of Muhammad respecting him."

Anas says: "The barber used to cut the hair of the Holy Prophet (S) and companions used to surround him and collect each strand of his

hair. Royal messengers who visited the Prophet used to tremble on seeing him.

Mughira says: “When companions knocked the door of the Prophet, they used their fingers instead of banging with a stone or shaking the door.” Baraa bin Azib says that most of the time I wanted to ask something from the Prophet but because of his awe the matter used to be delayed for as long as two years.[132]

Notes:

[107] Surah Nur 24:62

[108] Surah Nur 24:62

[109] Surah Nur 24:62

[110] Surah Nur 24:62

[111] Surah Nur 24:62

[112] Surah Nur 24:63

[113] Surah Nur 24:63

[114] Surah Nur 24:63

[115] Surah Ahzab 33:53

[116] Surah Ahzab 33:53

[117] Surah Ahzab 33:56

[118] Surah Ahzab 33:57

[119] Surah Ahzab 33:69

[120] Surah Hujurat 49:1

[121] Surah Hujurat 49:2

[122] Surah Hujurat 49:3

[123] Surah Hujurat 49:4

[124] Surah Hujurat 49:5

[125] Surah Mujadila 58:8

[126] Surah Mujadila 58:8

[127] Surah Mujadila 58:9

[128] Surah Mujadila 58:10

[129] Surah Mujadila 58:11

[130] Surah Mujadila 58:12

[131] Surah Mujadila 58:13

[132] The author says: Maintaining the honor of the Prophet and Ahlul Bayt (a.s.) is obligatory during their lifetimes and after they have passed away as proved from numerous traditions. Therefore one should enter and leave their tombs with utmost respect. One should neither turn the back to the sarcophagus, neither should one stretch the legs to it or make noise. During Ziarat, one should stand with respect and recite the Ziarat softly and observe all rules of respect. One must observe respect in writing and reading their names and invoke blessings on hearing them. Utmost honor must be given to their sayings and their progeny and to pay respect to the narrators of their traditions for their sake. To accord respect to them is to accord respect to the Almighty Allah.

Chapter 13

The Prophet was immune from sins, mistakes and forgetfulness

Proofs of greatness of all the prophets have already been explained in the first volume and most proofs are mentioned with explanation in *Biharul Anwar*. There is consensus of Imamiyah scholars, that from his birth till his last moments the Messenger of Allah (S) was immune from greater and lesser sins, intentionally and unintentionally.

Although Ibn Babawayh has mentioned reports of some omissions caused by the Almighty Allah but such a thing was not possible in matters of religious propagation. But notable scholars have not accepted this, justifying those reports to be based on Taqayyah. Since this book is compiled for common people who cannot distinguish between such reports it may cause some deviation, so full explanation of them is mentioned in*Biharul Anwar.*

It is narrated from Imam Ja'far Sadiq (a.s.) in reliable books that the Almighty Allah imbued the being of the Prophet with five spirits: (1) Spirit of life, by which he moved and walked about (2) Spirit of strength, by which he fought Jihad and bore difficult worships (3) Spirit of carnality, by which he ate and had lawful relations with women (4) Spirit of faith, by which he commanded and dispensed justice (5) Spirit of sacredness (Ruhul Qudus), by which he bore the responsibility of prophethood and when a prophet goes away from the world the Ruhul Qudus is related to the Imam. Ruhul Qudus does not sleep, rest or forgets. The Holy Prophet (S) and the Imams, through Ruhul Qudus see whatever is there in the world.

It is mentioned in Shia and Sunni traditions that one night the Holy Prophet (S) camped at Maras near Medina and asked Bilal to remain awake, while he went to sleep and Bilal also went to sleep as the

Almighty Allah made sleep overcome all of them, till sunrise. When they awoke, Bilal said: “O Messenger of Allah (S), one who overcame you with sleep also put me to sleep.”

So, all recited Qaza prayer and the Almighty Allah had mercy on people and made sleep overcome all of them so that if anyone goes to sleep till sunrise and people chastise him he can quote that the Messenger of Allah (S) had also once missed his Morning Prayer when sleep overcame him. But this report is also controversial and objections against it and their replies are mentioned in *Biharul Anwar*.

Chapter 14

Prophet's perfect knowledge and heritage of past prophets

It is narrated from Imam Muhammad Baqir (a.s.) in reliable traditions that the Almighty Allah says in Qur'an that only the Almighty Allah and those who are deeply rooted in knowledge know about the interpretation of ambiguous verses. The Holy Prophet (S) was the best of those who are deeply rooted in knowledge.

And the Almighty Allah taught him all the sciences that were revealed on him. He knew the interpretation of all that was revealed to him. All his successors after him are learned in all the sciences. And it is narrated in another reliable tradition that Amirul Momineen (a.s.) has said: The Almighty Allah says:

"Surely in this are signs for those who examine."[133]

That is in the story of the chastisement of the community of Prophet Lut (a.s.) there were signs for those who possess intelligence and understanding. Imam Ali (a.s.) said that the Holy Prophet (S) was Mutawassim as many sciences, news and secrets were revealed to him. After him, the Imams from my progeny are also like that. And it is mentioned in many traditions that everyday the deeds of good and bad people of this Ummah are presented to him. So one should keep away from evil deeds.

It is mentioned in another trustworthy report from Imam Ja'far Sadiq (a.s.) that he told one of his companions, "Why do you harass the Holy Prophet (S)?" "How can we harass the Prophet?" they asked. The Imam said: "Perhaps you don't know that your deeds are shown to the Messenger of Allah (S). If he sees any sin, he is troubled. So do not hurt the Prophet with your sins. On the contrary you should please him with good deeds.

It is narrated through the Holy Imams (a.s.) in many traditions that the Almighty Allah gathered all the sciences of the prophets from the Holy Prophet (S) and he bequeathed all those sciences to his successors. The Holy Prophet (S) was given all the heavenly scriptures from Taurat, Injeel, Zabur and the scrolls of Ibrahim, Idris, Sheeth etc. And the Almighty Allah did not give any miracle to any prophet but that he gave the same to the Holy Prophet (S) also and He also gave that which had not been given to the previous prophets. It is related in reliable traditions from Imam Musa Kazim (a.s.) that the Holy Prophet (S) was the inheritor of the sciences of the prophets and was more knowledgeable than them.

The narrator asked: "Isa (a.s.) revived the dead and Sulaiman (a.s.) understood the language of the birds but the Holy Prophet (S) had all these capacities. Indeed, when Prophet Sulaiman (a.s.) did not see Hud Hud, he searched for it and was infuriated when he did not find it. It was so because he used to consider his knowledgeable of the seas and the knowledge of Prophet Sulaiman (a.s.) was to that extent even though he commanded the Jinns and men and even ants.

But he did not have the knowledge of the water under the wind while Hud Hud knew about it. And the Almighty Allah says: "If there is a Qur'an through which mountains can be moved or the earth split into pieces or distances covered or the dead revived, it is this Qur'an and we have received it in inheritance through which we can move mountains, traverse the earth and enliven the dead and know the circumstances of water below the wind. There are some verses in the Book of Allah through which we can do whatever we intend to do.

It is narrated from Imam Ja'far Sadiq (a.s.) in some reliable reports that the Almighty Allah gave two Isme Azam to Isa (a.s.) through which he enlivened the dead and performed miracles. Prophet Musa (a.s.) had four Isme Azam. Prophet Ibrahim (a.s.) had eight. Prophet Nuh (a.s.) had fifteen and Prophet Adam (a.s.) had twenty-five and all these, on the contrary more than these were given to the Holy Prophet (S).

There are seventy-three Isme Azam (great names of Allah). One of them is exclusively for the Almighty Allah which has not been given to anyone. And 72 names were taught to the Messenger of Allah (S). It is narrated from Imam Muhammad Baqir (a.s.) through reliable traditions

that on the night of Meraj the Almighty Allah revealed to the Prophet all the past and future knowledge.

It is mentioned in authentic traditions from Imam Ja'far Sadiq (a.s.) that he said: Every Thursday, we experience a great joy. "What is it?" asked the narrator. He replied: "On Thursday, the soul of the Prophet comes to the Arsh with the souls of the Imams and all circle the Arsh seven times and pray two units of prayer at each leg. And our souls come back to our bodies with fresh knowledge. If this had not been there, our knowledge would have been finished.

It is mentioned in other traditions that every fresh knowledge bestowed to us, is first given to the Holy Prophet (S) and after that to Amirul Momineen (a.s.) and to each Imam in turn till the last. It is mentioned in reliable and correct traditions from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Jibraeel gave two heavenly pomegranates to the Prophet. He ate one of them and from the other he ate half and gave half to Amirul Momineen (a.s.) and said: O Ali, the whole pomegranate I ate was because of prophethood, in which you did not have a share. The second pomegranate was of knowledge in which you are my partner.

It is mentioned in certain reports that a Yemenite came to Imam Muhammad Baqir (a.s.) and he asked: "Do you know so and so mountain pass?" He replied: "Yes." He asked: "Have you seen so and so tree there?" He replied: "Yes." He said: "Have you seen so and so stone under that tree?" He replied: "Yes, I have not seen anyone more knowledgeable in local geography." The Imam said: "It is the stone under which the tablets of Prophet Musa (a.s.) were kept and they reached to the Messenger of Allah (S) and now they are in our possession.

It is related through Imam Ja'far Sadiq (a.s.) in reliable traditions that the tablets of Musa (a.s.) were of heavenly emeralds. Those tablets contain all the past and future knowledge. After the period of Prophet Musa (a.s.) the Almighty Allah revealed to him to entrust these tablets to the mountain and he came to the mountain which split by the order of Allah. Musa (a.s.) wrapped the tablets in a cloth and placed them in the gap and the mountain rejoined and the tablets remained in it till the time the Almighty Allah raised the Messenger of Allah (S). A caravan was coming from Yemen to meet the Prophet and when it reached the mountain, it

split and the tablets came out wrapped in cloth as placed by Prophet Musa (a.s.).

The members of the caravan picked them up and the Almighty Allah inspired them not to open them and they brought the same to the Messenger of Allah (S). Jibraeel came down and told him about the tablets. When the company reached the Prophet, he told them about the tablets and asked them give him the same. They asked: "O Messenger of Allah (S), how did you learn that we found them?" He replied: "My Lord told me so. And these are the tablets of Prophet Musa (a.s.)." They said: "We witness that you are the Messenger of Allah (S)," and they handed the tablets to them. The Holy Prophet (S) saw them and read them. They were in Hebrew.

The Holy Prophet (S) summoned Amirul Momineen (a.s.) and gave the tablets to him and said that they contained the past and future knowledge and the Almighty Allah has commanded him to entrust them to Ali (a.s.). Imam Ali (a.s.) said: O Messenger of Allah (S), I cannot read them." "Jibraeel has asked me to tell you to keep them under your head tonight and the following morning you will be able to read them. Amirul Momineen (a.s.) did the same and on waking up the next morning the Almighty Allah had taught him everything that was mentioned in the tablets. The Holy Prophet (S) said: "Write it down."

And Amirul Momineen (a.s.) wrote it on a goatskin. This same writing is Jafr which contains the past and future knowledge. Imam (a.s.) said: "It is in our possession and so are the tablets of Musa and his staff. We have inherited them from the Holy Prophet (S)." Through authentic traditions, it is narrated from Amirul Momineen (a.s.) that the tablets of Musa (a.s.) were of green emerald.

When Prophet Musa (a.s.) was infuriated with Bani Israel due to their devotion to the golden calf, he threw the tablets. Some of its pieces were raised to the sky. When his anger was dispelled, Yusha asked him, "Do you what was written in the tablets?" He replied in the affirmative. Thus those tablets were inherited from one successor of Musa (a.s.) to another till they came into the possession of the four persons from Yemen. When they were informed about the advent of the Prophet, they made inquiries as to what he taught.

They were told that the new prophet prohibited wine and adultery and encouraged good behavior and helping the neighbors. They said: "He is more eligible for these tablets." So they fixed a time to meet the Prophet." Jibraeel informed the Prophet that so and so persons are coming to meet him and they are having the tablets of Musa (a.s.).

The Holy Prophet (S) waited for the appointed time of their arrival. They came and knocked the door and the Prophet told them their names along with the names of their ancestors. And he asked them: "Where are the tablets that you inherited from Yusha (a.s.)?" On seeing this miracle, they said: "We witness to the oneness of Allah and your prophethood, since these tablets came into our possession, no one knew about them."

The Holy Prophet (S) looked at the tablets, which were inscribed in Hebrew. Amirul Momineen (a.s.) says: "The Prophet gave those tablets to me and I slept with them below my head." I got up in the morning to find that they were changed into Arabic. They contained every incident since the first day of creation till the last day, which I read and understood."

In another reliable tradition, it is narrated that Imam Musa Kazim (a.s.) was asked if Ubayy was the divine proof on the Messenger of Allah (S). He replied: "No, he was only a caretaker of scriptures and heirloom that were entrusted to him to pass them to the Prophet, which he did before passing away." It is narrated from Imam Ja'far Sadiq (a.s.) through trustworthy chains that Abu Talib was the last successor of Prophet Isa (a.s.).

It is also narrated from the same Imam that Balit was the last successor of Prophet Isa (a.s.). And it is narrated in another reliable tradition that Salman (r.a.) had obtained knowledge from many scholars till he came to Ubayy and stayed with him for a long time. When the Holy Prophet (S) arose, Ubayy said: "The one you are searching for has risen in Mecca. Go to him." So Salman came to the Holy Prophet (S) in Medina.

In another reliable tradition, it is mentioned that Abu Talib was a trustee of bequests and trusts; he had faith in the Almighty Allah and the Messenger of Allah (S) and when he entrusted all the trusts to the Prophet, he passed away the same day.

According to reliable traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that Musa (a.s.) willed to Yusha. Yusha neither willed in favor of his sons or the sons of Musa (a.s.); he willed to the sons of Harun (a.s.) as it is the Almighty Allah who decides about the succession of prophet. Musa and Yusha (a.s.) gave glad tidings of the coming of Prophet Isa (a.s.).

When Prophet Isa (a.s.) appeared, he said: "After me a prophet will arrive, whose name will be Ahmad and he will be from the progeny of Ismail. He will testify for me and for you." Those who were in charge of the religious laws and knowledge of Isa (a.s.) transferred the responsibility from one to another and continued to issue glad tidings of the arrival of the Last Prophet as the Almighty Allah has said:

"Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof…"[134]

Imam Ja'far Sadiq (a.s.) said: "The Almighty Allah had named him as Mustahfaz as he had been taught a name through which knowledge can be gained about anything, which was given to the prophets. That is Taurat, Injeel, Zabur, Book of Nuh, Book of Salih, Book of Shuaib and the scrolls of Ibrahim (a.s.). All these bequests and trusts were transferred from one scholar to another till they came in possession of the Holy Prophet (S).

When he was appointed to the office of prophethood the progeny of those Mustahfizun brought faith on him and another party of Bani Israel apostasied. It is mentioned in another reliable tradition from that same Imam that the Holy Prophet (S) said: "I am the chief of the prophets and my successor is the chief of all the successors and my successors are better than the successors of prophets.

Adam beseeched the Almighty to give him a capable successor, so the Almighty Allah revealed to him that: I have exalted the prophets because of their prophethood, and after that I chose the best of the people through a test to be their successors. O Adam, appoint Sheeth as your successor, who is Hibtullah. Then Sheeth made a will in favor of his son,

Shaban who was born through Hawriya sent from Paradise and Adam (a.s.) had married her to Sheeth.

Shaban made a will in favor of Muhlith, Muhlith to Mahuq; Mahuq to Amisha, he to Akhnuh, who is known as Idris. Idris to Nahur and Nahur to Nuh (a.s.). Nuh willed to Saam and Saam to Athahmir and he to Barishasha, he to Yafith. Yafith to Baraa, he to Janisa, he to Imran and Imran to Ibrahim. Ibrahim willed to Ismail and he to Ishaq. Ishaq to Yaqub. Yaqub to Yusuf. Yusuf to Thabariya. Thabariya to Shuaib. Shuaib to Prophet Musa (a.s.). Musa appointed Yusha as his successor and he to Dawood (a.s.). Dawood to Sulaiman (a.s.). Sulaiman (a.s.) to Asif bin Barkhiya. Asif bin Barkhiya to Zakariya and Zakariya to Isa (a.s.). Isa (a.s.) willed to Shamun and he to Yahya Ibn Zakariya. Yahya to Manzar. Manzar to Salima. Salima to Burdah.

Burdah to me. And O Ali I am entrusting to you. You hand them to your successor so that he may entrust them to your successors from your sons, one by one till the trusts reach to the Twelfth Imam who is the best after you and O Ali, indeed the people of my nation will commit heresy and differ a lot about you. O Ali, one who accepts your Caliphate will be with me. And one who leaves you will go to Hell, which is the abode of the disbelievers.[135]

It is narrated in authentic traditions that Ammar Yasir said to the Messenger of Allah (S): "I wish you had lived among us as long as Prophet Nuh (a.s.) lived in his community." The Holy Prophet (S) said: "O Ammar, my life is good for and my passing away is also not bad for you.

I seek forgiveness for you for the sins you commit during my lifetime but after me you should continue to fear Allah and invoke blessings on me and my Ahlul Bayt (a.s.) in the best way, indeed your deeds are presented to me along with your names and genealogies. If they are good, I thank the Almighty Allah; if bad, I seek divine forgiveness on your behalf, as the Almighty Allah says:

"And say: Work; so Allah will see your work and (so will) His Apostle and the believers…"[136]

The Messenger of Allah (S) said: "Believers imply Aale Muhammad (a.s.)." And it is mentioned in another report that the Holy Prophet (S)

said: “Your deeds are reported to me every Thursday.” In another tradition, it is mentioned ‘every Monday and Thursday.” And it is mentioned in many reports, “Every morning of Monday and Thursday or every morning or night or everyday.” Insha Allah, this will be further explained in the book of Imamate.

It is narrated from Imam Ja’far Sadiq (a.s.) in a reliable tradition that he said: “By the Lord of the Kaaba, if I was between Musa and Khizr, I would have told them that I am better than them and I would have told them that which they were unaware of because the two of them only knew what was past and not that which was to come in the future and the Almighty Allah has bestowed all the knowledge till Judgment Day to the Messenger of Allah (S) and it has come to us; and in another reliable tradition, he said: The Almighty Allah gave excellence to Ulul Azm prophets over all creatures for their knowledge and bequeathed their knowledge to us and gave us more precedence in knowledge. The Messenger of Allah (S) knew everything which they did not know. And we have also received that knowledge. In many reliable traditional reports the following verse:

“And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.”[137]

…is interpreted to mean that when the Almighty Allah removed the veils, Ibrahim (a.s.) looked at the earth and saw whatever exists in it. He looked at the heavens and saw whatever exists in them. He looked at the Arsh and saw whatever there is and saw the angels who are the bearers of the Arsh. He saw all of them and the same was done about the Messenger of Allah (S) and his successors.

In many reliable traditions it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that the Almighty Allah on the night of Meraj gave to the Prophet the scrolls of deeds of the folks of Paradise as well as the folks of Hell. The Holy Prophet (S) took the scrolls of the folks of Paradise in the right hand and saw the names of the folks of Paradise along with the names of their ancestors and relatives.

Then the Holy Prophet (S) saw the scroll of deeds of the folks of Hell and saw the names of the folks of Hell with the names of their ancestors.

Then the Messenger of Allah (S) came to the earth carrying those scrolls. He mounted the pulpit, delivered a sermon and said: "O people, do you what this is?" companions said: "Allah and His Messenger know better." The Holy Prophet (S) raised his right hand and said: "These are the names of the people of Paradise along with their ancestors and relatives till Judgment Day."

Then he raised his left hand and said: "These are the names of the people of Hell along with their ancestors and relatives till Judgment Day. Not one less and not one more. The Almighty Allah has decided it and He has decided with justice. All these will become deserving of Paradise or Hell according to their deeds."

Then the Holy Prophet (S) gave those names to Amirul Momineen (a.s.) and it is mentioned in many reliable traditional reports that the Holy Prophet (S) said: "The Almighty Allah has shown to me my nation from my essence till Judgment Day and I recognized them through their names, genealogies and characteristics. On Judgment Day those who perform good deeds will come before me in hordes.

I have seen all and recognized them as you recognize your acquaintances. So O Ali, I sought divine pardon on behalf of you and your Shias from them. O Ali, the Almighty Allah promised me deliverance to those of your Shias who bring faith and perform good deeds. And He will change their sins into charitable acts." In another report it is mentioned that, "The Almighty Allah on the day of "Alast" (Am I not your Lord?) presented my Ummah, and the first to testify for me was Ali."[138]

Notes:

[133] Surah Hijr 15:75

[134] Surah Maidah 5:44

[135] The author says: Different reports prove that heirloom of the past prophets reached the Holy Prophet (S) through different and many channels. Tablets of Musa (a.s.) from the source mentioned in the tradition. Heirloom of Musa and Isa (a.s.) and other prophets; some came through Burda and some through Ubayy without the mediation of Salman or through his mediation. Or on the basis of different reports,

through both the channels. And the bequests of Prophet Ibrahim and Prophet Ismail came through the descendants and successors of Ismail which came till Abdul Muttalib and after him came to Abu Talib; and through Abu Talib they reached the Messenger of Allah (S) as understood from some reports. The successors of Prophet Ibrahim (a.s.) had two branches: One is that of the prophets of Bani Israel. And the second is the descendants of Prophet Ismail (a.s.) who include the ancestors of the Holy Prophet (S) who followed the religion of Ibrahim and who had preserved his code of law. The prophets of Bani Israel were sent to them as was mentioned previously and will again be mentioned in the coming pages. The shirt of Yusuf (a.s.) was originally sent for Ibrahim (a.s.) when he was being cast into the inferno. And the staff and the stone of Musa (a.s.) and the ring of Sulaiman and the tray of sacrifice and the casket of tranquility etc. which comprised the heritage of divine prophets reached upto the Messenger of Allah (S) and from them they came into the possession of Imams (a.s.).

[136] Surah Taubah 9:105

[137] Surah Anaam 6:75

[138] The author says: There are many traditions about the knowledge of the Prophet which will be mentioned in the coming chapters. But we should know that all the knowledge of the Messenger of Allah (S) is from the Almighty Allah. The Messenger of Allah (S) never resorted to conjecture and personal opinion and exertion as the Almighty Allah has said: "Nor does he speak out of desire. It is naught but revelation that is revealed…" (Surah Najm 53:3-4) All the words and deeds of the Prophet were approved by the Almighty Allah and same was the case of the Holy Imams (a.s.). Whatever they possessed, was through the Holy Prophet (S) and they also never resorted to personal exertion, as will be explained in future.

Chapter 15

Miracle of the Holy Qur'an

The Messenger of Allah (S) was sent to a nation which was accomplished in eloquence and oratory. They judged everyone on the criterion of literary accomplishments. They idolized poets and litterateurs and considered them to be the best of creatures. So the Almighty Allah gave to His Prophet the best miracle of literature. That is the Holy Prophet (S) brought the Qur'an and challenged them to bring its equal if they didn't believe in his claim of prophethood, even though there were numerous people having literary expertise among them.

All of them were determined to disprove the Prophet's claim, because he was invalidating the religion into which they had been brought up and he condemned their deities and labeled their ancestors as infidels. And he used to call their arrogant leaders to observe humility and obedience. He also used to threaten them with Hellfire his opposition and the opposition to his Ahlul Bayt (a.s.).

But in spite of this, they could not bring an equal of Qur'an. And it is obvious that if they had been capable of it, they would have indeed brought it. After that the Messenger of Allah (S) reduced the challenge to bring only ten chapters like it, but still they could not. The Messenger of Allah (S) further challenged them to come together and bring only one chapter like that of Qur'an. But they could not bring anything equal to the shortest chapter. If they had been capable, they would have indeed made a like of it and saved themselves from battles and loss of property.

If they had brought an equal, they would have indeed publicized it and through it, made allegations on numerous occasions about which we definitely would have been informed. Scholars have difference if the miracle of the Qur'an is from the aspect of eloquence and clarity or when the

idolaters made efforts to create something like it, the Almighty Allah made their minds blocked and they failed to compose anything like it.

Even though both the things are possible, but the fact is that a miracle has many aspects: (1) From the aspect of eloquence and clarity that even if one is ignorant of Arabic, he would be able to distinguish it from other discourses and each phrase, which is between other statements seems to be distinct in them. And all experts have agreed to its eloquence.

It is mentioned in reliable traditions that during the time of Imam Ja'far Sadiq (a.s.) Ibn Abil Awja[139] and three heretics, who were literary experts decided to compose a book like Qur'an and each of them decided to contribute one-fourth of it. Thus they made this secret pact in Mecca and declared that they would meet again in Mecca the following year and finalize the arrangement. The next year, they gathered at the Place of Ibrahim and one of them said: "When I saw the following verse, I decided that it is impossible to imitate the Qur'an:

…O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided…"[140]

Second man said: When I saw the following verse, I also despaired from competing with Qur'an:

"Then when they despaired of him, they retired, conferring privately together."[141]

Meanwhile, Imam Ja'far Sadiq (a.s.) passed before them and miraculously recited the following verse:

"Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others."[142]

When they witnessed the miracle of Imam Ja'far Sadiq (a.s.) they were humiliated and they went away from there. Whoever composed a good poem used to display it on the wall of the Kaaba to show it off. When the following verse was revealed:

"…O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided…"[143]

…all of them removed their compositions from there, fearing insults.

From other aspects of literary expertise, no matter how eloquent a person may be, he cannot compete with the extraordinary style of the Qur'an. Thus it is mentioned that when the Quraish was bewildered by the style of Qur'an, they came to Walid bin Mughira who was among the intellectuals of Arabs and was famed for his literary expertise and philosophy, and told him to come and listen to the discourses of the Holy Prophet (S) and tell them what it actually was.

He came to the Holy Prophet (S) and said: "O Muhammad, recite your poems." The Messenger of Allah (S) said: "They are not poems, it is the discourse of the Almighty Allah sent for the prophets," and he recited the verses of Surah Ha Mim. When he reached the following verse:

"But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Thamud."[144]

…he began to tremble and his hair stood on their ends. After that he arose silently and went home. Quraish was worried lest he embrace Islam. He was an uncle of Abu Jahl. Abu Jahl came to him and said: "Uncle, by inclining to the religion of Muhammad you have insulted us." He said: "No, I am on your religion, but I heard such a meaningful discourse from Muhammad that makes one tremble." Abu Jahl asked: "Is it poetry," to which he replied in the negative. "Is it a sermon?" "No, a continuous speech is called a sermon whereas it was disjoined discourse, but contains such beauty and sweetness that cannot be fully described."

He said, "It must be soothsaying." "No." Abu Jahl asked, "Then what should we refer to as?" "Wait for a couple of days and allow me to think upon it." Later he said, "It is a magical discourse as it bewitches the people." It is mentioned in another report that Walid came to the Messenger of Allah (S) and said: "Let us hear that discourse." The Holy Prophet (S) recited the following verse:

"Surely Allah enjoins the doing of justice and the doing of good (to others)…"[145]

"Repeat it again," said he and the Prophet repeated it and he said, "By Allah, this discourse possesses beauty and freshness and it branches are fruitful and its stem will fructify.

Thirdly, it is the absence of contradiction, as the Almighty Allah says:

"And if it were from any other than Allah, they would have found in it many a discrepancy."[146]

Because in such a long discourse of anyone other than Allah, it is impossible that it should be free of discrepancies. And also when we examine the different discourses of every eloquent person there is difference in eloquence. If one statement is eloquent, the other is not. If one stanza is powerful, other is not. such a uniform discourse cannot be composed by anyone except through one who has not an iota of discrepancy in his being.

Fourthly, since it is based on divine recognition, especially when there was no existence of it among the Meccans and there was no intellectual atmosphere because they had completely become aloof from the People of the Book. And they also did not travel much to other places that they could have gained knowledge from there.

In spite of the fact that all the sciences expounded in thousands of years were all mentioned in every verse and chapter of Qur'an. And there is nothing against common sense in it, which is the greatest miracle of the Holy Qur'an. And the Arabs who were famed for ignorance and bad manners as a result of knowledge and good manners became as ideals of all the people of the world due to the auspiciousness of the Holy Prophet (S) and the scholars of the world were needful of them in acquiring perfections.

Fifthly: Since it consists of noble manners and good ethics because regarding good manners, scholar and intellectuals who have pondered on this subject throughout the ages, same is mentioned in the verses and much more. And such a law for the reform of people and their mutual conflicts were removed from it. Intellectuals of the world examined each of its subjects but they were unable to find any deficiency in the law promulgated by the Almighty Allah and the Holy Prophet (S). No one can bring a better code of ethics.

If anyone decides from his reasoning capacity, he would decide that there cannot be a miracle greater than this. Sixth: It consists of accounts of previous prophets and future events, which were exclusive with People of the Book and others, especially the people of Mecca were ignorant of all that is narrated in such a way that in spite of the fact that numerous enemies were present from People of Book, regarding the portions of the stories of the prophets they could falsify the Prophet but they testified to his veracity as was famous against them.

And the laws of their books which they used to conceal were proved for them like in the matter of stoning etc. and the flesh of the camel as the Jews used to say that it was unlawful for the prophets. The Almighty Allah refuted them saying:

"Say: Bring then the Taurat and read it, if you are truthful."[147]

"O followers of the Book! indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much…"[148]

Seventh: From the aspect of special qualities of the chapters and verses which contain the cures for all the diseases of the body and soul. And it contains cure for satanic whisperings and spiritual harms. And security from external and internal fear and peace from external and internal enemies, everything is present in the Qur'anic verses. And from correct experience it is known that the effects of Qur'an are much more for illuminating the hearts, curing the hearts, to create connection to the Almighty Allah, to save one from satanic doubts and no honest person can deny this fact. Or if an intelligent man can think upon which moves the heart of the stone-hearted people and from them issues springs from the streams of eyes. It creates love for the Almighty in the hearts of people and enlivens in them a spirit of faith.

Eighth: Miracle of the knowledge of the unseen, which could not have been known to anyone except the Almighty Allah. They are countless such prophecies in the Holy Qur'an. They are of two types: In many verses, the Almighty Allah has exposed some secrets of infidels and hypocrites that they used to say in the secret of their homes or which they used to conceal and often on their exposure, they did not refute the Prophet, on the contrary they repented and regretted it. And when they

said it they used to fear and say that Jibraeel will tell the Prophet that we are discussing all this. The Holy Qur'an contains many such verses, as the Almighty Allah mentions:

"And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you…"[149]

When they came to the Prophet they used to say: We have brought faith in you and read your description in Taurat and when they met alone, some of them said to others: Why do you mention them to Muhammad? So the Holy Prophet (S) used to expose those secret talks. At another place, he says:

"…Allah knew that you acted unfaithfully to yourselves…"[150]

On yet another occasion, He says:

"And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion."[151]

It is narrated that from the Jews of Khyber, eleven persons decided: Let us go to Muhammad and embrace Islam at his hands in the morning and by the end of the day we will apostatize and show off that Muhammad does not fit the description we have seen in Taurat. Perhaps the Muslims will turn away from him through this trick. The Almighty Allah informed the Prophet about this.And at another place in Qur'an, their hidden conditions are mentioned as follows:

"…and when they are alone, they bite the ends of their fingers in rage against you."[152]

Then He says:

"And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night…"[153]

In the incident of Tama bin Abi Raqq, He mentions about the cunnings of Jews who had hatched another plan and did not inform others:

"They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words, which please Him not…"[154]

Insha Allah the details and explanation of this incident will be presented in the coming chapters. After that, He says:

"And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed."[155]

And at another occasion, He says:

"They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect…"[156]

This verse was revealed about Abu Bakr, Umar and other hypocrites who talked heretically about the Caliphate of Amirul Momineen (a.s.) and planned to assassinate the Prophet when he reaches the top of cliff. And they threw cans from the mountains to frighten his camel, but the Almighty Allah had informed the Holy Prophet (S) about this before and then they came and swore falsely that they had not hatched any such plan but the Almighty Allah exposed their falsity and other statements are also mentioned in the interpretation of this verse. Thus the Almighty Allah informed the Holy Prophet (S) about their true intentions and secret affairs and this is a miracle of Qur'an. And at another place He has said:

"Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you…"[157]

"…and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars."[158]

And on another occasion He says:

"And certainly We know those of you who have gone before and We certainly know those who shall come later."[159]

It is narrated that a beautiful lady used come to pray in the mosque. Some pious companions used to move ahead to avoid glancing at her and a group of mischievous persons used to stand to see her. The Almighty Allah described their true intentions and then said:

"They say with their mouths what is not in their hearts…"[160]

Thus the Holy Qur'an contains many such reports.

The second type of information is present in verses in which the Almighty Allah has mentioned events that were to occur in future and except for the Almighty Allah no one could have been aware of them except through revelation and divine inspiration and the same thing happened as predicted. These are further divided into many types: First: The prophecy that Abu Lahab etc. will never accept Islam to refute the claim of the Messenger of Allah (S) as mentioned in the first verse of Surah Lahab. And at another place, He says:

"And it is alike to them whether you warn them or warn them not: they do not believe."[161]

There are many such statements in Qur'an.Second: Many verses of the Holy Qur'an challenge all the people of the world to bring a like of the Qur'an or a chapter of Qur'an. And no one was able to answer this challenge, as He says:

"But if you do (it) not and never shall you do (it),…"[162]

If the Messenger of Allah (S) had not been certain, he could not make such emphasis that those infidels would never believe. Third: To inform about the degradation and humiliation of the Jews in the end after they had harassed the Prophet and he had imprecated them and this is what happened that till now they have not received any rulership and wherever they reside in the world they are the most degraded people as mentioned in many verses. Some of them are as follows:

"They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped. Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them…"[163]

All this happened as predicted because they were his worst enemies and they were neighborly enemies who live all around Medina and they were more likely to gain dominance rather than others. The Almighty Allah destroyed and degraded them and all fled from there they could not harm the Muslims in any way and till now they are degraded in such a way that they quoted as examples of degradation. Such information is given in Qur'an in many places. Like the Almighty Allah says:

"…and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war, Allah puts it out…"[164]

Then He said: O Messenger, your Lord has informed you that someone or the other will continue to have power on the Jews who would continue to wreak havoc upon them till Judgment Day. Fourthly, the domination of the religion of the Prophet over all the religions of the world and the news of the defeat of the idolaters, although initially the Messenger of Allah (S) could not have expected him to gain such dominance. On the contrary there was excess of powerful enemies and deficit of helpers, hence the domination achieved by the Holy Prophet (S) was a rare thing, as mentioned in the verse:

"Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place."[165]

And on another occasion, He says:

"Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful. And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust."[166]

This is also from the news of unseen that the Almighty Allah has declared that they will not wish for death and they did not wish for it. The

Holy Prophet (S) says: If they had wished for death each Jew would have died in his own place and not a Jew would have remained in the earth. And similar was the case of Christians, as will be mentioned after this. And this is the greatest proof of the veracity of the Prophet; and the invalidity of his opponents. And on another place, He has said:

"Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou hast power over all things."[167]

According to reliable traditional reports, this verse was revealed when in the conquest of Mecca the Battle of Khandaq, the Messenger of Allah (S) had prophesied that "the Almighty Allah has given me and my followers the kingdoms of Iran, Rum and Yemen." And the hypocrites said: "Muhammad is not content with Mecca and Medina and he is vying for the kingdoms of the kings." At that time, the Almighty Allah revealed this verse and it was also a prophecy that proved true. Its interpretation will be given in the coming pages. Then He said:

"…but it may be that Allah will bring the victory…"[168]

In Qur'an 'may be' implies 'without any doubt'. It is narrated that the victory implies the conquest of Mecca. Some have said that it implies victory of territories of infidels and all this was proved true. Then He said:

"…then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer…"[169]

This verse was revealed about Amirul Momineen (a.s.) and companions of the Holy Prophet (S); and the Holy Prophet (S) after the revelation of this verse said: Very soon you will fight those who break allegiance given to you. That is Ayesha, Talha and Zubair and those who will rebel; that is Muawiyah and his followers; and those who will renounce religion and go out of the pale of Islam like an arrow leaves the bow; that is the Kharijis of Naharwan. This verse means that very soon the Almighty Allah will bring such a group whom He will love and they

would love Him and they adopt humility with the believers and who are severe to the idolaters, they perform Jihad in the path of Allah and they do not care for criticism in this path. Then He said:

"And when Allah promised you one of the two parties that it shall be yours..."[170]

That is either you will gain an upper hand on Quraish or their wealth will fall into your hands. And they got victory in the Battle of Badr in a peculiar manner as will be mentioned later, Insha Allah. Then He says:

"...so they shall spend it, then it shall be to them an intense regret, then they shall be overcome..."[171]

And the same thing happened. And on another occasion, He said:

"They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse."[172]

This promise of the Almighty Allah was proved true and the true religion of the Messenger of Allah (S) spread in the whole world. The complete fulfillment will take place during the time of Imam Mahdi (a.s.), Insha Allah. Then He said:

"and Allah will protect you from the people..."[173]

And this was also proved true and even though enemies tried to harm him in many ways but they never succeeded in it. It is narrated that before the revelation of this verse, a group of companions, like Saad and Huzaifa etc. used to stand guard for the Prophet at nights but when this verse was revealed, the Holy Prophet (S) told them to discontinue and that the Almighty Allah will protect him. It is also a proof of the veracity of the Messenger of Allah (S). The Almighty Allah has also said:

"...say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me..."[174]

This occurred after the return from Battle of Tabuk as mentioned by the Almighty Allah. Then He said:

"Most surely He Who has made the Qur'an binding on you will bring you back to the destination."[175]

That is Holy Mecca as is well known. After that very soon the Almighty Allah caused the conquest of Mecca for the Holy Prophet (S). Then He said:

"Alif Lam Mim. The Romans are vanquished. In a near land, and they, after being vanquished, shall overcome, Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice, With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful; (This is) Allah's promise! Allah will not fail His promise, but most people do not know."[176]

These verses were revealed because when the Holy Prophet (S) was in Mecca there used to be conflicts between idolaters and Muslims and meanwhile it was learnt that Khusro the King of Iran sent an army which attacked the Romans who were Christians and they defeated them. The Christians fled and many of their territories were conquered by the enemies. The idolaters were pleased at this and they began to ridicule the Muslims that you and Christians are People of Book and we and Fire worshippers are not People of Book.

Thus like the Fire worshippers defeated the Christians, we will also defeat you. At that moment the Almighty Allah revealed the above verses and predicted that after some years, the Romans will defeat the Iranians. At that time the Muslims will also be happy that the Almighty Allah has helped them against the idolaters. Thus on the day of Battle of Badr when Muslims defeated the idolaters of Mecca it was learnt that Romans had defeated the Iranians and won back their territories.

It is narrated in good traditions from Imam Muhammad Baqir (a.s.) in the interpretations of these verses that except for the Almighty Allah and those who are firmly rooted in knowledge, no one knows about the interpretation of these verses. Doubtlessly, when the Holy Prophet (S) migrated to Medinaand Islam became public, the Prophet sent a letter to the King of Rum inviting him to Islam.

A similar letter was dispatched to the King of Iran. King of Rum accorded respect to the letter and messenger of the Prophet but the King of Iran tore up the letter and insulted the messenger. During that period, there was conflict between the two kings and Muslims were in support of the King of Rum as more good was expected from him and they were fearful of the King of Iran. When the King of Iran defeated Romans, Muslims were aggrieved; so the Almighty Allah revealed the following verses and promised that the army of Islam will defeat the kings ofIran.

After the passing away of the Prophet, Muslims made war against the kings of Iran, defeated them and annexed their territories. Thus it is a miracle of Qur'an that it informed about something which none but Allah could have known. At that time the Holy Prophet (S) has predicted that the kings of Iran will gain only nominal victories and after that they will be finished.

And the people of Rum will rule for years till the last period of time. According to the prediction of the Messenger of Allah (S) the kings of Iran were destroyed in spite of their power and Romans, who are in fact the Europeans, survive and they will survive till the time of Imam Mahdi (a.s.) who will drive them away. In some other verses, the Almighty Allah has mentioned about the victories of Persia and Rum and other victories are also mentioned, all of which cannot be mentioned in this book but are mentioned in *Biharul Anwar*. The Almighty Allah said in another place:

"Soon shall the hosts be routed, and they shall turn (their) backs."[177]

It came true and Battle of Badr occurred in a short time, in which the idolaters fled from the battlefield. Then He says:

"Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear…"[178]

As will be mentioned after this, and:

"Surely We have given you Kauthar. Therefore pray to your Lord and make a sacrifice. Surely your enemy is the one who shall be without posterity."[179]

Which is the shortest chapter of Qur'an, in addition to excellent eloquence it consists of many miracles. Thus it is narrated through many channels that Aas bin Wail and his associates and Amr bin Aas etc. said when Abdullah the Prophet's son passed away that Muhammad is 'Abtar' that is issueless. The Almighty Allah revealed the above Surah and said that He has bestowed Kauthar to the Messenger of Allah (S). Kauthar means excess.

Thus he is having every perfection in excess and made his nation better than all nations and gave him descendants in spite of the fact that enemies killed many of them in every age; still they became so many that they almost become equal to others. And the intercession of the Holy Prophet (S) was made more effective than that of other prophets. And He gave him Hauze Kauthar, which will be needed by all the creatures in Qiyamat.

His status was raised higher than all and the status of his successors was raised higher than all the successors of the prophets. In other words, every perfection that can possibly be given to any human, was given to the Messenger of Allah (S). Then He said: "Indeed your enemy will be without posterity."

Those who used to call him Abtar themselves become extinct in spite of their huge numbers and in spite of having so many descendants; and Bani Umayyah in spite of their glory and excess very always busy to destroy Bani Hashim and also took part in their elimination in every age, but no sign remains of them whereas the purified progeny of the Holy Prophet (S) has illuminated the world.

Thus this chapter of Qur'an is sufficient to prove the miracle of the Prophet for one who is in search for certainty. The author says: Of the innumerable excellences I have been able to mention only a thousandth part of the miracles of Qur'an but if you pay attention to them you will find that I have opened eight gates for Paradise for each of the excellence through the mention of eight miracles of Qur'an. You can approach from

any gate you like, you indeed stand to benefit. And in the book of *Ainul Hayat*, I have mentioned many points of divine recognition.

The peculiarity of the miracle of the Qur'an is that the miracles of the previous prophets were restricted to their lifetimes but the miracle of Qur'an is not confined to the lifetime of the Holy Prophet (S) and it will last forever. Another superiority is that the miracles of other prophets did not have any benefit except the expression of truth. And if at all they had some benefit it was not a general benefit. But the miracle of Qur'an is open for all till Judgment Day to gain everlasting life and thousands of spiritually blind and deaf people are blessed with sight and hearing and every afflicted group is cured by it.

It is mentioned in reliable traditions from Imam Ali Reza (a.s.) that Imam Ja'far Sadiq (a.s.) was asked: "Why is it so that as much one reads the Qur'an as much fresh it seems to be and it does not seem to be a repetition." He replied: "It is so because the Almighty Allah did not send it for a particular time or for a particular group.

On the contrary it is revealed for all the people till Judgment Day. Therefore it is made such that it should remain fresh forever." And in another tradition he said that Qur'an is the firm rope of God and for those who remain attached to it, it is a firm handle and a straight path which conveys its wayfarers toParadise and delivers them from the chastisement of Hell.

It does not become old by the passage of time and it does not become valueless by constant repetition. It is so because it was not sent for a particular period. It is a proof for people of every age and falsehood cannot approach it from behind and from the front and it is sent from the Wise and the Praised Lord.

Notes:

[139] The original book does not mention other two heretics and its details are as follows:The four were: Abul Awja, Abu Shakir Disani, Ibn Abi Maqna and Abdul Malik Basri. Abul Awja said that he was bewildered by the verse: "Then when they despaired of him, they retired, conferring privately together…"; Ibn Abi Maqna was shocked by the verse of: "O earth, swallow down your water, and O cloud, clear away;

and the water was made to abate and the affair was decided…" Abdul Malik Basri was pondering on the verse: "Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it…" Abu Shakir Disani said that he was amazed by the verse of: "If there had been in them any gods except Allah, they would both have certainly been in a state of disorder…" Imam Ja'far Sadiq (a.s.) was informed about this miraculously and he passed from them reciting the verse of: "Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others." (Preface to the translation of Maulana Sayyid Rahat Husain Bhopalpuri, entitled, Anwarul Qur'an, page. 34-35)

[140] Surah Hud 11:44

[141] Surah Yusuf 12:80

[142] Surah Isra 17:88[

143] Surah Hud 11:44

[144] Surah Fussilat 41:13

[145] Surah Nahl 16:90

[146] Surah Nisa 4:82

147] Surah Aale Imran 3:93

[148] Surah Maidah 5:15

[149] Surah Baqarah 2:76

[150] Surah Baqarah 2:187

[151] Surah Aale Imran 3:72

[152] Surah Aale Imran 3:119

[153] Surah Nisa 4:81

[154] Surah Nisa 4:108

[155] Surah Maidah 5:61

[156] Surah Taubah 9:74

[157] Surah Taubah 9:94

[158] Surah Taubah 9:107

[159] Surah Hijr 15:24

[160] Surah Aale Imran 3:167

[161] Surah Yasin 36:10

[162] Surah Baqarah 2:24

[163] Surah Aale Imran 3:111-112

[164] Surah Maidah 5:64

[165] Surah Aale Imran 3:12

[166] Surah Baqarah 2:94-95

[167] Surah Aale Imran 3:26

[168] Surah Maidah 5:52

[169] Surah Maidah 5:54

[170] Surah Anfal 8:7

[171] Surah Anfal 8:36

[172] Surah Taubah 9:32-33

[173] Surah Maidah 5:67

[174] Surah Taubah 9:83

[175] Surah Qasas 28:85

[176] Surah Rum 30:1-6

[177] Surah Qamar 54:45

[178] Surah Fath 48:27

[179] Surah Kauthar 108:1-3

Chapter 16

Miracles similar to all prophets were shown by the Holy Prophet (S)

Someone asked: O Amirul Momineen (a.s.), the raising of the mountain over the heads of Bani Israel who did not accept the commands of Allah was a miracle of Musa (a.s.). Has Allah given such a miracle to the Prophet (S)? Ali (a.s.) replied: I swear by the One Who sent him as a true Prophet, that from Adam (a.s.) to Muhammad (S) no miracle was given to any prophet, a like of which or better than which was not given to the Holy Prophet (S).

Indeed a miracle like this was also given to Prophet Muhammad (S) and its story is that when the Holy Prophet (S) declared his prophethood in Mecca and disclosed Allah's intentions, all Arabs became his enemy and made plans to kill him; and I was the first to accept Islam and I took oath of allegiance on Monday and prayed with him on Tuesday. For seven years, I prayed with the Prophet alone, till a few people became Muslims.

After that, Allah helped His religion. Thus a group of polytheists came to His Eminence (S) and said: O Muhammad, you think that you are the prophet of the Lord of the worlds and you are not even content with that; you consider yourself chief of all prophets and the most excellent of them. If you are a prophet, as you claim to be and relate miracles of other prophets, you also show your miracle. As you say that Nuh (a.s.) showed the miracle of deluge and all infidels drowned and he, along with the believers boarded the boat and were saved.

And as you mention about Ibrahim (a.s.) that fire became cool for him and he remained safe. About Musa (a.s.) you say that the mountain was raised above the heads of his followers and at last they accepted faith in

disgrace. You also talk about Isa (a.s.) that he informed about what they had eaten and what they stored at their homes.

These polytheists divided into four groups. The first group demanded the miracle of Nuh (a.s.). The second, miracle of Musa (a.s.). The third group sought the miracle of Ibrahim (a.s.) and the fourth was seeker of the miracle of Isa (a.s.).

His Eminence (S) said to all of them: Apparently I have been sent to warn you and brought a clear sign to you, which is the Qur'an. You, other nations and all Arabs are helpless against it although it has come in your language. Thus it is a clear argument on you and the generations after you. And to ask for additional signs from Allah is not appropriate for me. It is only necessary for the apostle to give the message through his truthfulness to those who accept it.

It is not right for him that after establishing his argument, he requests Allah what the people demand from him as they don't know whether the request is good for them or not. At that time, Jibraeel (a.s.) appeared and said: O Muhammad (S) after Durood and salutation, Allah says: Now I will show these signs for these people and they will deny them, except those whom Allah protects; they will be safe. But I shall increase your proof and clarify it more and show it. To those who seek the miracle of Nuh (a.s.), tell them to go towards Mount Abu Qubais.

And when they reach the foot of that mountain, they will soon witness the miracle of Nuh (a.s.). And when they get caught in the whirlpool, they should hold the hands of Ali (a.s.) and his two sons and ask them to save their lives and these personalities shall be ahead of them. To the group that wants to see the miracle of Ibrahim (a.s.) say: Go out of Mecca wherever you like, you will see the fire of Ibrahim (a.s.) and when you are caught in it, you will see a lady in space, hanging a corner of her chador. You catch it and you shall be saved and the fire will go away from you.

Tell the third group: Go to the Holy Kaaba, and you will soon see the miracle of Musa (a.s.) and my uncle Hamza (r.a.) will save you from it. Direct the fourth party, whose leader is Abu Jahl, to stay near you so that they can get the information of all three miracles and the miracle they want to see will be manifested here only. Then Abu Jahl, the accursed

told the three parties to go to the designated places: So that you learn about the falsehood of Muhammad.

Thus the first group went towards Mount Abu Qubais. When they reached at its foot, water started flowing from beneath the ground and it began to rain without clouds from the sky. The rain was so heavy, that water reached up to their mouths and they were caught in it, so they had to take refuge at the mountain top. As they climbed, the water was also rising high, till they reached the top and there was no way to escape.

They were certain to be drowned, because there was no other way. Suddenly they saw Ali (a.s.) at the top with a boy at his right and a boy at his left. Ali (a.s.) called out to them: Hold the hand of anyone of us. They had no other way; helplessly some of them held the hand of Ali (a.s.) and some held the hand of one or the other son.

Then holding their hands, Ali (a.s.) began to descend the mountain and the water began to recede till they reached the bottom. Some water went into the earth and some evaporated to the sky. Then Ali (a.s.) came along with them to the Holy Prophet (S). The people were crying and said: We give witness that you are the chief of all apostles and the most superior of them. We have seen the sign of Nuh's Deluge and Ali (a.s.) and his two sons, who were with him, but who are now not seen, saved us.

His Eminence (S) said: They were Hasan and Husain (a.s.), who will be born in my brother's house and they are the chiefs of the youths of Paradise and their father is better than them. O people, remember the world is like a deep ocean; many have drowned in it and to escape it, the only way is the Ark of Aale Muhammad (a.s.); and they are Ali (a.s.) and his two sons, who will be born very soon and others of my Ahlul Bayt (a.s.) who are the best of people. One who boards this boat, will be safe, and one who leaves it, will drown.

After that His Eminence (S) said that in the hereafter, Paradise and Hell are like examples of oceans and these people are like boats of my Ummah; they will take their friends and followers across from Hell and make them reach Paradise.

Then he asked Abu Jahl: Have you heard what the people said? He said: I have heard and now I am waiting for the second and third parties. At that time, the second party came crying. They were saying: We witness that you are the chief of the apostles and the most excellent of all people. We had gone into the desert, discussing your words when suddenly we saw the sky split and sparks of fire fell down.

We saw the ground split and flames arose from it till the ground was full of fire and we felt very hot and slowly our skin started burning and we were sure that we would be reduced to ashes. We were amazed, that in spite of its intensity, the fire did not reach our heads. At that time, we saw the figure of a lady in space, a corner of whose chador was hanging below. She brought the corner near our hands and somebody announced from the sky: If you want to escape, hold on to a thread of the chador.

We all caught hold of a thread each and that lady flew high in the air taking us and we passed through the sparks and flames but they caused us no harm. Neither the threads found us heavy and nor, in spite of being so thin they slipped from our hands. Thus we crossed the fire with her and came to our homes safely. And after that we came out of our houses, gathered in one place and came to you.

Now we understand that there is no escape from your religion and you. You are the best support for all and you are truthful and trustworthy in words and wise in your acts. His Eminence (S) told Abu Jahl: "This is the second group to which Allah showed His signs." Abu Jahl said: "I am waiting to meet the third group and listen to what they say."

His Eminence (S) asked the second group that had accepted faith: "Do you know who the woman is, through whom Allah helped you?" They replied: "No, we don't know." His Eminence (a.s.) said: "She is my daughter, Fatima (s.a.); she will born in future and will be the chief of all ladies of the world. When Allah gathers people on Judgment Day, an announcer will announce from Allah's side: O people! Close your eyes so thatFatima binte Muhammad (s.a.), Chief of the ladies of the world, may pass over the Sirat bridge.

All will close their eyes and Fatima (s.a.) will pass over the bridge. At that time everybody will close their eyes except for Muhammad, Ali, Hasan, and Husain (a.s.), their descendants and their family members,

because they would be her Mahram (close relatives). When she enters Paradise, her chador will be spread on the Sirat bridge, a corner of which will be in the Field of Gathering.

Then an announcer from Allah will announce: O devotees ofFatima (s.a.), catch hold of a strand of her chador. Hearing this, all the followers of Fatima (s.a.), chief of the ladies of the world, will cling to the threads of her chador and they number more than two thousand Fiyam (**????**). They asked, O Allah's Messenger, how many does Fiyam denote? His Eminence (S) replied: Its represents one million.

After that, the third party came wailing and saying: We give witness that you are the Messenger of Allah and chief of all creatures and Ali (a.s.) is superior most among all the successors of prophets and your progeny is superior to the progenies of all apostles, your companions are superior to the companions of all the prophets, your followers are superior to the followers of all other apostles.

We have seen such miracles and proofs from you that no excuse is left for us. His Eminence (S) asked: "What did you see?" They replied: "We were sitting under the shade of the Holy Kaaba discussing about you and your claims that you brought resembling Musa (a.s.); and were laughing at these things. At that time the Holy Kaaba rose up from its place above our heads and we were shocked to see this. We could not even dare to move.

At that moment, your uncle, Hamza (r.a.) arrived and took out a spear and balanced the Kaaba on its tip even though it was so big. He kept it raised above our heads and asked us to get out from under it and we moved out fast. He then said: Move away, and we moved away from there. Hamza then removed the spear and the Kaaba returned to its original place. Seeing this miracle, we became Muslims and have come to you. His Eminence (S) told Abu Jahl: The third party has also come to you and reported what it saw.

Abu Jahl said: God knows whether they are right or wrong. Whether it really happened or it is a product of their imagination. But I asked for the miracle of Isa (a.s.). If I see it, it will be incumbent on me to believe you, otherwise it is not necessary for me to verify them. His Eminence (S) said: O Abu Jahl. If in spite of their majority and intelligence it is not

incumbent on you to verify them, how you verified the excellence of your ancestors and wickedness of your past enemies?

And when China, Arabia and Shaam is mentioned, how do you verify it, even though informers of those places will indeed be less than those who have described this miracle to you? Besides, there are many who saw it with their own eyes, who never agree on false matters, that they would act on conjecture and no one passed by them who has falsified them. O Abu Jahl, beware, all the parties who have seen those miracles, it is evidence on them and what you heard from them, is evidence on you.

Then the Prophet said to the third party: This Hamza, uncle of Messenger obtained a high status because of his true love and faith for Muhammad and Ali Ibn Abi Talib (a.s.). See how he prevented Kaaba from toppling on you and in the same way he will save you from fire in the hereafter. People asked: O Allah's Messenger, how will that be? His Eminence (S) said: A large group, whose strength nobody knows except Allah, will be trying to cross the Sirat Bridge but they will be prevented from this by a wall of Fire.

Most of them will be sinners among them and they will be forbidden to pass over the bridge to enter Paradise. They will cry out: O Hamza, do you see our condition? And Hamza (r.a.) will ask me and Ali (a.s.): Do you see how my friends are crying out for assistance? I will tell Ali, the Wali of Allah: Help your uncle to assist his friends and free them from Hell.

Ali Ibn Abi Talib (a.s.) will bring a spear by which Hamza (r.a.) used to fight the enemies of Allah, and give it to his uncle saying: O uncle of the Prophet and his brother, take this spear and relieve your friends with it just as you helped them in the world from the enemies of Allah. Thus, Hamza (r.a.) will put his spear on the walls of fire, which would be hindering the people from crossing the bridge entering Paradise. He will push the walls and they would recede to a distance of five hundred years' travel. Then he will ask his friends to cross the bridge and they will pass over it safely without fear of Hellfire and enter Paradise, successful and victorious.

After that His Eminence (S) told Abu Jahl: The third party has also seen the signs of Allah and miracle of the Messenger (S), now your request is left, tell me which sign you want to see? He said: You say that Isa Ibn Maryam informed about things they had eaten and things they stored in the house; you tell me what I ate today and what is stored in my house? And since you claim that Allah has given you more excellence than Isa, you also tell me what I did after lunch?

His Eminence (S) said: I will inform you what you ate and Allah will disgrace you in your request. If you believe in Allah, you will not be harmed and if you persist in your infidelity, your disgracefulness will be more in the hereafter than the world and you will not escape from it.

Abu Jahl said: Reply to my question. His Eminence (S) said: Abu Jahl, today you ordered for chicken Kebab and when you wanted to eat and stretched your hand towards it, your brother Abu Jatri bin Hassham came and asked permission to enter the house but because of your miserliness, you feared that he would eat from it, so you hid it under your skirt and did not open it till he went away. Abu Jahl said: O Muhammad, you have lied.

There is not an iota of truth in it and I have not eaten chicken and left some from it. Now tell me, according to your opinion, what did I do after eating? His Eminence (S) said: You had 300 dinars of your own and ten thousand entrusted to you by people. Some deposited a hundred, some two hundred, three hundred, five hundred, seven hundred and some had kept a thousand etc. with you, and their money was kept in separate bags; but you decided to embezzle it and told everyone that you don't owe anything to them.

And today you ate the chicken's breast and kept the rest of it aside. And you happily buried all entrusted money thinking that it now belongs to you. But what Allah has decided is something else. Abu Jahl said: O Muhammad, what you said is not true and neither more nor less of this has happened and I have not buried anything and the amount of ten thousand dinars which was entrusted to me, has been stolen.

His Eminence (S) said: O Abu Jahl! I don't say anything of my own. Jibraeel Amin is present here and he conveys what Allah says. After that, His Eminence (S) asked Jibraeel (a.s.) to bring that chicken from which he

had eaten and all of a sudden that chicken arrived there. His Eminence (S) said: O Abu Jahl! Do you know this chicken? He said: No, and I have not eaten from it; you don't know anything and such chickens are many in the world that some part is eaten from it.

His Eminence (S) said: O chicken, Abu Jahl gives a lie to Jibraeel (a.s.) and Allah also. Now you give witness about my truth and Abu Jahl's lie. The chicken spoke up by Allah's command and said: O Muhammad (S), I give witness, that you are the Messenger of the Lord of the worlds and the chief of the whole world and Abu Jahl is the enemy of Allah, the Exalted; and he denies all this knowingly. He has eaten a side of mine and left the remaining part.

You have informed him about it and summoned me here to falsify him; curse of Allah and of all those who curse, be upon him. Besides being an infidel, he is also a miser. When his brother asked permission to enter, he feared that his brother may not eat a morsel and he hid me under his skirt. O Prophet! You are the most truthful of all and Abu Jahl is accursed and a confirmed liar. Then His Eminence (S) said to Abu Jahl: Is this miracle not sufficient for you?

Now accept faith so that you be safe from Allah's chastisement. Abu Jahl said: In my opinion all this is superstition and imagination. His Eminence (S) said: Between seeing and hearing this chicken and hearing all Quraish and Arabs, do you find any difference? He said: Nothing. His Eminence (S) said: Whatever you see and feel, is it all mere imagination? He said: It is not. His Eminence (S) said: Then this is also not imaginary, otherwise how can it be true that you see anything in the world and believe it?

After that, His Eminence (S) touched the eaten part of the chicken and more flesh appeared than it had before. His Eminence (S) said: O Abu Jahl, have you seen this miracle? He said: O Muhammad, I have no confidence and trust on you. After that His Eminence (S) asked Jibraeel (a.s.) to bring what this enemy of Allah has buried. That very moment, all the bags of 10300 dinars came before His Eminence (S). His Eminence (S) picked up one and said: Call such and such person. He came and he was the owner of that money.

The Prophet said: This is your bag that Abu Jahl had embezzled; and he returned it to him. Then he called, one by one, all the owners of the money and returned all ten thousand dinars; Abu Jahl was badly humiliated. Finally three hundred dinars remained with the Prophet. His Eminence (S) asked Abu Jahl to bring faith: so that you would get these 300 dinars and Allah would bless you and you would be richer than all Quraishites.

He said: I don't believe all this but I am taking the dinars as they belong to me. And he tried to reach out to them but His Eminence (S) asked the chicken to prevent Abu Jahl and remove him away from the dinars. As soon as the chicken heard the Prophet's order it jumped up, caught Abu Jahl in its beak and carried him up and finally left him on the roof of his house.

Then His Eminence (S) distributed the dinars among the poor and told the people: O my companions, Allah manifested His miracle for Abu Jahl but he remained an infidel and continued to disbelieve. And this bird would be one of the birds of Paradise and it would fly about there. There are many birds like big camels with colored stripes that fly between the earth and the sky.

Whenever a believer wants to eat any of them, it drops by itself; its fur and feathers separate and it becomes clean, then it is automatically baked and the believer eats its flesh from one side. When the believer is satisfied and praises Allah, the bird becomes alive again, returns to its original condition and starts flying. It also becomes proud of itself and says: Who can be like me, that a friend of Allah has eaten my flesh by Allah's command!

It is narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that once companions of the Prophet had gathered and Amirul Momineen (a.s.) was sitting among them. A Jew arrived there and said: "O Ummah of Muhammad there is no prophetic grade that you don't prove in favor of your Prophet." Amirul Momineen (a.s.) said: "Yes it is so." If the Almighty Allah spoke to Prophet Musa (a.s.) at Mt. Tur, He spoke with our Prophet at the seventh sky. If Isa (a.s.) used to cure the blind and revived the dead, Muhammad (S) was asked by the Quraish to revive the dead. So he called me to accompany them to the graveyard.

I prayed and the deceased came out of the graves by the power of Allah, and dust was falling away from their heads. In the Battle of Uhad, Abu Qatada was hit by a spear on his eye which caused his eyeball to come out of the socket. He brought it to the Messenger of Allah (S) and said: "O Prophet of Allah, my wife would begin to dislike me,"

The Prophet placed his eyeball into the socket and it became better and brighter than the other eye. In that same battle, Abdullah bin Atik's hand broke off and he brought that hand to the Holy Prophet (S) that same night and the Prophet joined it again in such a way that no joint was visible.

Then Imam (a.s.) said: The former Apostles were not given any miracle from Allah a like of which or one better than it is not given to Muhammad and Ali (a.s.). A man said: O son of Allah's Messenger, tell us which miracle was conferred to Muhammad and Ali (a.s.) resembling that of Isa (a.s.)? Isa (a.s.) made the dead alive and cured the born blind and lepers; he also informed about food eaten and stocked in homes.

His Eminence (a.s.) said: One day the Holy Prophet (S) was walking through Mecca accompanied by his cousin, Ali Ibn Abi Talib (a.s.). Abu Lahab, the Prophet's uncle was throwing stones from the back and shouting: O people of Quraish, he is a sorcerer and a liar. Drive him away, shun him and avoid his magic. In this way, he instigated the Quraishites to harass them and those evil ones started pelting stones at them. The stones they threw at His Eminence (S) also hit Ali (a.s.). One of the mischief-makers shouted: O Ali (a.s.)! Are you a follower of Muhammad (S)?

You are not so brave to fight. Besides in your youth no one is like you, so why not join the fight? Why don't you help Muhammad (S)? Why don't you save him? Ali (a.s.) said to those accursed people: O unfortunate Quraish! I am such an obedient one of His Eminence (S) that I never disobey him. If he commands, I can show you miracles.

Thus they all continued to follow them till His Eminence (S) and Ali (a.s.) came out of Mecca. By the power of Allah, the rocks of the mountain started rolling down automatically to His Eminence (S). Seeing this, they said to each other: Now these rocks will fall on Muhammad and Ali

and kill them and we shall be rid of them. At last the people moved aside, lest the rocks may fall on them.

Then they saw that the rocks came to Muhammad and Ali (a.s) and each of the stones called out: Peace be on you O Muhammad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashim Ibn Abde Manaf – Peace be on you, O Ali Ibn Abi Talib Ibn Abdul Muttalib Ibn Hashim Ibn Abde Manaf. Peace be on you, O Messenger of the Lord of the worlds and the best of all the creation. Peace be on you, O chief of the successors and vicegerent of the Messenger of the Lord of the worlds.

The Quraishi became very sad at this and finally the ten most wicked among them said: These rocks are not speaking; Muhammad (S) has hidden some people below the ground near the rocks and they are calling out to deceive us. When the accursed ones uttered such nonsense, ten of those rocks rolled towards them and surrounding them arose and fell on their heads breaking them up again and again till each of their brains flowed out through their nostrils, their heads became spongy and they all died.

Learning of their fate, their family members and clansmen came weeping and wailing and said: More than the grief of their death, we are worried of the fact that Muhammad is pleased that they are killed by the stones which are proof of his miracle. Almighty Allah gave speech to their coffins and they called out: Muhammad is true and not false; and you are liars and not truthful. Then the coffins shook and expelled their dead bodies and shouted: We are not made to carry enemies of Allah to the chastisement of Allah.

Seeing this, Abu Jahl said: Muhammad has enchanted the coffins like he enchanted the rocks to make them speak. If their being killed by the rocks verifies his words and is proof of his prophethood, ask him to pray to Allah, Who has created them, to make them alive again. Hearing this request, His Eminence (S) asked Ali (a.s.): O Abal Hasan! Did you hear what these ignorant people said? These are the ten persons who were killed at that time. Now tell me, how many wounds are caused in your body due the stones they threw on us? Ali (a.s.) said: I suffered four wounds yesterday.

The Prophet said: You've got four and I got six. Now we must pray to Allah to make alive as many dead among these ten. Thus His Eminence (S) prayed for six and Ali (a.s.) prayed for four. They all became alive and said: O Muslims! Muhammad and Ali (a.s.) have great esteem in the kingdom, where we were. We saw a facsimile of Muhammad (S) on a throne near the prototype of Holy Kaaba in heaven and one near Allah's empyrean and many facsimiles of Ali (a.s.) are near the prototype of Holy Kaaba and near Allah's throne and a group of angels are near the curtain of Allah's throne.

They gather around the two images and pay respects and recite Durood on them. They follow their commands and to have their wishes fulfilled, they invoke Allah through their names. Finally seven of them accepted faith and others were overpowered by wickedness.

The Almighty Allah helped Isa (a.s.) through the Holy Spirit and its like with regard to His Eminence (S) was that one day Jibraeel (a.s.) came to His Eminence (S). At that time the Prophet (S) had covered himself with a cotton sheet and inside it also were Ali, Fatima, Hasan and Husain (a.s.). He prayed: O Allah, these are my family members.

I hate those who hate them and I am at peace with those who make peace with them. I am a friend of those who are friends to them and an enemy of those who are inimical to them. You also fight those who fight them, and make peace with those who are at peace with them. Befriend those who befriend them and be inimical to their enemies.

Allah revealed: O Muhammad, I have accepted your prayer. In the meantime, Lady Umm Salma lifted the corner of the sheet and intended to enter it. His Eminence (S) freed the corner of the sheet from her hand and said: "This place is not for you. But indeed you are on goodness and your hereafter is also good." At that moment, Jibraeel (a.s.) came covered with a blanket and said: "O Messenger of Allah (S) make me join your Ahlul Bayt."

His Eminence (S) said: "You are from us." Jibraeel (a.s.) asked: "Can I lift a corner of the sheet and come inside?" The Prophet (S) said: "Yes." Thus Jibraeel (a.s.) entered the sheet and after sometime came out and flew to the heavenly kingdom. His face had become more illuminated

and elegant. The other angels asked: "How come the elegance of your face has increased and it is completely changed?"

Jibraeel (a.s.) said: "Why it should not be so? Now I have been admitted in the progeny of Muhammad and his Ahlul Bayt." The angels of the heavens, empyrean and the veils said: "What you say is right; and you deserve this honor and status." And when Ali (a.s.) went to battles, Jibraeel (a.s.) was on his right, Mikaeel (a.s.) to the left and Israfeel (a.s.) at the back andIsrael (a.s.) moved in the front.

The miracle of Isa (a.s.) of curing the born blind and leper was emulated in the case of His Eminence (S) and it is reported that the Messenger of Allah (S) was in Mecca, when some polytheists came and said: O Muhammad, our god is Hubal, he cures the sick, delivers the dead and heals our wounds. His Eminence (S) said: You lie. Hubal is not doing anything. On the contrary, Allah treats whatever He likes.

The polytheists did not like to hear this. They said: O Muhammad (S) we are afraid that Hubal would involve you in paralysis, leprosy and many other diseases for making a claim against him. His Eminence (S) said: He is helpless and unable to do anything. But yes, Almighty Allah is Omnipotent. He does whatever He likes.

The polytheists said: O Muhammad! Request your god whom you worship, and if there is no god except Him, to involve us in the above diseases. Then we will go to Hubal and request him to relieve us from this disease. So that you may know that Hubal is a partner of your god whom you point to. At that time Jibraeel Amin (a.s.) appeared and said: O Allah's Messenger (S) imprecate for some of them and Ali may do for some others.

His Eminence (S) imprecated for twenty and Ali for ten person. They hardly reached their homes when they were struck with leprosy, paralysis and blindness. Their hands and feet separated from their bodies and except for their tongues and ears, no part of their bodies remained free of disease. When this happened, they were taken to Hubal and he was requested to give them health.

They said: These people fell into this because of the imprecation of Muhammad and Ali, so please cure them. By the power of Allah, Hubal

spoke up: O enemies of Allah! I am unable to do anything. I swear by One Who appointed Muhammad to all creation and made him excel all prophets and apostles. If he imprecates for me also, each and every part of my body will break into small pieces and fly away in air and my sign will not be seen.

If Allah does this for me, my greatest part will be smaller than one-hundredth of a rye seed. When the polytheists heard this from Hubal, they came to the Prophet (S) helplessly, weeping and wailing and saying: All our hopes are dashed and no one can help us except you. Help us and pray to Allah to cure our men. They will never harm you in the future. His Eminence (S) said: They will become healthy just as they became ill.

I am responsible for twenty of them and ten are Ali's responsibility. They brought twenty sick persons to the Prophet and ten to Ali (a.s.). His Eminence (S) told those twenty men to close their eyes and pray as follows: O Allah, for the sake of the status of this person, for whom You involved us in diseases, now for the sake of Muhammad and Ali (a.s.) and their purified progeny, cure us of these diseases and give us health.

In the same way, Ali (a.s.) asked the ten persons and they did as told, and the very moment they became healthy and stood up as if freed from a rope and no sign of disease as left and they became healthier than what they were before falling in that trouble. All the thirty men and a few friends of theirs accepted Islam while others were overpowered by wickedness.

Another miracle of Isa (a.s.) was that he informed the people about what they had eaten and what they had stored in their houses. In the same way when the sick were cured and His Eminence (S) told them: Bring faith in me. They said: We have brought faith in you. Then His Eminence (S) said: Do you want me to increase your insight?

They replied: Yes. He said: I will inform you what they ate and what medicine they took. So and so ate this and so and so took such medicine and such quantity is left with him. In this way, he mentioned for each and everyone. Then he said: O angels of Allah, bring to me their remaining food and medicines which are kept in their dishes and trays.

At once the angels brought these things from the skies. After that His Eminence (S) addressed the dishes and asked: How much has been eaten from you? The dish answered that this much is eaten from me and remaining is before you. One dish said: O Allah's Messenger (S), my owner has eaten this much from me and remaining is before you. A morsel said: O Allah's Messenger (S) my owner has eaten this much only and remaining is here.

Then His Eminence (S) said: Who am I? The food and the medicines replied: You are the apostle of Allah, may Allah bless you and your purified progeny. Then His Eminence (S) pointed to Ali (a.s.) and asked: Who is he? The food and medicines replied: He is your brother, leader of the first and the last, your vizier and most excellent of the viziers, your vicegerent and successor and the chief of all caliphs.

And its story is as follows: One day a group of Jews came to His Eminence (S), asked him many questions and argued with him. His Eminence (S) answered them from their books. Finally they said: O Muhammad, if you are a prophet, show us a miracle like that of the staff of Musa. The Prophet said: The book I have brought to you is better than the staff of Musa (a.s.) because it will remain even after me, till the hereafter, and confront the enemies and none will be able to bring even a verse like it.

Whereas the staff of Musa (a.s.) is no more and no one can test it anymore. While the Qur'an will remain forever and be tested all the time. Still, let me show you a miracle greater and stranger than that of the staff of Musa (a.s.). The Jews said: Show us. His Eminence (S) said: Musa (a.s.) used to hold the staff in his hand and infidels alleged that Musa is doing something in his staff that it performs such tricks.

Now Allah will turn sticks into serpents even though I have not touched them and I am not present there. When you go back home and gather in a room at night, Allah will turn each of the roof beams into a serpent. And there are more than a hundred beams in that room. Seeing this, four of you will die and others will be unconscious till morning next.

Then many other Jews will come to you and you will tell them all about the incident, but they will not believe you. After that, the beams will again turn into serpents as the night before. Seeing this, many will

die, many go mad and many will faint. Imam (a.s.) says: By the One Who sent Muhammad as a true prophet, the Jews began to laugh aloud without any respect for the Holy Prophet (S) and without any fear.

They said to each other: See what claim he has made, exceeding all limits! His Eminence (a.s.) said: You may laugh now, but you will have to cry very soon and become perplexed. Listen, whoever falls in this miserable condition and is afraid of death or madness, he should pray as follows: O Allah, for the sake of Muhammad Mustafa (S) and Ali Murtaza (a.s.) and their successors, that whosoever leaves their affairs to them is chosen and liked by You, give me the strength to see this incident.

And if one has a friend from among the dead and one wants him to come to life again, he must pray to Allah in the same way. Allah will make him alive and give him strength. They went and gathered there and started laughing on the Prophet's words that beams will turn into serpents etc. Suddenly they heard the roof make a move and all of a sudden the beams turned into serpents that hung their heads on the wall and made a move to swallow them.

First they swallowed the pots, vessels, stones, chairs, the door posts of wood and doors. They swallowed all this and what His Eminence (S) had said came true. Four people died, some became mad and many feared for their lives and prayed to Allah as the Prophet had advised and their hearts became strong. Then some of them prayed for the four dead people and they came back to life. When they saw this, they said: Our prayer is accepted and Muhammad is a true Prophet, but we find it difficult to testify and obey.

That is why, it is better to pray as above so that our hearts become soft to testify and obey. At last they prayed. Allah made their faith strong, purified their hearts and removed wickedness from their hearts. They believed in Allah and His Messenger (S). In the morning, when Jews arrived, the beams again turned into serpents like the previous night. Seeing this, they became perplexed and they were overpowered by wickedness.

The Prophet (s.a.) was bestowed with a miracle resembling the illuminated hand. It was a thousand times better and superior to it because

whenever His Eminence (S) wanted to meet Hasan and Husain (a.s.) at night and they were at home, His Eminence (S) used to call out: O Aba Muhammad and O Aba Abdullah, come to me.

In spite of the distance, they could hear the voice of the Prophet and at once they came out to join His Eminence (S). At that time the Prophet used to point out with his forefinger from the door and a light more powerful than that of the moon and the sun used to spread in the atmosphere and both chiefs of the youths of Paradise reached their grandfather. After that the finger returned to its original condition.

When they finished talking, they were given permission to go home. Again the Prophet took out his index finger out of the door and a light more powerful than the sun and moon used to spread and both the infallibles returned home in that light, after which the finger returned to its original condition.

Also, the storm that Allah sent on the atheists. In the same way, Allah sent a storm on polytheists as a miracle for the Holy Prophet (S). The story is that Thabit bin Aflakh, a follower of the Holy Prophet (S) had killed a polytheist in a battle and his wife vowed that she would drink liquor in the skull of her husband's killer. Thabit was killed in the Battle of Uhad, in which the Muslims had to suffer huge losses.

When the polytheists went away, the Holy Prophet (S), along with his companion, came to bury the dead. The woman came to Abu Sufyan and requested him to send some men with her slave so that they may go and bring the severed head of Thabit so that she may drink wine in the skull and fulfill her vow. When her slave had conveyed the news of Thabit's killing she had freed him and also given him a maidservant as reward.

Thus when she requested Abu Sufyan, he ordered two hundred of his brave men to go and cut off the head of Thabit and bring it to this woman. Went they set out for this purpose, a storm blew up and carried the dead body to a depression and they had also went in that same direction. Suddenly it started raining and the two hundred men drowned in the floods and no sign remained of either the dead body or those men and Allah did not allow that woman to fulfill her vow. Thus this miracle of His Eminence (a.s.) is greater than the storm of Copts.

Like the swarm of locusts that was sent on Bani Israel, Allah sent a greater and more terrible scourge on the enemies of Muhammad (S), so much so, that this swarm of locusts ate up men whereas Musa's swarm only ate their crops. The story is that once His Eminence (S) had traveled to Syria and was on his way back to Mecca.

Two hundred Jews followed him in order to eliminate him, so that their wealth may not fall into his hands. But mostly, His Eminence (S) remained with his caravan and they did not dare to kill him in this position. But it was the practice of the Prophet that whenever he wanted to relieve himself, he would go far away from the people, among the trees or in a deserted place where he could conceal himself.

So, one day, according to his habit, the Prophet went far away from his caravan and the enemies followed and surrounded that area; and drawing out their swords were about to attack him when Allah brought out innumerable locusts from below the feet of the Prophet in that desert. They came out, surrounded the Jews and began to feed on them.

Seeing this, they tried to save themselves and forgot about His Eminence (S). When the Prophet finished, he left them among the locusts and returned to his caravan. People asked: Where are those who were following you? None have returned. His Eminence (S) said: They had come to kill me, but Allah sent locusts upon them and they are in great trouble.

When the people went there, they saw that some of them were dead and some were dying and the locusts were feeding upon them. They stood gazing while the locust finished them all, without leaving any trace. The miracle of lice was also manifested in the case of the Holy Prophet (S). When the Messenger of Allah (S) declared his prophethood in Medinaand his position strengthened, one day His Eminence (S) was giving a discourse about how Allah had taken the trial of His apostles to see whether they remained patient in calamities.

He mentioned that between the Rukn and Maqam are buried seventy prophets who died of hunger and lice. The Jews, hypocrites and the wicked Quraish heard this and decided among themselves that they will eliminate the Prophet and join him with those prophets so that he may not continue to fabricate such things. So they decided that when they

find him alone outside Medina, they would surround him and finish him off. T

hey were two hundred men who had devised this plot. One day His Eminence (S) went alone out of Medina and they followed him. Suddenly one of them saw lice on his clothes and on account of this he began to scratch his body and back. He felt ashamed of his companions and went away from them. One by one, the same thing happened with each and everyone and they all went away. After that, the lice increased beyond limits, their throats choked and they could not even eat and drink, and they died within a period of two months.

Some died within five days and some in ten, some in less and some in more; but none lived for more than two months. On account of the scourge of lice and hunger they were all destroyed. This lice were sent by Allah as a divine sign on the enemies of His Holy Prophet (S).

Like the scourge of frogs in the case of Musa (a.s.) Allah sent on the enemies of Muhammad (S), who wanted to kill him, the scourge of rats and the rats destroyed them. The story of is that from the Arab infidels, Jews and others, two hundred people gathered in Hajj season in Mecca and decided to eliminate His Eminence (S) and set out to Medina Munawwara with this aim.

On the way, they halted at a place where they found a pond having water which was more clear and fragrant than the water they carried with them. So they threw away the water they were carrying and filled their water skins with that water and set out from there. After sometime, they halted at a place where there were many rats. Allah imposed the rats on them and they chewed up the water skins and all the water leaked out in the rocky area and they knew nothing about it.

When they became thirsty, they found that there no water in their skins. They returned to the pond from which they had filled water but the rats had reached there first and made holes in the edges of the pond spilling all the water in the rocky ground. They despaired of finding water and perished in thirst. Only one survived and he was writing the name of Muhammad (S), on his tongue and stomach and saying: O Allah, I repent for my wrong deed.

For the sake of the status of Muhammad (S) remove this trouble from me. Thus he remained alive and Allah quenched his thirst. A caravan was passing by, which picked him up with the belongings of the dead along with their camels. And he was more patient in thirst than his she-camels. Then he came toMedina and accepted faith at the hands of the Prophet. His Eminence (S) gave all the camels and goods of the dead people to him.

The miracle of blood's precedent is that, one day the Holy Prophet (S) bled himself and gave the blood to Abu Saeed Khudri and asked him to bury it, but he drank it. His Eminence (S) asked: What did you do with the blood? He said: I drank it. His Eminence (S) said: I told you to bury it. He said: I have kept it in a safe vessel. His Eminence (S) said: Never do this again. After sometime, His Eminence (S) said: O Abu Saeed! Allah has made your blood and flesh unlawful on Hellfire because my blood and flesh has mixed up in it.

Hearing this, forty hypocrites laughed on His Eminence (S) and said: He thinks that on account of mixing his blood in the blood of Khudri he would be free from Hellfire. Though he is a liar and we consider his blood impure. The Holy Prophet (S) came to know this by divine revelation and he said: Allah will subject them to the punishment of blood and destroy them in it even though the Copts were not killed by the punishment of blood.

After sometime, their nose and molars started bleeding. Their blood was mixing in their food and water and they were eating like that. They suffered this for forty days and then perished. The miracle of famine afflicted the opponents of the Prophet like it had troubled the Egyptians during the period of Prophet Yusuf (a.s.).

The Holy Prophet (S) cursed the tribe of Bani Mudhir saying: O Allah make Your chastisement severe on them like in the time of Yusuf (a.s.). So Allah involved them in famine. Grain and cereals coming from other cities were purchased by them, before they could reach home, worms appeared in them and turned it into a foul smelling material and their money was wasted. Because of this, severe famine and hunger overtook them.

They started by eating dead dogs and then bones of the dead and even dead bodies removed from graves, which they burnt and consumed. So much so, that there were cases of women who fed upon their children. At last they came to His Eminence (S) and said: You may be inimical to our men but what is the mistake of women, children and animals?

His Eminence (S) said: This punishment is for you, not for your children and animals. It is a benefit for them; and whenever Allah wants, He will recompense them in the world or hereafter. Finally the Prophet forgave them and prayed: O Allah, remove this calamity from them. Thus the famine was over and they became prosperous once again. Allah has mentioned the blessings upon them and said:

"So let them serve the Lord of this House. Who feeds them against hunger and gives them security against fear.[180]

Amirul Momineen (a.s.) has said that the like of the miracle of 'Tamas', in which belongings of the people of Firon turned to stones, was also conferred by Allah on Muhammad and Ali (a.s.). The story is that, one day an old man came with his son to His Eminence (S) and said: O Allah's Messenger, I brought up my son and loved him very much and supported him with money etc.

Now he has become rich, while I have exhausted my money and strength for him; and because of old age, I have become very weak as you can see. But he doesn't pay any attention to me and refuses to give me food to at least keep me alive. His Eminence (S) asked that youth what reply he had. He said: Allah's Messenger, I don't have more than what is needed for my wife and children.

His Eminence (S) asked his father: What do you say, O Shaykh? The old man said: Allah's Messenger, he is in possession of large quantities of wheat, barley, dates and figs and (also) dirham and dinar etc. He is very rich. His Eminence (S) asked that boy to explain. He said: Sir, I have nothing at all. His Eminence (S) said: Young man, fear Allah and behave nicely with your father. Allah will bless you.

He said: I don't have anything. His Eminence (S) said: All right, this month I will give on your behalf but after that you provide him. Then the Prophet told Usamah to give a hundred dirhams to this old man for a

month's expense for his dependants and himself. When the next month started, the old man again came with his son and the son said: I don't have anything.

His Eminence (S) said: You have much wealth at present but by nightfall you will be poorer than your father and nothing will be left. The young man went away from there. Suddenly people who lived near his storehouse came and said: Take away all your grains from there and keep it somewhere else, because it smells badly. He went there and saw that his wheat, barley, dates and figs have all become rotten, dirty and smelly.

They forced him to remove all that, so he employed laborers to carry away everything out of the town. Then he came back to his house along with the laborers to pay their wages from the cash at home, but all of it had turned into stones. The laborers forced him to pay and he had to sell his clothes and household things to raise money for them and at last came out with empty hands.

He became very helpless, not even having a day's rations. The shock also made him sick. Then His Eminence (S) said: O those who are disobedient to their parents, take a lesson from this and beware that as just as properties and riches are destroyed in the world, in the same way the ranks prepared for him in Paradiseshall also be replaced by pits of Hell.

After that the Imam (a.s.) said: Allah flays the Jews that even after seeing these signs, they left Allah and adopted calf worship. Beware, you also do not become like them. Companions asked: O Allah's Messenger, how can we become like them? His Eminence (S) said: By falling into sin and by obeying a creature; and that you rely on him to the exclusion of Allah. In that case, you will also be like them.

It is narrated from Imam Musa Kazim (a.s.) through authentic chains of narrators that a Jew came to Medina, who was well acquainted with the Taurat, Zabur, Injeel and other prophetical books, and with the miracles performed by them, came to Medina to dispute the mission of Muhammad whose companions he found, and engaged in the Masjid.

Among the number was Amirul Momineen (a.s.), who rebutted the allegations of the Jew and vindicated the pre-eminence of Muhammad.

The Jew commenced the controversy saying: O community of Muhammad, you claim for your Prophet every excellence found in the prophetical ranks; will you then answer my questions?

At that time the companions included Ibn Abbas and Abu Saeed Khudri. The rest of the Muslims remained silent, Ali joined issue with the disputant, saying that all the excellences possessed by all the prophets were united in Muhammad, to whom additional ones were likewise imparted of God. The Jew replied, I will propose certain questions, be prepared to answer me.

Jew: God commanded the angels to prostrate before Adam; has such a distinction been conferred on Muhammad? Ali: The adoration offered to Adam was not worship, but simply recognition of his exalted rank, and this distinction was far surpassed by the benedictions conferred on Muhammad by God Himself, and by the angels in the kingdom on high. Moreover it is obligatory on all believers to pronounce blessings on the Prophet down to the Judgment Day.

Jew: God accepted the repentance of Adam.
Ali: And He has done more than this for Muhammad, for, notwithstanding he was sinless, the Almighty Allah said to him in the Qur'an:

"That Allah may forgive your past faults and those to follow…"[181]

When he shall appear at the judgment no sin or error will be attached to him.Jew: God conveyed Idris to a high place, and after his death gave him of the fruit of Paradise.Ali: And he said to Muhammad:

"And exalted for you your esteem?"[182]

This is sufficient to prove his superior rank; and if the Almighty Allah gave Idris fruit in Paradise, He bestowed on Muhammad, a fatherless and motherless orphan, celestial food in this world. One day Jibraeel brought him a dish from Paradise, full of its dainities, which on being taken by the Prophet uttered praises and repeated the creed, There is no God but God. Myself, Fatima, Hasan and Husain, and no others, were permitted to partake with him, and on touching the dish it uttered praises anew.

When a companion of the Prophet tried to take the plate Jibraeel said that only the Prophet and his Ahlul Bayt (a.s.) can eat from it. So we all ate from it. My palate still retains the flavor of that celestial food.

Jew: Nuh was patient under the abuse he suffered from his people, and although they charged him with lying, he still performed his prophetical office.

Ali: Our Prophet was likewise patient under the injuries inflicted on him by the Quraish, and although accused of falsehood, he was more diligent in the exercise of his prophetical office. At last they worried him with small stones, and Abu Lahab cast the entrails of a camel on him. Upon this the Almighty Allah commanded Jabeel, the angel of the mountains, to open them and execute whatever Muhammad might order to be inflicted on his people. T

he angel waited on the Prophet, and tendered his services saying, If you command it, I will rend up the mountains from their base and hurl them on the heads of your enemies. He replied, "I am raised up in mercy; O Lord, guide my people, for they are ignorant of my status." When Nuh saw that his people were drowned, he grieved for his son, and in his affection for the lost child, said, "O Lord, my son belongs to my family."

The Almighty Allah consoled him by declaring, "He is not of your family, but is verily an evil doer." On the contrary, when Muhammad knew that his people were the enemies of the truth, he drew the sword of vengeance against them, nor felt for them the tenderness of kindred ties, nor turned on them a look of kindness, because they were enemies of Allah.

Jew: Nuh pronounced a curse on his people, and in consequence water beyond measure poured down from the skies and drowned them.

Ali: The prayer of Nuh was offered in anger; Muhammad prayed for mercy on his people, and water beyond measure descended for their relief. This miracle was manifested atMedina, after his flight to that city, when everything was perishing from drought. Not a cloud was to be seen when he raised his blessed hand towards heaven, and he had not

moved from his place when rain began to descend in such torrents that the people with difficulty got to their houses.

Seven days incessantly poured the rain, till the people came to the Prophet, complaining that their houses were ruined and the roads made impassable. He smiled and said, “Do the children of Adam so quickly grieve under favors?” He then prayed that the rain might cease at the city, but continue on the surrounding country and pasture grounds, which it did.

Jew: God sent a wind which avenged Hud of his enemies.

Ali: But for the Messenger of Allah (S) there was a better miracle: At the siege of Khandaq, the Almighty Allah sent a wind filled with gravel against the enemy, and moreover an army of eight thousand invisible angels, which makes the miracle twice as great as that of Hud. The first thing is that eight thousand angels accompanied the Prophet. Secondly the wind of Hud was sent in wrath against the people of Aad, but the wind of Muhammad was sent in mercy to protect the Muslims, did no harm even to the infidels; all of which is thus expressed in the Qur’an:

“O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not…”[183]

Jew: For Salih (a.s.) the Almighty Allah caused a camel to come out of a rock, as an argument to convince his people.

Ali: Yes, it was thus, but He gave a better miracle to the Prophet. That camel neither spoke nor testified to Salih’s prophethood, but in one of our battles when we were sitting with the Prophet a camel came to him, and Allah caused it to speak, and it said, “O Messenger of Allah (S), such a man made me labor till I am old, and now he plans to slaughter me; in you I take refuge.” The Holy Prophet (S) sent to ask the camel of its owner, who gave it to him, and he set the creature free.

On another occasion we were present with the Prophet when a Bedouin arrived pulling a camel and another man came behind him also claiming the ownership of the camel. They had also brought witnesses with them and they gave a false testimony but the animal testified on behalf of its true owner and said by the command of Allah: O Prophet, this

another Bedouin is my master, such and such Jew had stolen me from him.

Jew: The Almighty Allah imparted divine knowledge to Ibrahim in his childhood, so that he was able to adduce proofs from the wonders of heaven and earth.

Ali: So it was when Ibrahim was fifteen years old; but when the Messenger of Allah (S) was only seven years of age a party of Christian merchants came to Mecca, and encamped between Safa and Marwah. Some of them, seeing the Prophet, recognized him by the description they had read in sacred books, and after questioning him as to his name. His Eminence, replied: Muhammad (S). They asked who his father was. He replied: "Abdullah."

Then they asked what this is (pointing the earth) and he replied: "It is the earth." Then they asked what this is (pointing the sky) and he replied: "It is the sky." Then they asked who was their preserver. He replied, "The Lord of the universe." He then demanded of them if they wished to make him doubt his own faith, adding such a doubt he had never known.

"I have never doubted my faith." He was acquainted with divine things, although living among people who worshipped idols, gambled, and associated creatures with the Creator, and amid all this wickedness he alone declared, "There is no god but Allah."

Jew: Ibrahim was concealed from Namrud three times and he could cause no harm to him.

Ali: Yes, but Muhammad was concealed from a person who attempted to kill him by five veils, and two veils more than that of Ibrahim as the Qur'an itself testifies:

"And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see."[184]

And also said:

"And when you recite the Qur'an, We place between you and those who do not believe in the hereafter a hidden barrier…"[185]

This is the fourth veil. Then He said:

"Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft."[186]

Jew: Ibrahim's argument for the truth was perfect against infidel Namrud who disputed with him about Allah.

Ali: A man, Ubayy bin Khalaf, one day came to the Prophet and denied resurrection. The skeptic had a decayed bone in his hand, which he crumbled to pieces, saying, "Who can make a rotten bone live?" Divine revelation came down on the Prophet and he said: "He who formed creatures at first and whose omniscience distinguishes each individual." At this rebuke the infidel went away ashamed.

Jew: Ibrahim, indignant for the honor of God, broke the idols of his people.

Ali: The Messenger of Allah (S) broke and cast out of Kaaba three hundred and sixty idols, and banished idolatry fromArabian peninsula, subduing the infidels with the sword.

Jew: Ibrahim caused his son to lie down that he might sacrifice him for the pleasure of the Almighty Allah.

Ali: But Allah spared him that anguish by substituting an animal for the sacrifice. Trials of the Messenger of Allah (S) surpassed this, when, at the Battle of Uhad, he saw his uncle Hamza, the lion of God and the Prophet, slain and horribly mutilated, yet he acquiesced in the will of God, uttered no lamentation, nor did even a sigh or tear escape him, such was his perfect resignation.

Moreover he said, "Were it not that Hamza's sister, Safiya would be grieved at the neglect, and the act might hereafter be quoted to show that carelessness of the dead as meritorious, verily I would leave Hamza in this shocking condition to beasts and birds of prey so that they might have eaten him up and on Judgment Day he would have been raised up from their bellies."

Jew: Ibrahim's people cast him into a fire which God rendered cool and refreshing to him.

Ali: The Messenger of Allah (S) camped at Khyber where a woman of that place gave Muhammad poison, but God changed the fiery portion to salubrity, till his appointed time had come, when at last the poison acted and secured him the prize of martyrdom.[187]

Jew: God gave Yaqub (a.s.) a good fortune in making him the father of the tribes, and Maryam was also his child.

Ali: the Messenger of Allah (S) has a greater share of good asFatima, the best of all women, was his daughter, and Hasan and Husain, and the imams descending from Husain are his children, which surpasses the fortune of Yaqub.

Jew: But Yaqub was patient under the separation from his beloved son till he nearly died.

Ali: And his grief at last was ended when his son was restored to him, whereas the Prophet was voluntarily content at the death of his son, Ibrahim, and said, "Though it is very sad and the heart laments, yet will I say nothing that may be displeasing to the Lord." He was always satisfied with the divine allotments, and in everything obeyed the law of God.

Jew: Yusuf tasted the bitterness of separation from his father and preferred the horrors of a prison to the commission of a crime; and though innocent, was cast into a dark pit.

Ali: The Messenger of Allah (S) in fleeing to Medina left the sacred Kaaba and his dear native place which was safe, and endured the bitterness of exile, voluntarily separating himself from his people and children. To soothe his excessive grief at his separation from Mecca and the Kaaba, Allah sent him a dream like that of Yusuf by revealing to him:

"Certainly Allah had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut,

you shall not fear, but He knows what you do not know, so He brought about a near victory before that."[188]

If Yusuf was cast into prison, the Prophet was three years shut up in Shebe Abu Talib, while his relatives and friends reduced him to the greatest straits, till at length Allah sent worms which destroyed the contract his enemies had sealed and placed in the Kaaba, by which means the league formed against him was annulled and they came to know the facts about the Prophet.

After that another Jew came and said: God sent the Taurat to Musa, which contains the divine statutes and commandments.

Ali: The Lord of the universe gave to the last Prophet the two Surahs of the Qur'an entitled Surah Baqarah and Surah Maidah, as equivalent to Injeel; the three Surahs of Ta Seen, and the Surah of Ta-ha, and lengthy Surah that is Surah Muhammad to the end of the Qur'an, and seven Surahs entitled Ha Mim as equal to the Taurat; the other half of the short Surahs as equivalent to the Zabur; the Surahs entitled Bani Israel, and the Declaration of Immunity, as equal to the books of Ibrahim and Musa; and as more than an equivalent to the books of all the other prophets were given to the Prophet the seven long Surahs of the Qur'an, and the Surah of praise, which contains seven verses; all this, besides innumerable communication of divine wisdom.

Jew: God spoke with Musa on Mt. Tur.

Ali: And the Almighty Allah addressed our Prophet at Sidratul Muntaha (the farthest lote tree). The position of the Messenger of Allah (S) is well known in all the skies and he is mentioned near the empyrean of God.

Jew: God imparted such love to Musa (a.s.) that whoever beheld him loved him involuntarily.

Ali: Allah bestowed on our Prophet this same distinction, that wherever the creed is repeated, following the testimony to the divine unity, is the declaration of Muhammad's prophethood.

Jew: The Almighty Allah on account of Musa's rank sent a divine communication to his mother.

Ali: Allah likewise sent angelic communications to the mother of Muhammad, testifying that he is the Messenger of Allah (S), and his name is celebrated in all divine books. In a dream, she saw angels who said to her, "Your unborn son is the chief of first and last; call him Muhammad, a name derived from the great divine titles, for God is Mahmud and he is Muhammad."

Jew: God raised up Musa to oppose Firon, and gave him the power of performing mighty miracles.

Ali: The Messenger of Allah (S) had many Firon to contend with, as Abu Jahl, Atba, Shaibah, Abul Bakhtari, Nazar bin Harb, Umayyah bin Khalaf, Mabnan Maiban and five others, that is Walid bin Mughairah Makhzumi, Aas bin Wail Sahmi, Aswad bin Abde Ghauth Zuhri, Aswad bin Muttalib and Harith bin Talatala who ridiculed the Prophet and the Almighty Allah showed the miracles till it was evident that the Holy Prophet (S) was true.

Jew: God avenged Musa of Firon.
Ali: And he took vengeance on the Firons of the Holy Prophet (S), particularly on five men who ridiculed him, and who perished miserably in one day. About them the Almighty Allah said:

"Surely We will suffice you against the scoffers…"[189]

Walid had gone to a village; there a person from Qaza-a had sharpened an arrow and left its piece there, which pierced Walid's foot and he began to bleed. All efforts to stem the bleeding failed and he used to scream in pain: Muhammad's God has killed me. And he finally died.

Aas bin Wail had gone out of the city on some purpose and on the way his foot slipped on a rock and he fell down the ravine and his body was shattered. He was also lamenting: Muhammad's God has killed me. And he finally died.

Aswad Ibn Abde Ghauth had come out of his house to welcome his son, Zam-a and stood under the shade of a tree. Jibraeel came and bashed his head against the tree. He kept on screaming to his slave: "Catch the one who is bashing my head." But his slave said that he was

doing it himself. He kept on screaming: "Muhammad's God has killed me." And he finally died.

The Messenger of Allah (S) cursed Aswad bin Muttalib that he should become blind and make him suffer the tragedy of his son's death. One day he left his house and Jibraeel hit his eye with a green leaf and he became blind. Then his son died and he also accompanied him to Hell.

In the same way, Aswad bin Harith was also punished. One day he ate roasted fish and he felt so thirsty and he drank water in such a large quantity that his stomach burst and he also went on repeating: Muhammad's God has killed me. And he finally died.

All these enemies die on the same day, because once they had come together to the Messenger of Allah (S) and said: O Muhammad, we give you respite till afternoon, if you do not give up your mission, we would put you to death. The Messenger of Allah (S) became aggrieved and he came home and closed the door. Jibraeel came down with the following verse:

"Therefore declare openly what you are bidden and turn aside from the polytheists."[190]

His Eminence asked, "What shall I do about those who have threatened me with death? Jibraeel then recited the following verse:

"Surely We will suffice you against the scoffers…"[191]

The Messenger of Allah (S) said: They had come to me. Jibraeel said: I have dealt with all of them. So the Prophet came out and resumed his duties. After that the Almighty Allah slew the rebellious Firons on the day of Badr with the swords of angels and believers and the other polytheists ran away.

Jew: Allah gave a staff to Musa which whenever he cast down, became a serpent

.

Ali: He gave Muhammad a better miracle than this. A certain man had a claim on Abu Jahl for a camel he had sold him, but could not recover his money, the purchaser was so constantly devoted to wine that the

seller could not meet Abu Jahl. One who held the Prophet in derision met the creditor and asked him who he was searching for.

He replied: Amr bin Hasham and I want to recover the price of my camel. The man said: Shall I not tell you about someone who restores the rights of the people? He replied: Yes, why not? He sent him to the Messenger of Allah (S). This direction was given in order to bring reproach on the Prophet, for Abu Jahl had repeatedly said he wished Muhammad would apply to him for something, that he might disgrace him by a refusal.

The creditor as he was directed applied to Muhammad, desiring him to use his influence with Abu Jahl and secure payment of the debt. The Prophet immediately went with the man to the debtor's house and said, Abu Jahl, give this man his due. That was the first time the debtor had been greeted by such a title, signifying Father of ignorance or boorishness, as his true name was Amr bin Hasham; but the nickname afterwards became his common appellation.

To the astonishment of all present, he immediately paid the debt, and after Muhammad had retired, said to his companions, "Excuse what I have done. I saw on Muhammad's right, men with glittering weapons in their hands, and on his left two monstrous serpents gnashing their teeth, while fire sparkled from their eyes. If I had refused his demand, doubtless I should have been instantly destroyed by those men and serpents." Now one of these serpents is equal to Musa's, and the other, with eight armed angels, is over and above what was conferred on your Prophet.

Verily the Holy Prophet (S) greatly annoyed the infidel Quraish in summoning them to embrace Islam. On one occasion he accused them of being very foolish, abused their religion, reviled their idols, and called their fathers wanderers from the right way. They were very dejected under these rebukes, and Abu Jahl said, "By Allah! death is better for us than a life of such reproach.

Is there no one who will devote himself to death by killing Muhammad?" As the Quraish declined the deed, Abu Jahl declared he would do the business himself, whether the sons of Abdul Muttalib took his life in retaliation or forgave the act. The Quraish encouraged him by

saying that he would thus confer a favor on the people of Mecca, for which he would ever be held in grateful remembrance.

Said Abu Jahl, “Muhammad performs a great deal of prostration at the Kaaba; the next time I find him prostrate there I will dash out his brains with a stone.” Soon after, the Prophet came, performed seven circuits around the Kaaba, prayed and prostrated himself in adoration, and continued long in that attitude.

Abu Jahl took up a heavy stone, and approached the Prophet’s head, but was met by a mad camel that rushed at him with open mouth, which so frightened him that he dropped the stone on his foot, which was thereby severely wounded. With ghastly countenance and heavy perspiration on him, he called to his companions, and begged them to excuse his plight, for he had beheld such a sight as never met his eyes before.

Jew: God gave Musa a luminous hand.

Ali: Better than this he bestowed on His chosen one; wherever he was, light beamed all around him.

Jew: A way in the sea was opened for Musa.

Ali: As we were marching to the Battle of Hunain, we came to a river whose depth was fourteen fathoms. One of the companions exclaimed, “O Messenger of Allah (S), what a position is ours, with a sea in front and enemies in our rear, like the people of Musa when they thought themselves prisoners.

“Most surely we are being overtaken.”[192]

The Prophet dismounted and said, “O Lord to every Prophet you has given a miracle, then show me a sign of Your power.” Remounting his camel, he advanced on the surface of the water, on which the whole army proceeded after him, and not even the hooves of the horses became wet in the passage. We advanced to the battle, and Allah gave us victory.

Jew: God gave Musa a rock from which twelve fountains flowed.

Ali: When the Prophet encamped at Hudaibiyah, and was there besieged by the people of Mecca, his army was reduced to great distress for water, and their animals were near perishing of thirst. He ordered a vessel to be brought, in which he placed his blessed hand, when such a quantity of water issued from between his fingers that we and our animals were all satisfied, after which we filled our water-skins at the same miraculous fountain.

There was a well at this place and it had dried up. The Holy Prophet (S) took out an arrow from the quiver and gave it to Baraa bin Azib and asked him to fix it in that well. When he did that, twelve springs erupted from that arrow. Again, in the expedition of Miqat the Prophet put his hand into a vessel, from which sufficient water immediately flowed to satisfy eight thousand men, and enable them to perform ablution before prayers, besides supplying their animals and water-skins.

Jew: The Almighty Allah gave Musa manna and quails.

Ali: Allah made the wealth of infidels lawful plunder to Muhammad and his sect, which favor was never granted to any before him, and this is better than the manna and quails of Musa. Moreover, such is the divine munificence of the Prophet and his sect; that a good intention secures a reward of merit, which grace has been enjoyed by the votaries of no other religion. If a Muslim resolves to perform a good action but fails to accomplish it, one degree of reward is credited to him; but if he performs his vow, ten degrees of reward are set down to his account.

Jew: God caused a cloud to shade Musa and his host.

Ali: This was done for Musa when he and his people were distressed in the desert of Tiyah, but a cloud shaded our Prophet from his birth till his death, whether he was at home or on a journey.

Jew: God softened iron for Dawood so that of it he easily made coats of mail.

Ali: And for Muhammad, in the expedition of Khandaq, He softened a stone, and the hard rocks of Baitul Maqdas were soft as dough under his

feet. We have often seen the same miracle repeated in our military expeditions.

Jew: Dawood wept so much for his sin that the mountains felt and wailed likewise.

Ali: The asylum of prophecy, through extreme awe of God, when engaged in prayer, emitted from his bosom, where divine knowledge was casketed, a sound like that of a boiling pot, so excessive was his weeping, notwithstanding Allah had secured him from wrath. Still he would humble himself before his Lord, and for ten years, in the standing posture of prayers, he rested his whole weight on his toes, till his sacred feet were swollen and his rosy complexion sallowed.

Moreover he prayed the whole night, till at length his excessive devotion was reproved by the communication "We have not sent down the Qur'an unto you, that you shouldst be unhappy." Besides, he sometimes wept so much as to swoon away. Those who saw him in this condition would say, "Has not Allah pardoned your sins, past and future?" "Yes," was his reply, "but should I not render thanksgiving to Allah?"

If the mountains were excited on Dawood's account, they were not less so for our Prophet. One day I was with him on MountHira, which presently began to move. "Be quiet," said the Prophet, "there is no one on you but a Prophet and the true martyr," meaning myself: Hira obeyed. On another occasion we passed a mountain that distilled drops like tears.

The Prophet asked the mountain why it wept. By divine power it replied, "O Messenger of Allah (S), one day Masih (a.s.) passed and alarmed people by mentioning fire whose fuel shall be men and rocks, and in terror I have wept till now lest I should be of them." "Weep not," said the Prophet, "for those rocks are brimstone." At this declaration the mountain was quiet and its tears ceased.

Jew: God gave Sulaiman an empire of which no one after him is worthy.

Ali: And better than this he gave the Prophet, for one day He sent an angel to him who had never before visited the earth, and said: "O

Messenger of Allah (S), if you wish, live forever on earth in possession of all its pleasures and power; here are the keys of its treasures; for you the mountains shall be transformed to gold and silver, and attend you wherever you go; and notwithstanding all this, when time shall end, nothing shall be subtracted from your reward in the future world." Jibraeel, the Prophet's angelic friend, who was present when this magnificent offer was made, gestured to him to choose humility and helplessness.

The Holy Prophet (S) replied to the angel, "I desire to be a Prophet and humble slave, to find a supply for my wants one day and be destitute another, and soon join my brethren the prophets who have gone before me." For this choice Allah gave him in addition to what his rank before entitled him, the fountain of Kauthar in Paradise, and the office of intercession on Judgment Day, which seventy times outweighs the sovereignty of the world from the beginning to the end of all things. Allah promised him Maqame Mahmud - a seat on the empyrean at the judgment, and that it should be his province to issue commands on that day.

Jew: God made the winds obedient to Sulaiman, so that they took his throne on a month's journey at dawn, and the same distance at evening.

Ali: The Almighty Allah transported the Prophet in less than a third part of a night, from Mecca to the distant Masjid which is a month's journey, and thence to the kingdom of heaven, which is fifty thousand year's journey; and in nearness of approach to the Deity he was brought within two bow's length, and even nearer the divine presence.

Standing by the pillars of the empyrean, with the eyes of his heart, he beheld the effulgence of the Lord of glory, while the Almighty Allah graciously condescended to him and eased the hardships imposed on other sects.

Jew: God made the devils obedient to Sulaiman.

Ali: The devils under Sulaiman were infidels but He made both devils and Jinns so obedient to Muhammad that they believed in him. Nine principal chiefs of the Jinns of Nasibian and Yemen, of the children of Amr bin Aamir, whose names were Shasad, Masah, Al-Hamlakan, Marzban, Maziman, Madha, Sahib, Hazib, and Amr, waited on the Prophet

at Batan-ul-Nakhl, and received his faith, as the Almighty Allah declares in this verse:

"And when We turned towards you a party of the jinn who listened to the Qur'an…"[193]

…and when they were present at the reading of the same, they said to one another, Give ear: and when it ended, they returned back to their people, preaching what they had heard."

After that seventy-one thousand Jinns came and rendered obedience to the Prophet, engaging to fast, pray, pay Zakat, perform Hajj, fight in the cause of God and be well-wishers of Muslims. They repented and implored forgiveness for their infidelity and idolatry, and voluntarily accepted Islam. The Messenger of Allah (S) indeed was raised up a Prophet for Jinns and all mankind.

Jew: God gave Yahya understanding and knowledge in his infancy, and he wept, although he had not sinned at all.

Ali: Yahya was raised up when there was no idolatry, or ignorance on the subject of religion; but the Almighty Allah imparted wisdom to the Prophet in his infancy, among a crew of idolaters who were part of Satan's army.

Although surrounded with such wickedness, he never inclined in the least to idolatry, he attended no idolatrous festivals, a lie was never heard from him; on the contrary, he was titled Amin and Sadiq, the honest and the true. He used to fast a week, more or less, without tasting food or drink, and he said to the people around him, I am not like you, at night I attend on the worship of my Lord who gives me food and drink. Though innocent and faultless, he wept so profusely as to wet the place where he prayed.

Jew: It is well known that Isa (a.s.) spoke in his cradle.

Ali: The Prophet at the instant of his birth placed his left hand on the ground, and raising his right hand to heaven, pronounced the formula of the creed respecting the divine unity, and such light beamed from his

mouth that the people of Mecca saw the houses of Shaam and their environs, the red dwellings of Yemen, and the white palaces of Istakhar in Fars.

The whole world was illuminated on the night of his birth, and Jinns, mankind, and devils trembling said, "Some wonderful event has happened that such a marvelous sign appears." On that night angels were seen descending and ascending, and voices of praise and adoration were heard. There was great turmoil among the stars, which fell in countless numbers, and meteors darted to all parts of the horizon.

In view of the wonders, Satan was greatly agitated, and attempted to ascend the heavens and ascertain the cause, for hitherto he had access to the fourth heaven, to which he and the devils were wont to ascend to overhear the conversion of the angels, but that night the infernal spirits were driven away by meteoric arrows shot at them by the angels, and the way, until then open to the fiends, was forever barred against them. All these amazing wonders were signs of the prophethood of the Holy Prophet (S).

Jew: They say that Isa by divine power restored sight to the blind, and healed the leprous.

Ali: The Messenger of Allah (S) healed many of his companions who were suffering under various diseases, and relieved them from calamities which befell them. One day he inquired after the health of a certain Muslim, and was answered that from extreme disease the man was like a bird whose feathers had all fallen off.

The Prophet went immediately to visit the sick person, and asked him if he performed prayers when in health. He said, "Yes, I was in the habit of offering this prayer: "O Lord, the punishment you has decreed me in the future world send upon me now in this world." The Holy Prophet (S) inquired, "Why did you not pray?"

"Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire."[194]

The sick man repeated this prayer and was immediately restored to health, and freed as it were from bonds, rose up and came away with us.

Again, a man of the tribe of Jahina was so desperately attacked by leprosy, that some of his limbs dropped off. He came to the Prophet and supplicated for a cure.

The Holy Prophet (S) took a cup of water and ejected into it some saliva from his blessed mouth, and ordered the man to wash himself with the contents of the cup. On doing so, the cure was perfect as if he had never been diseased. In another instance a leprous Bedouin came to the Prophet, and was instantly healed by Muhammad's casting on him some saliva from his blessed mouth.

If you say that Isa cured the insane and those possessed by Jinns, then know that a woman once came to the Prophet and said, "My son is near dying; when I carry him food he gapes, but cannot eat." On going to the house of the patient, the Prophet said: "Enemy of God, get far hence from a friend of Allah; I am the Messenger of Allah (S) and I order you to go away." Satan was immediately driven away, the man rose up, and is now in our army.

Furthermore, if you say that Isa restored sight to the blind, be assured that the Prophet did more than this. A very handsome man by the name of Qatada bin Rabi had his eye struck out by a spear, at the Battle of Uhad. He picked up his eye and brought it to the Prophet, saying, "After this disfigurement my wife will treat me as an enemy."

The Prophet took the eye and restored it to its place, and so perfect was the cure that the only difference discoverable in Qatada's eyes was that the wounded one was the more beautiful and brilliant of the two. In the Battle of Ibn Abil Haqiq, Abdullah bin Atik had his hand cut off. At night he brought the amputated member to the Prophet, who replaced it, and drawing his hand over it, every trace of the amputation was removed.

In Battle of Kaab bin Ashraf a man named Muhammad bin Muslima in like manner lost his eye and hand, which were completely healed by the touch of the Holy Prophet (S). All these were evidences of his prophetical office. In the same way Abdullah bin Anis was also injured in a similar manner and the Prophet passed his hand over it and it was completely cured. All these things prove the prophethood of the Messenger of Allah (S).

Jew: They say that Isa by the power of God raised the dead to life.

Amirul Momineen (a.s.) said: Pebbles used to recite the divine praises in spite of the fact that they were non-living; their voices were audible and they had no spirits. The dead spoke to the Prophet, and implored deliverance from the divine punishment they were suffering. After praying on a certain occasion over a man who had fallen a martyr, he inquired, Is there any here of the tribe of Bani Najjar, who can repay his debt so that he can be freed from chastisement? The deceased is detained in the gate of Paradise for three dirhams, which he owned to such a Jew.

Let payment be made and the prisoner freed. "If you say Isa spoke with the dead, the Prophet did a more wonderful thing than this. When he besieged the castle of Taif, a roasted sheep prepared with poison was sent to him. The shoulder of mutton immediately addressed him saying, "O Messenger of Allah (S), do not taste me, for I am laced with poison." If a living animal speaks, it is one of the greatest of miracles.

But for a creature slaughtered and roasted, to exercise the faculty of speech is much more astonishing. Trees obeyed the Prophet's call and they came to him; domestic animals and beasts of prey in many instances spoke with him, testifying to his prophetical office and warning men not to oppose him, which miracles exceed those wrought by Isa.

Jew: They say Isa told his people what they had eaten and stored in their houses.

Ali: Isa told his people what was concealed behind walls, but the Prophet related the progress of the distant Battle of Muta, saying, "Now such a person is martyred," when there was a month's journey between the Prophet and battlefield. On several occasions in which people came to ask something of the Prophet, he said to the applicant, "Shall I declare your request, or will you do it yourself?"

As the matter was left for him to state, he would say, "You came for such a purpose," relating what was in the heart of the petitioner. He told the people of Mecca what they had covered with the mantle of secrecy. A man called Umair bin Wahab came to Medina and waited on the Prophet, saying he wished to ransom his son. "You lie," said the Prophet; "you

met Safwan bin Umayyah in such a place, and talked with him about those slain at the Battle of Bade, and said: By Allah, after the defeat Muhammad has given us, death is better than life.

Were it not that I have a family and am in debt, verily I would rid you of him. Upon this Safwan engaged to pay your debts, and endow your daughters equally with his own. You charged him to conceal the engagement and made your preparation for the journey, and came here to kill me." The man acknowledged the fact, then became a Muslim. The Prophet gave innumerable proofs of this sort of his divine mission.

Jew: They say Isa made of clay figures of birds, breathed on them, and they became real birds and flew away.

Ali: The Prophet wrought a similar miracle: In the expedition of Hunain he took a stone in his hand, which uttered adoration and praise. He then ordered the stone to cleave, and it separated into three parts, from each of which the voice of adoration was renewed, every piece, however, differing in its utterance from the others.

On another occasion he called a tree to him: the ground broke away from around it, and it obeyed the summons, every branch of it with a loud voice proclaiming divine unity, and uttering ascriptions of praise. He then ordered the tree to cleave asunder in the centre, which was instantly done. Next he commanded the parts to unite, which forthwith followed. "Now," said the Prophet, "testify to my prophetical office." The tree obeyed; after which he remanded it to its place, and to utter, in the act of returning, ascriptions of praise to God. This miracle was manifested at Mecca, near the slaughter house.

Jew: They say Isa traveled around the world and journeyed over the whole face of the earth.

Ali: The Prophet fought twenty years in the cause of the Prophet, and marched with his army against infidel Arabs, and innumerable hosts of them he slew with his glittering sword, drowned them in the sea of abasement, and cast them into the lowest abyss of Hell, though they were celebrated for valor and were veterans in war. The journeys of the Prophet were all for the purpose of fighting the enemies of faith.

Jew: They said Isa was devout.

Ali: The Prophet was the most devout of all the prophets, notwithstanding he had thirteen wives, besides maidservants with whom he cohabited. His table was never so well supplied as to be taken away with food remaining on it. He ate no wheat bread, and of barley had not enough to satisfy his hunger three nights on succession.

Such was his poverty that at his departure from the world, his coat of mail was pledged in the hands of a Jew for fourteen dirhams. As to money, he had none, notwithstanding the cities he had captured and the treasures he had taken from infidels. It often happened that he distributed among his followers three hundred thousand or four hundred thousand dirhams in a day, and when at night applicants for his bounty still flocked to him, he would swear by the God who sent him that there did not remain in his house one saa of wheat of barley, and not a single dirham or dinar.

Jew: Then I testify that besides the one God, there is no Lord, and I testify that Muhammad is the Messenger of Allah (S), who has conferred on him double the powers and excellences distributed among the whole company of prophets that preceded him.

"And I testify," added Ibn Abbas, addressing Ali, "that you are of those most profoundly learned."

Ali concluded by saying, "How can I properly describe the excellences of a person on whom God bestowed such greatness and glory which is thus expressed in the Qur'an:

"And most surely you conform (yourself) to sublime morality."[195]

Imam Baqir (a.s.) said that when the Holy Prophet (S) arrived in Medina and the evidences of his prophethood became apparent to all, the Jews conspired against him extremely maliciously and desired to harm him in every way. They wanted to put off his light and wipe out his proofs. Among such mean-minded people were Malik bin Zaif, Kaab bin Ashraf, Huyy bin Akhtab and Abu Lubabah bin Abul Manzar and his followers. Finally, one day Malik said to the Holy Prophet (S): "Do you consider yourself to be Allah's Messenger?"

The Holy Prophet (S) replied: "Yes, of course, because Allah Almighty, Who is the creator of the entire cosmos, has said so." That fellow said: "O Muhammad! We will never recognize you as a divine messenger until and unless this mat under your feet gives witness and believes in your messengership. Till then we will also not testify your prophethood."

Then Abu Lubabah said: "O Muhammad! We will not believe in your messengership until this whip in my hand believes in your messengership and testifies to your claim. Kaab bin Ashraf said: "We will not attest your prophethood until this ass which I am riding believes in you." The Holy Prophet (S) replied: "Once Allah's evidence has become clear and His miracles have been shown, it does not become for people to ask such things from Allah. It is better for them to believe in God's words and follow His commandments and be satisfied with what He has shown.

Is it not enough for you that I have made Torah and Bible and Psalms testify to my messengership and made them proofs of my truthfulness? Therein is the mention of Ali bin Abi Talib who is my brother and my legatee after me, superior to the entire creation of Allah? Is the miracle of Qur'an not sufficient for you which has been made shining by Allah for the entire creation. Allah disabled all to make anything like it.

I do not dare to ask Allah regarding what you have asked. I only say that proofs and arguments He has given to me are enough for me and you. What He has shown according to your wishes, are extra favors on me and you. So if He prevents us from what you desire, it will be so because He knows that whatever he has shown, is sufficient in this matter to exhaust arguments for what He wants from us."

When the Holy Prophet (S) concluded his statement, the Almighty Allah gave speech to the floor mat. It said: I give witness that there is no god except Allah Almighty. He is One and He has no partner. He is Only One and none or nothing is like Him; He is needless, changeless and decline-less and from ever till ever, living.

He has neither a wife nor son and He has not engaged anyone as a partner in His affairs and I testify that: O Muhammad! You are His servant and His Messenger and that He has sent you with Guidance and True Religion so that He may make your religion triumphant over all other religions, even though polytheists may hate it. And I testify that

Ali bin Abi Talib bin Abdul Muttalib bin Hashim bin Abde Manaf is your brother and your deputy for your Ummah and he is the best of all after you among the entire creation.

And I give witness that whosoever befriended him, befriended you and whoever showed enmity towards him, showed enmity towards you and whoever obeyed him, obeyed you and whoever disobeyed him, disobeyed you and that whoever obeyed you, in fact, obeyed Allah and became worthy of His pleasure and consequently of good fortune. And whoever disobeyed you, in reality, disobeyed Allah and so became fit for the painful punishment of Hellfire.

When the Jews observed this miracle, they were amazed and told one another that this was clear magic. Hearing this, the mat moved, lifted itself from the ground whereby Malik bin Zaif and his fellow travelers tumbled head down. Almighty Allah once again enabled the mat to talk and it said:

I am a mat, but Allah gave me the power to talk and granted me the miracle of describing His Oneness and to testify in favor of His true messenger, who is the chief of His messengers and who is His messenger towards the entire creation and the establisher of truth among His servants. He enabled me to testify in favor of his brother, Ali, who is also his Wasi (legatee) and vizier and is born from his *Noor* (Radiance) and is his Khalil (friend) and the repayer of his debts and the fulfiller of his promises and the helper of his friends and the uprooter of his enemies.

I have also to testify the Imamate of Ali (a.s.) and I am the follower of one whom Muhammad (S) has appointed as his Wali and as the Imam for Muslims and I abhor those who may fight against him and who are his enemies. Therefore it is not fit for any denier to step on me. Henceforth only believers would sit on me. Then the Holy Prophet (S) said to Salman, Miqdad, Abu Zar and Ammar (r.a.): Sit on it as you have put faith in all the things testified by it. Hearing this command (which must be obeyed) they sat on it.

Thereafter, Almighty Allah gave voice to the whip of Abu Lubabah bin Manzar and it said: I give witness there is no one and nothing worth worship except Only One Allah Who is the Creator of the universe,

Expander of their sustenance, Director of His servants' affairs and Mighty over all things and I testify that, O Muhammad!

You are His Messenger and his selected one and His friend and His beloved and Wali and the keeper of His secrets and that He has made you the intermediary between Him and His servants, so that because of you, His good servants may get salvation and the unfortunate ones may be destroyed, and I testify that Ali Ibn Abi Talib (a.s.) is mentioned in the Higher world as the chief of creation after you and that he fights for Qur'an to compel its opponents to willy nilly accept it; that he, after your departure, fights in the matter of its interpretations with the hypocrites who have deviated from religion and whose worldly desires have won over their minds because they have altered the meanings of Allah's Book and changed its implications and I give witness that Ali (a.s.) will, as a result of what Allah has granted to him, take the friends of Allah towards His pleasure and push His enemies who defy and oppose Him, into Hell with his powerful sword.

Thereafter that whip bent round and pulled Abu Lubabah so forcefully that he fell down headlong and then got up. But the whip once again, brought him down a number of times until he sighed: Woe unto me, what has happened to me? Almighty Allah once again gave voice to that whip and it said: I am a mere whip to whom Almighty Allah has made vocal with His Oneness and honored me with His praise and gave me the honor of testifying the messengership of Muhammad (S), the leader of all His Servants and made a friend of one (Ali) who is, after Muhammad (S), the best among the entire creation and is better than all friends of Allah and who is the brother of Muhammad (S) and the husband of his daughter (chief of the ladies of Paradise) and who earned the reward of greater Jihad due to his sleeping on the bed of the Prophet on the night of migration and who disgraced with his powerful sword, enemies of the Prophet and who is the propagator of the commands about right and wrong and legal and illegal in this community. So it is not befitting for a denier who is an open enemy of the Holy Prophet (S) to use me.

Therefore I will continue to drag you down like this until I finish you off and go out of your dirty hands or unless you put faith in Muhammad and in his purified progeny, Ahlul Bayt (a.s.).

Abu Lubabah said: O whip! I also testify to all that you have testified and I also believe in what you believe. The whip replied: Then I also remain still in your hand because you declared your faith and as Only One God knows the condition of our heart and only He will decide regarding your being right or wrong.

Imam Muhammad Baqir (a.s.) has said that the 'Islam' of this Jew did not do any good and he acted in bad ways thereafter also.

When they dispersed from the presence of the Holy Prophet (S) they said to one another secretly that Muhammad is not a true prophet. When Kaab bin Ashraf wished to ride his donkey, the animal reared up and threw him down, injuring him badly. He rose up again and mounted, but the animal once again threw him down.

This happened again and again. At the seventh or eighth attempt, the animal spoke up by God's command: O Servant of God! You are a very bad fellow. You did not believe even after observing His signs. You remained a disbeliever. I am only an animal.

But Allah has honored me with belief in His Oneness and I give witness that there is no God except Allah, Who is the Creator of entire universe and is Mighty and Powerful and that Muhammad (S) is His servant and Messenger and the chief of all men of Paradise and who has been raised by Allah so that he may make those people successful and fortunate whose being so (faithful) is in the knowledge of Allah and so that He may make them stonehearted and unfortunate whose being so (faithless) is also written in the Knowledge of Allah and I give witness that Ali Ibn Abi Talib (a.s.) is one who, if he makes one fortunate, Allah also makes that one fortunate and will enable him to accept admonition and to learn manners and to abide by His orders and to refrain from what has been made unlawful by Him, because Almighty Allah will, through his sword and revengeful attacks, disgrace the enemies of Muhammad (S) until they either believe in him, otherwise remain in revolt and finally send them to Hell by his sword.

Now it is not becoming for any disbeliever to ride on me. Only he can ride me who believes in Only One Allah and testifies to all sayings of Muhammad (S) and regards all his deeds correct, especially of his cousin and legatee, Ali (a.s.), who is his vicegerent and heir of all of his

knowledges, defender of his religion, protector of his community, repayer of his debts, fulfiller of his promises, friend of his friends and the foe of his foes and who believes that Muhammad (S) is totally right in appointing him (Ali) as his deputy and thereby abides by his orders.

Then the Holy Prophet (S) told Kaab bin Ashraf: O Kaab! Your donkey is better than you, because it does not allow you to ride it. So now you may sell it to any of our believer brother. Kaab said: I also don't need it now, because (God forbid) it is under your spell of magic. Hearing this, the donkey spoke up again: O enemy of Allah! Stop speaking ill of the Prophet. By God, had I not been afraid of the opposition of the Prophet I would have killed you, finishing you with my hooves and teeth. Kaab felt ashamed and could not say anything.

He became restless in heart but haughtiness overpowered him and he did not bring faith. Thabit bin Qays bought that ass for 100 dinars, rode it and came up to the Holy Prophet (S) very often when the animal behaved very mildly, nicely and lovefully. The Holy Prophet (S) told Thabit: O Thabit! This ass has become so nice and obedient due to your faithfulness.

In short, when those Jews left the Holy Prophet (S) and no one of them believed, Almighty Allah revealed this verse:

Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.[196]

Simply: They will never believe and testify you. When they disregarded miracles, how will they pay heed to your invitation and admonition in favor of Islam?

Imam Hasan Askari (a.s.) said: I asked my respected father, Imam Naqi (a.s.), to describe the details of the signs and miracles shown by the Holy Prophet (S) in Mecca and Medina, he said: I will describe it tomorrow morning. So, next morning he said: O my son! The event of the cloud is like this: When the Messenger of Allah, on behalf of the famous Meccan, pious, lady tradeswoman, Her Eminence, Khadija binte Khuwailad, went to Syria with a caravan it was a very hot season and the distance was of one month journey.

The season was very hot. The caravan people were feeling very disturbed as hot winds blew flinging hot sand grains in their faces. In those situations Almighty Allah used to send clouds to shade His holy messenger (S). When the Holy Prophet (S) stayed at any place that cloud also used to stop moving and when he moved, that cloud also moved above him, turning in whichever direction he turned, right or left. It did not allow the sun to pour heat on him. Sand grains and dust used to fall on the Quraish and their she camels.

Reaching the Holy Prophet (S), the wind too used to slow down, which made the caravan people remark that Muhammad's company is better than any tent. They used to get as near to him possible. Yet the cloud shaded only him. When other travelers joined their caravan they would notice that the cloud was moving away from them which made them exclaim: The man who is near this cloud is indeed very noble and graceful.

The caravan people then told those astonished travelers: Just look at the cloud. It contains the names of its owner and that owner's companions and his fast friends and his brother. When they looked at the cloud they could read these words: There is no deity except Allah and Muhammad is Allah's messenger. I have made Ali (a.s.) the Commander of the Faithful, his Legatee and helper and made him honorable along with those companions who befriend him and Ali (a.s.) and their friends; and those who are inimical to their enemies.

In short, everyone could read that writing. The story about the mountains and big rocks and small pebbles saluting the Holy Prophet (S) is that when the Holy Prophet (S) returned from the trade journey of Syria and when he gave away all he had earned in the path of Allah, he started to climb mount Hira every morning to observe with his inner eye, the Signs of Allah's mercy, miracles of His wisdom and varieties of His creations.

He used to look at the horizon and at seas as well as deserts, he used to gain thoughtful insight to worship the only One True Allah. When he reached the age of 40 years, Almighty Allah looked at his heart and found it great, graceful, obedient and extremely meek and fearful of divine Might. At that moment, by the Command of Allah, doors of the sky

opened and the Holy Prophet (S) began to look at it to find that Allah had ordered angels to come down with His mercy.

That mercy then rained from the base of the Divine Throne (Kursi) on the holy head of the Holy Prophet (S). Then it covered the whole being of the Holy Prophet (S), who saw Jibraeel, the Peacock of Angels, wearing a necklace of Radiance, come down to him. He (the angel) held both the arms of the Holy Prophet (S) and said: O Muhammad! Read. The Holy Prophet (S) said: What should I read? The answer was:

"Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable, Who taught (to write) with the pen. Taught man what he knew not.[197]

Simply: O Muhammad, read. Read in the Name of your Lord Sustainer, Who created everyone and everything, Who created man with a clot of blood. O Muhammad! Read and your Lord is very Great, Who taught the pen how to write and Who taught man what he did not know.

In short, the angel revealed to the Holy Prophet (S) whatever he was commanded to reveal and flew back to heavens. The Holy Prophet (S) came down from the mountain. The Signs of divine Grandeur and Might had put the Holy Prophet (S) in a condition of almost trembling fever. What worried him most was the thought that when he conveys the divine Message to the Quraish tribesmen, they would not believe him and brand him insane.

They would say that some unseen evil spirit has haunted him even though from early years of his life, he was known among all as the wisest, honest, truthful and respectable gentleman. The Holy Prophet (S) believed that the words and deeds of satans and mad people as are the worst of all words and deeds. So Allah Almighty desired to widen the Holy Prophet's heart and make him strong and courageous.

So He made rocks of hills and pebbles on earth speak up. Whenever the Holy Prophet (S) passed by, they cried: Peace be on you, O beloved of Allah! Allah has granted you Grace and elegance. He made you higher than the entire creation in the matter of respect and honor. You need not be gloomy at the thought that Quraish may call you mad or may say that you have fallen in a trial regarding religion because graceful is one,

whom Allah makes graceful and miracle-owner is he, whom Allah grants miracles.

O sir, you need not get disheartened at the falsification by the Quraish. Very soon, Almighty Allah will raise you to the highest ranks of greatness and very soon your friends will, due to your legatee, Ali (a.s.), become pleased. Shortly Ali bin Abi Talib, who is the key to the City of Knowledge, will spread your knowledges in all cities to all the servants of Allah. Very soon, your eyes will be made cool, because of your dear daughterFatima (a.s.).

Through her and Ali (a.s.) will be born, Hasan and Husain (a.s.), who are the chiefs of the youths of Paradise. Very soon your religion will spread in all cities. In near future, the rewards of yourself and your brother, Ali bin Abi Talib's friends and admirers will multiply. Soon you will be given the Liwa-e-Hamd (Flag of Praise) and you will hand it over to your brother, Ali (a.s.). All prophets and messengers will gather under that Liwa-e-Hamd and he will enter Paradise with all of them.

Hearing this glad tiding, I asked myself: O Lord! Who is that Ali bin Abi Talib about whom I have been given this promise? It was a time when Ali (a.s.) was still very young. He was my uncle's son.

When Ali (a.s.) started walking and when he was with the Prophet, the latter prayed: O Allah, is this one about whom You gave me good news?

In short, whenever the Holy Prophet (S) thought like this, a balance of awe would come to the Holy Prophet (S). The Holy Prophet (S) would be placed in one pan and Ali (a.s.) and the whole Ummah till Qiyamat would be made similar-looking and the Prophet would be weighed against them. The Prophet would weigh heavier.

Thereafter the Holy Prophet (S) would be replaced by Ali (a.s.) in the scale and Ali weighed against the entire Ummah and Ali (a.s.) weighed heavier. Then the Holy Prophet (S) recognized his self and his attributes. In his heart, came a voice from the Lord Almighty: O Muhammad! This Ali bin Abi Talib is My selected servant.

I will cause him to help My religion. He is, after you, higher than the entire Ummah of yours. The last Prophet said that this happened when my chest was widened for the purpose of fulfilling the duties of

messengership. Thus the management of the Ummah was made lighter for me and it was made easier for me to face the oppressors and revolters among Quraish.

Thereafter Imam Ali Naqi (a.s.) said that this is the story of those who were bent on killing the Prophet of Allah and whom Almighty Allah had killed by the miracle of His True messenger and because of (not) testifying to the Prophet in the matter of death. The Holy Prophet (S) was living in Mecca and his age was then seven years.

His noble character was so great that no other child of Quraish could equal him in goodness. In those days some Jew traders arrived in Mecca from Syria. Observing the high standard of the Holy Prophet (S), they talked to one another in secret: By God! This is Muhammad, who is to appear in the last era and who will defeat and disgrace the Jews and other religions and destroy them thoroughly.

They had read in their religious books that the coming prophet is unlettered, yet most intelligent and truthful. In short, their jealousy compelled them to keep this matter secret and so they began to conspire to avoid his kingdom. They told one another: Let us devise a plot to kill him, because the Lord Almighty destroys whom He will and establishes whom He will. Perhaps he may be removed by our conspiracy.

They became firm in their evil resolve and told one another: Don't make haste. First, let us take a test of him and examine his deeds because sometimes it also happens that a person looks very similar to another in character, appearance and behavior. We have read in our holy books that Almighty Lord will always prevent Muhammad from unlawful and even doubtful things. So let us invite him to dinner and induce him to eat unlawful and doubtful things.

If he extends his hands or eats, either it will show that he is not Muhammad (the promised one), even though he looks like him in appearance. But if he did not eat either of the things, we should understand that he is the same Muhammad and then we must make every plan to remove him from the world so that Judaism remains safe.

Finally after their consultations they came to His Eminence, Abu Talib (r.a.) and invited him to attend their feast. When the Holy Prophet (S)

went there, the Jews put before him and in front of Abu Talib (r.a.) kebab of chicken, which was killed with a stick (unlawfully). Abu Talib and other chieftains of Quraish started eating, but when the Holy Prophet (S) extended his hand, it turned either on the right or left automatically and despite several trials, never reached that impermissible meat.

The hosts asked him: O Muhammad! Why do you not eat this meat? The Holy Prophet (S) replied: I tried more than once to take it up, but every time my hand turned away from it. Therefore, I understand that this food is unlawful and hence my Lord wants me to refrain from it. The Jews said: No, no. This is a quite lawful food.

Then they said: Let us make a morsel of it and put it in your mouth. The Holy Prophet (S) replied: Try it, if you so desire. So they prepared to make a morsel with their own hands, but their hands too would not reach that meat. Observing all this, the Holy Prophet (S) said: I am prevented by Allah from eating this food. If you have any other eatable, bring it.

Then they brought another fat hen which belonged to their neighbor but they had not paid for it and had stolen and killed it unlawfully, thinking that they would pay the price when the owner arrived. Then that meat's kebabs were placed in front of the Holy Prophet (S). But when the Holy Prophet (S) tried to pick it, it became heavy and fell down.

It happened several times. The Jews again asked the reason of not eating it and the Prophet replied: I am prevented by Allah and I understand that it is a doubtful thing. They said: It is not so. If you allow, we may feed you. The Holy Prophet (S) replied: Do so, if you can. When they tried to put a morsel of it in the Prophet's mouth, they could not lift it, as it had become heavy.

Then the Prophet said: Surely it is an unlawful thing as I told you and that is why my Lord saves me from it. This event made the people of Quraish extremely astonished. This was one of the reasons of the Quraish being inimical to the Holy Prophet (S) when he proclaimed his messengership. The Jews were also amazed by this event and they told the Quraish: We know that you will face many calamities due to this

boy; he will destroy your lives and properties and very soon he will attain a very high rank and position.

Amirul Momineen (a.s.) said: These Jews planned to kill the Holy Prophet (S) when he returned from Mount Hira. They were 70 persons. They dipped their swords in poison and sat in ambush, one dark night, waiting for the Prophet to arrive. When the Prophet climbed Hira, they too followed him and drew out their swords.

Among those seventy, there was a famous and strong sandow. When all they attacked the Prophet, both sides of the hill joined together creating a barrier. When they lost hope of hitting him with their swords, the hill sides separated. Seeing this, they again drew out their swords but the mountain came in between them and the Prophet.

This happened several times until the Holy Prophet (S) reached the hilltop. In all, this closing and widening of the hill happened 47 times. Thereafter the Jews also reached the hilltop and encircled the Holy Prophet (S) to kill him. But then the path became very long for them. The Almighty Allah widened the hill and they could not cross it, until the Prophet finished his prayers and worship.

The Jews also began to descend with him. Then they attacked him with their swords. At once both sides of the hill closed in. They withdrew their swords. The hill regained its previous state. This closing and widening of the hill and flinging and withdrawing of swords took place 47 times. Finally when the Holy Prophet (S) came down and when the enemies tried to hit him, both sides of the hill closed in and crushed all the Jews.

There came a voice: O Muhammad! Just look back and see what the Almighty Allah has done with your evil most enemies. When the Prophet turned back, the hill sides widened and the Jews fell down with swords in their hands. Their faces, hands, feet, back and bones were totally crushed; blood flew out of their veins.

The Prophet was released safely and the hill, vales, trees and rocks were loudly congratulating him, telling him how powerfully and wonderfully the Almighty had protected him. He made us help you against the evil enemies. Very soon, when your (Muhammad's) messengership

will be proclaimed, the Almighty will assist you through Ali Ibn Abi Talib (a.s.) against the oppressive and revolting people of the community.

Ali (a.s.) will help you so thoroughly and with such sincerity, making your religion succeed and in making our friends and admirers respectable, that Almighty Allah will declare him (Ali) as your heart, which is between your sides and your ear, with which you hear and your eye, with which you see and your hand, with which you hold things and your leg, with which you stand up and your deputy, your legatee and your vicegerent. Also, in near future, he (Ali) will repay your debts and will fulfill your promises and vows becoming the adornment of your community and the beauty of your people. Before long, Ali (a.s.) will become the cause of pleasing his friends and destroying his enemies.

Now the story of the two trees which joined together: It so happened that one day the Holy Prophet (S) was traveling between Mecca and Medina. In his army there were both infidels and hypocrites of Mecca and Medina. They were discussing among themselves. One of them told his companions: This man eats like us.

He also urinates and relieves himself like us and yet claims to be the messenger of Allah. One of those hypocrites said: This forest is quite open. When he sits to relieve himself, I will see whether the thing which he throws out is like what we do or something different? Another one said: He will never sit to relieve himself in your presence, because he is more modest than an unmarried young woman who might not have looked at others and whom none would have seen.

Almighty Allah informed His messenger of these mischievous desires. The Holy Prophet (S) asked Zaid bin Haritha: Go to those two trees which are at a distance of about half a mile from one another. Just stand between them and call upon them that the Messenger of Allah wants you two to come close and join with one another at this particular point, so that he may sit behind you for relieving himself.

Zaid (r.a.) complied with the Prophet's order, and lo, by Allah, those two trees uprooted themselves and by One, Who sent Muhammad as His truthful messenger, they came close and embraced one another like

two close friends. The Prophet then sat behind these trees. Seeing this, the hypocrites said: He has disappeared from our eyesight.

Then one of them said: Let us go on the other side. When they approached them, the two trees also turned their direction, keeping the Holy Prophet (S) hidden from their sight. The more they tried to view the Prophet, the more the trees kept revolving. Finally they decided to encircle the trees from all sides so that some of them could observe the desired scene.

But then, the trees also formed a circle and remained like that until the Prophet purified himself, made ablution and returned to his army in the open. Then he again asked Zaid (r.a.) to tell those trees that Allah's Messenger commands you to go back to your earlier positions. Zaid (r.a.) complied with the order and so did the trees.

By Almighty Allah, Who sent Muhammad (S) as His true Messenger, those trees were running fast like a man who runs away speedily from an enemy with an open sword in his hand. Finally, when the hypocrites failed in observing the Holy Prophet (S) in sitting position they told themselves: Let us see what he has thrown out from his body over there. It will show us whether we and he are same or not. When they went there, they could not find anything!

After observing this event, companions of the Prophet became astonished; they heard a voice from the sky: Are you surprised at seeing the trees running towards one another? The rushing of angels towards the friends of Muhammad and Ali (a.s.) with divine miracles is far more faster than what you saw. On Judgment Day, running away of flames of Hellfire from friends of Ali (a.s.) and those who are aloof from the enemies of Ali (a.s.) will be quicker than the departing of the trees that you saw.

Imam Ali Naqi (a.s.) said: A similar miracle was shown by Ali (a.s.). He had returned from the Battle of Siffeen and quenched the thirst of his companions with water, which had gushed out from a big slab of stone. He had turned it upside down, so that he could relieve himself behind it. A hypocrite from his army said: I would like to see his private parts and things getting out therefrom, because he shows to the world his closeness to the Prophet.

Then I will inform my companions of this lie. The Imam (a.s.) then ordered his man, Qambar: O Qambar! Go to the two trees over there standing at a distance of more than a Farsakh and tell them that the successor of Muhammad (S) asks you two to come close and get united. Qambar said: Sir, will my voice reach them?

Ali (a.s.) replied: One Who makes your eyesight reach the sky, which is at a distance of 500 years' journey, will also enable your voice to reach those trees. Finally Qambar did what Ali (a.s.) had demanded and those two trees rushed towards one another so quickly as if they were two friends who meet one another after a long period of time, eager to embrace each another.

They got stuck with one another. Observing this, a group of hypocrites of his army said: Ali thinks himself (God forbid) to be like Muhammad (S) in showing magic. Neither he was a prophet nor is this one an Imam. Rather both are sorcerers. But we will go round them to observe what their private parts expel.

Almighty Allah made Ali (a.s.) aware of their dirty plans and he told Qambar in clear terms that the hypocrites have tried to cheat the legatee of the Prophet; and they imagined that he can make a barrier of only two trees and nothing more. So, go to those trees and tell them that the Wasi of the Prophet asks you to depart. So the two departed and ran away from one another like cowards running from a courageous man.

Thereafter, when Ali (a.s.) drew up his cloak to sit down and all the hypocrites became blind. They could not see anything. But when they turned their faces from that direction their eyes could see as before. But again when they tried to look at Ali (a.s.), they again became blind. This seeing and blinding occurred for several times, until Ali (a.s.) got up after relieving himself and returned to his place. This trial took place 80 times.

Finally they desired to go and see what had been thrown out by Ali (a.s.). But they could not move from their place. Their legs stuck to the ground. But when they wanted and tried to return, they could walk as usual. This also happened a hundred times. Finally all left that camp.

The hypocrites gained nothing, except increase in their disobedience, disbelief and hot-headedness.

Thereafter they told one another: Look, despite such miracles, Ali was humbled against Amr, Muawiyah and Yazid. Almighty made these talks reach Ali (a.s.). The Imam (a.s.) told the angels: O my Lord's servants! Bring Amr, Muawiyah and Yazid here. The hypocrites then saw in the air, three angels in the forms of black Abyssinian soldiers and each of them had caught one of the said three men. Then the angels brought them before Ali (a.s.).

Suddenly what they saw was that one of them is Muawiyah, another, Amr and the third, Yazid. Ali (a.s.) told those hypocrites: Just look at them. Had I liked, I would have killed them, but I left them for the time being, just as Almighty Allah gave respite to the accursed Iblis till a fixed period of time. What you have seen from your chief, that is, from me, is not due to weakness or inability but it is a trial for you, so that it may become clear what you do.

What if you taunt Ali? Prior to you also, infidels and hypocrites taunted the Holy Prophet (S), saying that one who could visit heavens, Paradise and divine kingdom and come back in a single night, why he should flee Mecca and hide in a cave?! How is that he should need eleven days to reach Medina?! So everything is from Almighty Allah.

Whenever He wishes, He shows you His Might through miracles, so that you may see the truthfulness of His messengers and their legatees. Again it is He, Who takes your test by confronting you with things, which you dislike and abhor so that He may watch what you do and so that Allah's evidence may come clearly before you.

The story of the tree which was called by the Holy Prophet (S) is like this: In Bani Thaqif tribe, there was an experienced physician named Harith bin Kaldah Thaqafi. He came to the Holy Prophet (S) and said: O Muhammad! I have come to treat you (God forbid) for insanity as I am expert in this matter and many lunatics have recovered through my treatment.

The Holy Prophet (S) said: How is it that you consider me a lunatic while you yourself are acting like mad people? You have not yet either

examined me nor have you still thought at all about my truthfulness or otherwise?! Harith replied: Have I not yet known your truthfulness or telling lies when you claim to be a messenger but are unable to show your ability about it?

The Holy Prophet (S) said: These words of yours are a deed of a lunatic, because before uttering, you have not asked me why I make a claim and you have not found me unable to produce any proof required by you. Harith replied: It is true. So now I demand from you a miracle to try you. If you are a messenger of Allah, call up this tree (pointing towards a deeply rooted big tree). If it comes to you, I will know that you are God's prophet.

I will testify to it. Otherwise I will repeat that you are a lunatic as I have heard. The Holy Prophet (S) pointed his holy hand towards that tree, calling it to him. At once that tree got itself uprooted and rushed speedily towards the Holy Prophet (S) digging the ground like a canal and then stood meekly in front of the Holy Prophet (S). It spoke most clearly: O Allah's Messenger! Here I am. Kindly give command! The Holy Prophet (S) told that tree: I have called you to testify that the God is Only One Allah and that I am Allah's messenger, and thereafter, that Ali (a.s.) is the Imam.

You should also testify that Ali (a.s.) is my confidant, assistant and helper, of whom I am proud and that had he not been born, Allah would not have created any of His creations. That tree at once spoke up: I give witness that there is no one worth worship, except Only One Allah; that He has no partner. I testify that, O Muhammad (S)! You are His servant and His Messenger.

He has sent you with truth, so that you may give glad tidings ofParadise to the obedient people and warn the defiant, disbelievers and sinners of Hellfire. You may invite Allah's creations towards Him and you may be a Lamp of Guidance for all. I also testify that Ali Ibn Abi Talib (a.s.), your cousin, is your brother-in-faith who makes maximum effort in the matter of religion and Islam and that he is your confidant, supporter and uprooter of your enemies and helper of your friends and the door of your knowledge.

I also testify that all of your friends who befriend him and who regard his enemies as their own foes will enter Paradise and also I testify that your enemies who befriend your enemies and who are enemies of your friends will fill Hell. Thereafter, addressing Harith, the Holy Prophet (S) asked: O Harith! Can one who produces such miracles ever be a lunatic?!

Harith then said: O Allah's Messenger! By Allah, it can never be so. Therefore, I give witness that you are the messenger of the Lord of the Universe and the chief of the entire creation. His Islam was thus nice. Imam Zainul Abideen (a.s.) said: A similar miracle was shown by Ali (a.s.) also. Once a Greek physician, who claimed to be an expert, came to him and said: O Abul Hasan! Actually I had come to treat your elder (the Prophet) who was reportedly afflicted by madness.

But since he has died, I could not attain my desire. But I heard that you are his cousin and also his son-in-law. Now I see that your whole face and body is pale (yellowish) and both your legs are so thin that I don't think they can withstand your body weight. I do have medicine for removal of the yellow color but there is no way of fattening your legs. It is better you walk less and carry less weight so that your legs may not break.

Then he took out some medicine for his yellow color and said: It will neither harm nor trouble you. But you will have to refrain from eating meat for forty days. The yellow color will go away. The Imam (a.s.) replied: Well, you have prescribed a medicine for removing this yellowness. Now also tell me whether you have any medicine which can increase the yellowness and which may harm me more?

That man said: Here (pointing towards another medicine) is a thing which if taken by a yellow man, can at once kill him and if he is not yellowish he may become yellow and then die. The Imam (a.s.) demanded it from that man, who gave it, telling that even a tiny particle of it can kill a man. The Imam (a.s.) at once put the whole quantity of it in his mouth and gulped it down. It made him perspire.

That fellow began to tremble fearing that he would be caught for killing the son of Abu Talib (a.s.); that no one would believe that Ali (a.s.) had killed himself. Observing his fear, the Imam smiled and said: O servant of Allah! I am now healthier than before. Your deadly medicine did

not harm me at all. Now, just close your eyes. That fellow closed his eyes. Then Ali (a.s.) said: Now open your eyes and see. What he saw was that the Imam's face had become bright and reddish. That fellow again trembled.

Smiling, the Imam asked: Where has the paleness gone? That man replied: By Allah! I feel that you are not what you were. Formerly your face, which was yellowish, is now like a red rose. The Imam said: This poison, which was deadly in your opinion, has removed my paleness. Then disclosing his legs, the Imam said: You imagine that due to weakness in my legs, I must decrease walking and refrain from taking up heavy things to protect my legs from breaking! But, now I will show that the treatment of Allah is different from yours.

Saying this, Ali (a.s.) hit the pillar on which that two-storied building had stood and which had two halls also above and, shaking that pillar, uprooted the whole structure. Seeing this, the Greek man fainted. The Imam (a.s.) got some water sprinkled on that fellow's face and when he came to senses he spoke up: By God! I have never seen such a thing before. The Imam (a.s.) said: O Greek! You have seen the strength of these thin legs.

Where has gone your medicine now?! That fellow asked: Was the knowledge of Muhammad (S) also this much grand? The Imam (a.s.) said: My knowledge is from his knowledge and my strength is also from his strength. A man from Bani Thaqif inArabia had once approached the Holy Prophet (S) and told him: If you have been afflicted from madness, I may cure you. The Holy Prophet (S) had told him: If you so desire, I may show you a sign that will convince you that I don't need your treatment, rather you need mine.

That man said: Yes. The Holy Prophet (S) asked: What sign would you like to see? That fellow replied: Please call that tall date tree to you. The Holy Prophet (S) called that tree and within no time, it uprooted itself and came fast dragging and digging the path and stood in front of the Holy Prophet (S).

The Holy Prophet (S) asked: Is it enough? That fellow said: No. Now ask this tree to go back to its original place. So the Holy Prophet (S) ordered the tree to return and it complied with the command instantly.

Now the Greek said: What you have described is about the Prophet, whom I have not seen. But here I feel it sufficient to ask you an easier thing. Just see. I go to a distant point from you and stand there.

You may call me. I would not obey your order and would not like to move; let me see what you can do. If you compel me, it will be enough sign. The Imam (a.s.) told him: What you have demanded is limited only to your benefit, because you will be knowing that you did not comply with my command willingly. It would also show that only I overcame your wish without holding your hand nor did I make anyone else to fetch you to me and that whatever happened was by the Allah's might.

It also is possible that you may say or anyone else may say that both you and he had agreed in this matter. So it is better if you ask for such a thing which may become a Sign for all the people of the world. That fellow replied: Since you have made this offer, I demand that all the parts of this date (tree) should disintegrate and fall apart far and away from one another. Then you may ask them to join with one another as before and that the tree should stand as it stood.

Ali (a.s.) said: Okay, this is a sign. You yourself may go to that tree and tell it: The Wasi of Muhammad (S) orders that your parts should break and go away from one another at a distance. That fellow complied with the Imam's advice and the tree also did it. It broke down into several parts and each part fell far and wide.

It disintegrated into small invisible particles, as if no tree ever stood there before. Seeing this, the Greek fellow trembled with fear from head to feet and said: O Wasi of the Prophet! You have fulfilled my first wish. Now accept the second one too. Ask this tree to become as it was earlier. The Holy Imam said: This time too, you yourself convey my command to it and say: The legatee of the Prophet calls upon you to join together and become the original tree.

The Greek did as asked by Ali (a.s.) and the particles of the tree rose up in the atmosphere and then began to join one another until there appeared branches, leaves and roots. Then the tree stuck to ground firmly. Since it was not a fruit season, date fruits did not appear. Therefore the Greek man said: I wish that first green fruits should show up, then they

should become first yellow and then red and ripen fully so that you may eat them and also feed me and so also give it to all others here.

The Imam (a.s.) again said: As before, you only may convey my command to this effect and ask it on my behalf to fulfill your wish. The Greek fellow complied with the Imam's command, and the tree bore first, green, then yellow and then reddish ripe date fruits. Thereafter that fellow expressed yet another desire: Now I wish that lumps of this fruit may either come near my hand or my hand may become long enough to reach them.

Rather, prefer that one lump should automatically reach my hand and my other hand may reach another lump. The Imam (a.s.) said: Extend the hand, which you wish to reach to the fruits and while so doing, recite these words:

"O one Who brings far things near, make my hand near this thing."

Also withdraw to yourself the hand, which you intend to catch up fruits without making any movement and recite:

"O easer of difficulties! Make it easy for my hand to catch the distant lump."

The Greek fellow did as advised by the Imam and recited the supplications. Consequently, his right hand lengthened and reached the date lump. Other lumps fell down to the earth and their branches lengthened. The Imam (a.s.) then said: O Greek man, if you, even after these dates, do not put faith in the person who showed these miracles to you, Almighty Allah, will soon chastise you in such a severe manner that all the learned and ignorant will take a lesson from your fate.

That man replied: Sir, even after observing all these divine Signs, if I remain a disbeliever and if I do not accept the truth, then, in fact, I will be exceeding all limits of enmity and will be assisting my own destruction. So, I witness that you are Allah's selected and well-chosen servant and are true in all the things which you say from the Almighty. Now give me any order and I will carry it out.

The Imam told him: Believe that Allah is Only One and testify that He is Forgiver and Most Wise and is clean of corruption and vain things;

that He never oppresses His servants and slave-girls (women). Also give witness to the effect that Muhammad (S) whose Wasi I am, is the chief of the entire creation and is higher than everyone in ranks and grades of Paradise.

Also testify that Ali (a.s.), who made you observe all these wonderful events, and provided you with so many bounties, is, after Muhammad (S), more gracious than the entire creation; that he is his (Prophet's) rightful vicegerent and fit for enacting the commands of his religion. Also testify that his friends are Allah's friends and his enemies, Allah's enemies and that all those believers who cooperate with you and who support you in these Islamic commands and deeds are the best in the whole community of Muhammad (S); that they are the selected Shias of Ali (a.s.).

I also order you that you should sympathize with and share pleasure and pain with all those who are with you in testifying Muhammad (S) and me and in following him and me and who are with you in that Almighty has granted to you and has given you excellence. You must sympathize with them and fulfill their needs and remove their poverty. You must consider that man equal to you in sharing your properties and means, who is equal to you in the rank of faith and spirit.

Regarding one who is higher than you in spiritual matters, you must give him preference in the matter of your wealth and property to such an extent that Almighty Allah may observe that you really give preference to His religion over your life and wealth; that you regard His friends nearer than your own blood relatives. I also command you, that you must protect your religion and safeguard the knowledges which have been given to you and shield the secrets shown to you.

You should not uncover our knowledges to those who oppose them and who use bad words for you due to it all and may malign and condemn you and may harm you physically or mentally. You must not disclose our secrets to one who maligns us or who is totally unaware of our affairs or who may behave badly with our friends, due to lust for money offered the ignorant. I also order you to adopt dissimulation, because the Almighty Allah says in Qur'an:

"Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them."[198]

Simply: Believers should not make infidels their friends. They must befriend believers and whosoever will do so (will befriend infidels) will not get any share from the affection of Allah, except when you, in order to safeguard your lives and property, make friendship with them (no harm therein).

I permit you, if necessitated due to fear and hazard, you may give preference to others over us and show displeasure for us. If you face real danger to your lives and great calamities, you may, doubtlessly, give up even obligatory Prayer, because in times of danger, your giving preference to others neither gives any benefit to our enemies nor does it harm us in any way.

In such a situation of dissimulation, your giving preference to our enemies over us and your show of abhorrence for us does not degrade us. In that case you, only for a while, show displeasure towards us outwardly but from within the heart you continue to love us. It is only to keep your life and property safe for a long time thereafter. Your position may also remain safe.

Therefore you may keep safe and concealed all those near and dear ones, who are known to others due to you and due to whom you are known to all. This (dissimulation) may continue until danger is removed and hazards disappear. It is better than your throwing yourselves in destruction and becoming disabled in the task of carrying out religious duties and of improving the condition of your believer brothers.

Hear, I repeat, you must never refrain from performing dissimulation for the purpose mentioned by me. Do not push yourselves in destruction, otherwise you will destroy the lives and properties of your other believer brothers too and all of you will be disgraced by your enemies. Almighty Allah has ordered you to respect your brothers-in-faith. Now, if you disregard my warning and suggestion about dissimulation, the resulting harm to your brothers will be far heavier than what can be inflicted by our deniers and enemies.

The story of the poisoned shoulder is thus: When the Holy Prophet (S) was returning to Medina after capturing Khyber, a Jewess approached and said that she had accepted Islam. Then she put before the Holy Prophet (S), a roasted lamb shoulder, saying: O Allah's Messenger! May my parents be sacrificed for you, I was very worried due to your advance towards Khyber, because I knew that those people were very brave. I had a little lamb. I had nourished it like a child. I also knew that you are fond of roasted mutton shoulder. Therefore, I vowed that if Allah brings you back victorious, I will present this to your honor to fulfill my vow.

At that time Ali (a.s.) and Baraa bin Maaroor were also present near the Holy Prophet (S). Baraa extended his hand, picked a piece of meat and was about to put it in his mouth, when Ali (a.s.) told him: Don't begin anything before the Holy Prophet (S). Baraa who was a Bedouin, replied: O Ali! Do you consider that the Prophet is stingy?

Ali (a.s.) replied: No, I am telling you this just to give respect to the Holy Prophet (S). Neither I nor you or any believer should ever try to precede the Holy Prophet (S) in eating, drinking or in any other matter. When Baraa replied that he did not consider the Holy Prophet (S) stingy, Ali (a.s.) said: The reason for which I prevented you is that this meat is brought by a Jewess, whom we do not know.

Therefore, if you eat from it with the prior permission of the Holy Prophet (S) it would be safe for you, but if you go ahead without his permission, only you will be responsible for your life. Ali (a.s.) was saying this when Baraa had begun to chew that meat. Suddenly that meat spoke up by Allah's command and said: O Allah's Messenger! Please don't consume this. It is poisoned. That very moment Baraa fainted and died.

The Holy Prophet (S) called that woman and asked her the reason for such a heinous act. She replied: You have done great injustice to me. You killed my father, brother, uncle, husband and son. I told myself: If Muhammad is only a king like other rulers, he will be killed by this poison. But if he is a true messenger of God, Allah will fulfill His promise of capturingMecca and also protect him from this poison.

The Holy Prophet (S) told her: Well, you are telling the truth. Now don't be proud of killing Baraa, because Almighty Allah has only tried

him, as he went ahead of His Prophet in eating. Had he taken my permission earlier, he would have been protected from fatal consequences. Then the Holy Prophet (S) called ten persons from his companions. The wise men included Salman, Miqdad, Ammar, Suhaib, Abu Zar and Bilal (r.a.). His Eminence, Ali (a.s.) was also present.

The Holy Prophet (S) asked them all to sit down and they sat down in a circle. Then the Holy Prophet (S) placed his hand on that poisoned meat and blew from his holy mouth over it, reciting:

In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then he asked all of them to begin eating the meat taking the Name of Allah. The Holy Prophet (S) himself also ate therefrom. All ate fully. Then all drank water. Thereafter the Holy Prophet (S) ordered: Detain this woman. Next day when she was brought to the Holy Prophet (S) he told her: Did you see that all these persons ate your poisoned food and all of them have been saved by Allah with His grace?

She said: O Allah's Messenger! Until now I had a doubt regarding your messengership, but now I am fully convinced that you are Allah's true messenger and I give witness that there is no one worth worshipping except Only One Allah; that He is One and He has no partner and that you are His servant and Messenger. The faith of that lady turned out sincere.

Imam Zainul Abideen (a.s.) has narrated from his ancestors that when the Holy Prophet (S) was invited for the funeral prayer of Baraa, he asked: Where is Ali? The companions replied: He has gone to Quba for some errand for a Muslim. The Holy Prophet (S) sat down and did not offer Prayer. The companions asked about the reason of doing so.

The Holy Prophet (S) replied: My Lord has asked me to delay the prayer till Ali arrives and forgives Baraa for uttering some words, which he had uttered addressing him in the presence of His Prophet, and thereby Allah may make Baraa's death an expiation of his misdeed. A

person present at the time of Baraa's talk with Ali (a.s.) said: Baraa was merely joking and not talking seriously and truly from his heart.

The Holy Prophet (S) said: Had his words been seriously true, Allah would have nullified his deeds even if it were equal to donating in the path of Allah, gold and silver enough to fill the space between earth and sky. But it was mere witticism and Ali (a.s.) has forgiven him. Yet I want that none of you should imagine that Ali (a.s.) is angry with him. Therefore he may again appear and forgive him front of you, so that the latter's nearness to Allah may enhance.

In the meantime, Ali (a.s.) came up there, stood in front of the body (of Baraa) and said: O Baraa! May Allah have mercy on you. You were fasting numerously and offering Prayer frequently and you died in the path of Allah. Thereafter the Holy Prophet (S) said: Had there ever been any dead person who had become needless of the burial prayer led by the Holy Prophet (S), he would have been Baraa, because Ali (a.s.) has prayed in his favor.

Then the Holy Prophet (S) stood in front of Baraa's body and offered the funeral prayer and the burial was finalized. When the group returned from the graveyard and sat for condolence the Holy Prophet (S) remarked: O heirs and friends of the late Baraa, you are deserving congratulation more than condolence because your master went, for the sake of Baraa, from the first to the seventh sky and from the Kursi to the Arsh and took the soul of Baraa covered in curtains and made it enter Paradise.

All treasurers of Paradise came out to welcome him and the Houries looked at him from their apartments and all of them talked with him that which is known only to Allah (what they said). O soul of Baraa, glad tidings to you for the Prophet of Allah remained in wait for your sake, so that Ali may arrive and pray in your favor.

Know that upholders of Arsh have on behalf of Almighty Allah, informed us that He says: My servant and O one who died in My faith, had your sins been as many as pebbles on the earth, particles of dust, drops of rain, leaves of trees, hair of animals and their looks and breaths and movements and stops, I would have pardoned them all because of Ali's prayer in your favor.

Thereafter, addressing the audience, the Holy Prophet (S) said: O servants of Allah! Be worthy of Ali's pleasure and refrain from His displeasure and curse, because one whom he curses will be destroyed even if his good deeds are equal to the number of entire creation. Similarly, if Ali prays in favor of one, one will be made successful by Almighty Allah even if his sins equal the number of creations.

The incident wherein a wolf talked with him is like this: The Messenger of Allah (S) was once sitting when a shepherd came up trembling due to what he had observed. Looking at that shepherd from a distance the Prophet said to the companions: The story of this man is indeed very strange. When he approached and came close, the Prophet told him: Tell us, why are you shaking so much? That man replied: It is because of a very wonderful and awful happening.

I was in the midst of my goats, when suddenly a wolf arrived and took away one of my animals. I at once hit that animal with a stone from a sling and got the lamb released. Then that wolf came from another side and took off another lamb, which also I got from his clutches as before. This happened four times. Finally that wolf came up with its female and was about to attack my lambs.

Again I intended to stone it but lo, it sat upright and spoke up: Are you not ashamed of depriving me of my food? Why do you not allow me to take what Almighty has created for my survival? Do I not need sustenance? This strange happening made me speak up: How wonderful that a tongue-less wolf talks like a human being! Thereupon that wolf told me: May I tell you about an event which is more wonderful than my talking like men?

Once upon a time the Holy Prophet (S) was sitting between two rocks, giving information about the past and future to people. But the Jews, despite knowing through their religious books, that the Holy Prophet (S) was absolutely truthful and more graceful and excellent, deny him and do not believe in his messengership. The Holy Prophet (S) resides in Medina, giving remedy for every ailment, both physical and spiritual. So O Shepherd! Go there and put faith in him, that is in Muhammad (S), so that you may be protected from divine chastisement.

Go to Medina and become an obedient Muslim to save yourself from divine hardships and other calamities. Hearing this, I said to that wolf: By God, I am extremely astonished by your words. I now feel ashamed for preventing you from devouring these goats. Here they are. Take and eat at your will. I do not come in your way now.

Then the wolf replied: O servant of Allah! Be thankful to Almighty Allah, Who included you in those who take lesson from events showing Signs of Allah and who obey His commands. But still more hard-hearted is one who disregards the rights of Ali (a.s.), the brother of Muhammad (S) despite observing his greatness and in spite of the bounties, which he grants from Allah.

He also sees the vastness of his knowledge which is unparalleled and his courage and bravery which are also same. Equally incomparable are his sacrifices in defense of Islam. He also knows that the Holy Prophet (S) has ordered all to befriend his friends and to oppose his foes. The Holy Prophet (S) has also stated unequivocally that Almighty Allah will not accept any good deed of his (Ali's) opponent, however great that fellow may be.

Despite all this, that unfortunate fellow opposes Ali (a.s.) and oppresses him and befriends his foes. It is much more astonishing than your preventing me from eating the goats. The shepherd then asked the wolf: Will it ever so happen against Ali (a.s.)? The wolf replied: Yes. Rather worse than that. The evildoers will, shortly, kill him and his innocent offspring and arrest their womenfolk. Despite these evil-doings they will claim to be Muslims.

This is stranger than all others and hence Almighty Allah has decided that we, the wolves, will in Hell, tear them into pieces and this torment and chastisement of these evildoers will give us real pleasure. Their wailings will make us joyful. Then I said: Had there not been now in my possession, some goats which are the trusts of other people, I would have left them here and proceeded to the Holy Prophet (S) to be fortunate enough to kiss his holy feet.

The wolf said: Then you may now at once go there and leave these goats in my protection. I'll take care of them on your behalf. The nearmost angels will protect me, because I am a friend of Allah's Wali. In

short, I entrusted my goats to that wolf and its female and came to you. At that moment, the Holy Prophet (S) glanced at his audience and found that some were pleased, but some were thinking that it was a made up story and they doubted its reliability.

Their faces showed disbelief. Such hypocrites began to tell one another in a low voice that this Muhammad (S) had hobnobbed in advance with this man to entangle unaware people in his snare. When the Prophet came to know about this through divine revelation, he said smiling: If you have doubt about what this shepherd has said, let it be with you.

But I am convinced that he is telling the truth and that person has also believed in the words of this shepherd that Ali was with me in the heavenly domain (Arsh) of the Almighty in the world of spirits and who will also take rounds with me in the canals of life in Paradise and who will also follow me in escorting good people to Paradise and whose Noor was with mine in pure loins and holy wombs. That Noor even now walks with me rising in ranks of excellence.

The costly dresses of Ilm (knowledge). Hilm (tolerance) and Aql (wisdom) given to me by Allah have been given to him too. He is my brother who got separated from me, when my heavenly Noor was transplanted in the loins of Abdullah and his in those of Abu Talib (a.s.). He is my companion in attaining ranks and he is fully just, that he is Ali Ibn Abi Talib (a.s.), the Siddiq-e-Akbar and the Saaqi of Hauze Kauthar and his Wilayat (guardianship) and Mawaddat (love) is a treasure for the believers. He is the pillar of religion and its support.

He knows most of what I know and he is a forerunner in wars for truth. He is brave and courageous, while facing my enemies like a lion. He became a believer first of all and he is above all in being happy at what Allah desires. He is also unique in wiping out the disobedient and rebels. He is able to defeat false allegations. He testifies the words of this shepherd. Allah has said that his eyes and ears and hands are like my eyes, ears and hands. He has been made my supporter and helper. So when he is with me, I don’t care for those who give up my company and go wayward. I have no grief for such deviators.

This perfect gentleman testifies what this shepherd has said and states that Almighty Allah will decorate Paradise with him and his friends and

fill up the Hell with his enemies. No one from my Ummah can try to equal him. When he is pleased, I care the least for what others dislike and when he has true affection for me, I do not fear the enmity of others.

This is Ali Ibn Abi Talib (a.s.). Even if all in the world and the sky become disbelievers, Allah will make him help His religion himself alone. If the entire creation become his enemy, he alone will rise up to oppose them all and sacrifice his life to help the religion of Allah and to nullify the path of Satan.

Thereafter he said: The eyewitness of this event is not far away. Let us go to the herd and see those two wolves. If they talk with us and if we observe them grazing the sheep, the fact will be testified. Otherwise we will stand on our earlier view. Finally the Holy Prophet (S) along with the Ansar and Muhajireen, proceeded towards that herd. Observing it from some distance, the shepherd exclaimed: That is my herd.

The hypocrites asked: Where is the pair of wolves? Getting nearer, they saw that the two wolves were taking rounds protecting the herd. Whenever any of the sheep separated from the herd, the wolves drove them back. The Prophet said: If you desire, I may prove that my only aim was to make you hear the wolves talk. The companions replied: Yes, O Allah's Messenger, Do so. Then the Holy Prophet (S) said: You may encircle me, hiding me from the eyes of the wolves.

After compliance with this command, the Holy Prophet (S) asked the shepherd: Just go to the wolves and say: Which one of you had talked with me about Muhammad? Then the male wolf began to approach one person and returning from him to another one finally reached the middle of the herd and then came up with its female to the Holy Prophet (S).

Then by the Might of Almighty Allah, both spoke up: Our Salaam to you, O Messenger of the Lord of the worlds and O the best among the creation! Then they rubbed their cheeks on ground and rolling and tossing about on ground said: We are inviting people towards your honor and we sent this shepherd to you. Then addressing the hypocrites the Prophet said: Now no excuse is left for the disbelievers and hypocrites.

Then he added: Now, this shepherd's words about my messengership have come true. Now if you like, you may also get testified the other

thing, that is, the truthfulness of Ali (a.s.). The companions replied: Oh yes, Messenger of Allah! The Holy Prophet (S) then said: All of you now encircle Ali (a.s.). The companions encircled Ali (a.s.). So when they hid Ali behind them, the Holy Prophet (S), addressing the wolves said: Just as you pointed to me and gave my sign to the people, give the sign of Ali (a.s.) also so that people may know that what you said in his praise is true.

Hearing this, the wolves came forward. They began to look closely at the faces and feet of all present there. They left all and finally when they reached Ali (a.s.) they rubbed their cheeks on ground and rolling and tossing at his feet spoke up: Peace be on you, O Mine of magnanimity, peak of intelligence, Scholar of the earlier scrolls, legatee of Muhammad Mustafa (S), one whose friends have been made fortunate by Almighty Allah and whose foes have been declared as doomed forever by Almighty Lord. Allah has made you the chief of the progeny of Muhammad (S) and of the holy family members.

Peace be on you, O one whom all on earth if they befriend you like those who have befriended you in the heavens all of them would have become good and selected. Salam on you, one about whom it has been destined that if anybody donates everything between the earth and the sky in God's path but with even an iota of grudge against you in his heart that fellow would earn nothing but hellfire and wrath of God.

The companions became extremely astonished at all this. They said: We never knew that even animals are so respectful and obedient to Ali (a.s.). The Holy Prophet (S) said: You are amazed by seeing only one animal's obedience. Who knows how will be your astonishment if you observe how much high is the rank of Ali (a.s.) in the eyes of all the animals on the land and sea and angels in high heavens.

By Allah! I have seen the image in the sky near Sidratul Muntaha. Almighty had created that image to fulfill the longing of angels who were eager to see him. There I witnessed that the respect and humility shown by angels to the image of Ali (a.s.) was much more than the humility shown by these two wolves.

Why should all wise people and angels not become respectful for him about whom the Almighty has, swearing by His self said: I will raise the

rank in Paradise equal to 1,00,000 years' journey in favor of one who shows even an iota of humility towards Ali (a.s.). So now you can understand that Ali's rank is much more than what you are being shown here.

The event in which a branch of a date tree wept for the Holy Prophet (S) is thus: The Holy Prophet (S) used to reclined on a tree trunk in the mosque of the Prophet, whenever he gave any sermon. One day the companions said: O Allah's Messenger! The audience has now increased and all of us desire to be able to look at your holy face. So if you allow, we may erect another pulpit wherefrom you may deliver the sermons.

The Holy Prophet (S) allowed them to do so. The following Friday, when the Holy Prophet (S) went on that pulpit, the earlier post began to weep like a woman weeping over her dead child. That pillar then cried loudly like a woman in labor. Hearing this, all in the mosque began to cry and became very restless. They approached the Holy Prophet (S) who, then, went to the weeping pillar, embraced it and said affectionately: The Messenger of Allah has not discarded you to belittle you. The aim was only to ensure the good of Allah's servants to some more extent.

So rest assured that your rank and honor can never become less, because you have been a resting support for the Messenger of Allah. This calmed that pillar and the Prophet went on the stage and said to the audience: "O Faithfuls! Just observe, this pillar is weeping for being separated from the Messenger of Allah, saddened by this distance. But there are some people who oppress their own selves and don't care for nearness or distance from the Prophet.

Had I not embraced and calmed this pillar, it would have continued to weep and shriek till Judgment Day. On the other hand, there also are some people who weep like this pillar due to their separation from Allah's Messenger and his legatee, Ali (a.s.). For being a true believer, it is enough that his or her heart gets full of affection for Muhammad and Ali (a.s.). You have just seen how and why this post was weeping and how it calmed." The companions said: "Indeed, O Allah's Messenger."

Then the Holy Prophet (S) said: "By Allah! Who sent me to His creation making me His true messenger, the longing of the managers of Paradise and of all the servants and Houries therein and of the palaces and gardens in the high heavens to see the faces of those who love

Muhammad and his purified progeny (S) and who are against their enemies is far more than the longing of this wooden pillar.

What calms them is the Durood recited by our Shias for Muhammad (S) and the pious household of the Prophet of Allah, their voluntary Prayer or fasts or charities. They get the greatest happiness and satisfaction when they hear how Shia faithfuls have helped their brothers-in-faith and supported them in difficult times.

On hearing such good news, they talked among themselves: Make no haste, because your master has delayed his arrival so that his or her ranks in Paradise may go higher by behaving nicely with their believer brothers and sisters.

Their grief due to separation from believers becomes less and they get peace the most when Almighty Allah informs the residents, servants and Houries etc. in Paradise that the Shias who are your owners are being suppressed by enemies and Nasibis; that they are suffering many hardships; that they are pulling on with dissimulation and are being patient. After hearing this, they also say: We are also resorting to patience in their separation just as they keep patience even after hearing indecent talks about their leaders and elders, control anger and refrain from exposing the truth when they see the oppression of the oppressors and when they find themselves in weak condition unable to defend themselves.

At that time our Lord Protector says: O residents of My Paradise! O treasurers of My Mercy! I have not been miserly in getting your husbands and beloved to you. Rather, the aim is that they may attain maximum Kindness and Mercy by doing more and more good to their brothers-in-faith, and by helping their poor and oppressed friends-in-faith, and by practicing dissimulation while tolerating the high-handedness of infidels and sinners. When they will be perfect in this regard, I will send them to you in a very good condition. So, congratulations to you. When they hear this voice, their weeping stops.

The story about the Jews who died due to the poison they had prepared to kill the Holy Prophet (S) is thus: When the Holy Prophet (S) proclaimed the religion of Islam in Medina, Abdullah bin Ubayy became extremely jealous; so he resorted to a conspiracy, dug a pit in his house

and erected poison coated knives and lances and covered it all by a thick mat or carpet.

He also tied a border of that carpet with a wall so that when the Holy Prophet (S) and his companions arrive, they may fall in that pit. He also hid some of his evil-minded companions armed with swords, so that when the Holy Prophet (S), Ali (a.s.) and other companions come out, they might be attacked and killed. Besides, he also prepared poisoned food so that if the first plan fails, they may be finished by the poisoned food.

Finally he went and invited the Holy Prophet (S) and his close companions for the feast, and the Almighty Allah, through angel Jibraeel, informed the Holy Prophet (S) about all these evil plans. Jibraeel (a.s.) advised the Prophet to sit where the mischief-maker Abdullah bin Ubayy might suggest and also to eat the food offered by him so that this miracle may be observed by them all quite clearly.

In short, the Holy Prophet (S) went to that fellow's house with his companions and sat on the carpet prepared by him. Yet they remained safe because Allah had hardened the carpet and the ground beneath it became stony and leveled. The hypocrites were amazed beyond measure. Then he put the poisoned food before his guests. Before extending his holy hand to the food, the Holy Prophet (S) asked Ali to recite these words (as he himself recited):

In the Name of Allah, the Beneficent, the Merciful. In the Name of Allah, the Healer. In the Name of Allah, the Sufficient. In the Name of Allah, the Protector. In the Name of one, after taking Whose Name nothing and no pain can harm, neither on earth nor in the sky and He is the Hearer, the Knower.

Then all of them ate the food, got satisfied and returned hale and hearty. When companions of Abdullah bin Ubayy saw this, they thought that perhaps he had forgotten to poison the remaining food, so they poisoned it. His daughter who had prepared all these plans saw that the mouth of that pit had been closed and that it had become hard like the ground she herself sat on.

But when she sat, Almighty Allah reverted that to its earlier condition and that cursed woman fell down into it and died and the inmates of

that house began to weep and cry in grief. Abdullah bin Ubayy warned the people of his house and ordered them not to say that she died after falling in the pit otherwise, they will be disgraced and Muhammad will know that it was all due to their conspiracy.

So they were weeping and saying: The bride for whose marriage this feast was arranged, has died. And all who ate that leftover food also died. When Abdullah bin Ubayy came to the Prophet, the latter asked the cause of that girl's death. The great liar replied that the girl fell down fatally from the upper floor of the house and all who ate, died due to overeating. Thus the conspirators did not reveal the true cause.

Imam Zainul Abideen (a.s.) has said that a similar situation was faced by Ali Ibn Abi Talib (a.s.) with regard to Jadd bin Qays. Jadd was a follower of Abdullah bin Ubayy in hypocrisy. On the other hand, Ali was very much like the Holy Prophet (S) in character and elegance. After Allah made Abdullah bin Ubayy and his co-conspirators lick dust and made their own trap destroy them, Abdullah bin Ubayy met Jadd and said: Muhammad is an extremely clear magician, but Ali is not so clever.

Therefore, invite Ali for a feast in your house and after digging the foundations of the walls of your garden, make some men stand behind holding that wall with the help of wooden planks. When Ali and his companions begin to eat, let the wall fall on them, so that all may die together. The cursed one did so.

When Ali (a.s.) arrived, he gave that wall a support of his holy hand and prevented it from falling. Then he asked his faithful companions to start eating reciting: Bismillaah. Ali (a.s.) himself also began to eat with them. When all ate perfectly, then also he kept the wall, which was thirty yards long, fifteen yards high and two yards thick, from falling.

His faithful companions said: O Sir! How can it be that we continue eating and you continue to hold this heavy wall from falling. How hard it is for your honor. Amirul Momineen (a.s.) replied: I find this wall lighter than the morsel of food in my right hand. Jadd bin Qays then fled away from there imagining that Ali (a.s.) and his companions will be killed under the falling wall and then the Prophet will call him to compensate. He hid in the house of Abdullah bin Ubayy.

Finally they came to know that Ali (a.s.) had stalled the wall from falling with his left hand and was eating with his companions with his right hand and that they had not been crushed under the wall. Hearing this, Abu Shurur and Abud Dawahi, who were the original planners of this plot said: Ali is very expert in the magic of Muhammad, so we cannot defeat him. At last when all had eaten, Ali (a.s.), with his left hand, made that wall stand upright, filled up its gaps and returned from there with his companions safely.

Seeing him back, the Holy Prophet (S) told Ali (a.s.): O Abul Hasan! Today you acted like brother Khizr (a.s.). He had also repaired a falling wall. Almighty Allah had made that job easy for Khizr (a.s.) through our Ahlul Bayt's supplication.

The story wherein the Almighty Allah had made little food more for the sake of the Holy Prophet (S) is thus: One day the Holy Prophet (S) was sitting with his companions, including righteous Muhajirs and Ansar. He said: I feel like eating Harira prepared with ghee and honey. Amirul Momineen (a.s.) said: I also feel like you.

Then the Holy Prophet (S) asked Abul Fazl: How do you feel? He replied: I would like to eat roasted shoulder meat of a sheep. When inquired from Abu Sharur and Abud Dawahi they also said: A lamb's roasted meat of chest. Then the Holy Prophet (S), addressing the audience said: Who from the believers will give a feast to the Messenger of Allah (S) and his companions? Who will give them food desired by them?

When Abdullah bin Ubayy heard this, he thought of planning some mischief to kill them all, sparing the world from them. So he got up saying: O Allah's Messenger! I am prepared to give you all the proposed feast. I have ample wheat and ghee for making Harira and also have a lamb for roasting. The Holy Prophet (S) said: All right, we agree. So the hypocrite went to his house, prepared the said eatables and mixed poison in them. Returning to the audience, Abdullah bin Ubayy said: Please come alone as the food is ready.

The Holy Prophet (S) asked: Whom should I bring with me? The hypocrite replied: You may come with Ali, Salman, Abu Zar, Miqdad and Ammar (r.a.). The Holy Prophet (S) then asked: Should Abushuroor,

Abud Dawahi, Abul Malahi and Abu Nakat not come? Abdullah bin Ubayy said: No please. The reason for excepting was that they were partners in his hypocrisy.

The Holy Prophet (S) said: I will not eat unless all of them and the Helpers and the Ansars are also invited. Abdullah said: O Prophet! The food is not that much in quantity. It can be served only to a few persons. The Holy Prophet (S) said: O Abdullah! Almighty Allah has sent down a plate of food containing some loaves and some fish. Yet he gave such a bounty in it that 4700 persons ate and became fully gratified therefrom. Then Abdullah said: If it is so, you may bring all of them.

The Holy Prophet (S) then called out: O Muhajireen and Ansar! Come along with me for a feast at the house of Abdullah bin Ubayy. Seven to eight thousand persons proceeded along with the Prophet. Then Abdullah told his companions: What should be our plan now? We wanted to kill only Muhammad and few of his close associates. We never wanted to kill all these people who are here. We understand that when Muhammad will be no more, all his companions will get separated from one another; not even two will agree on a point (so what is the use of killing them all?).

Then he asked his companions take up arms and be ready for a fight so that when Muhammad dies of poison and when his companions think of taking revenge, they may be able to fight them. Finally, when all the invitees entered the compound of Abdullah, he asked the Holy Prophet (S) and his close friends Ali, Salman, Miqdad and Ammar (r.a.) to sit in a small room. He asked all others to sit in the garden and in other parts of his house. Some may wait at the door.

They may take the place of the first group when they finish eating. But the Holy Prophet (S) said: The Almighty, Who can give bounty in a little food can also widen this house amply. Then the Holy Prophet (S) called out: O Ali, Salman, Miqdad, Abu Zar, Ansar, Muhajireen all of you may enter this house. So all entered and made a circle around the Holy Prophet (S) (like Hajis who circle the holy Kaaba). Wonderfully all of them accommodated in that house comfortably and there still was room for one person between all seated there.

When Abdullah came in, he was extremely astonished to observe such vastness in his room. Then the Holy Prophet (S) said: Bring to us whatever you have prepared for this feast. Then he placed the eatables in front of the Prophet and said: O Allah's Messenger! You may take food first, then may Ali and thereafter your nearest companions, one by one.

The Holy Prophet (S) replied: Never mind that. Then the Holy Prophet (S) put his holy hand on the plate, likewise did Ali (a.s.). Seeing this, Abdullah asked: Is it not better that you may, O Ali, eat along with your friends and allow the Holy Prophet (S) to take his food separately?! Hearing this, the Holy Prophet (S) said: O Abdullah! Compared with you, Ali (a.s.) is more knowledgeable about Allah and His Messenger.

Allah has never kept distance between me and Ali. He created me and him with same Noor. He then brought our Noor before the residents of the earth and heavens, and angels, Jinns and wind and took a word of promise from them all that all of them will befriend our friends and oppose our opponents. The intention of myself and of Ali is always the same; my aim is his aim. Whatever he likes, I also wish for that.

His pleasure pleases me and his sorrow makes me sorrowful. Therefore, O Abdullah, Ali will eat with me, because he is more well versed with me than you are. Abdullah replied: All right. Then he sent a word to Jadd bin Qays and Mazat saying: We wanted to kill one, but now they are two. Now both of them will die and we will get rid of them. So this is the hour of their destruction and of our happiness, because had Ali remained alive, he would have surely fought against us.

Abdullah had gathered his co-hypocrites around his house so that when the Holy Prophet (S) dies of poison, they may attack and finish his companions. Finally the Prophet and Ali (a.s.) ate that Harira fully. Then the desired two things were put before those who had asked for side and chest meat of a lamb and they also got satisfied.

All the time Abdullah kept looking at them thinking that they were about to die. But the eaters were hale, healthy and joyful. Thereafter the Holy Prophet (S) said: O Abdullah! Bring that roasted lamb. When it was brought, the Holy Prophet (S) said: Keep this roasted lamb in the centre of this house. Abdullah exclaimed: O Prophet! How will the hands of the people reach this meat?! The Holy Prophet (S) told him: The Almighty

Who widened this house so much, will also lengthen the hands of the eaters.

And so it happened and the hands of the guests became long enough to reach that mutton and they ate it. Allah made that lamb enough to gratify so many people. Only bone remained. When all had eaten, the Holy Prophet (S) covered those bones with his handkerchief and asked Ali (a.s.): Just pour the Harira on this and so he did. All took that also to their gratification.

Then the guests said: O Allah's Messenger! We would like to have milk. The Holy Prophet (S) said: The rank of your Prophet, compared to that of His Eminence, Isa (a.s.), is far more higher. Allah had enlivened dead ones for the sake of Isa (a.s.). He will do so also for your prophet. Then the Holy Prophet (S) spread his handkerchief over those bones and recited a supplication, saying:

O Allah! Just as You provided bounty in this animal please recreate the same bounty again and feed us with its milk.

Next moment, by the Command of the Almighty, flesh covered those bones and it made movement and the animal got up and its udders filled up with milk. The Holy Prophet (S) then called out for utensils and got them filled with a lot of milk and gave it to all in ample quantity and it satisfied them all. Thereafter he also said: Had I no fear of my community becoming animal-worshipper like the people of Bani Israel, who had begun to worship a calf, I would have allowed this goat to live and to graze at it's will.

Then he again made a supplication, requesting Almighty Allah to turn that animal into bones and it so happened at once. Then the Holy Prophet (S) returned therefrom along with his companions. The companions then began to discuss the amazing events of the small house becoming big and the little food becoming more and of the dispelling of the effect of poison. The Holy Prophet (S) told them: These happenings make me think of the bounties of various gardens of Paradise, which will be made more bountiful for our Shias.

He said that some Shias are so noble that the Almighty will grant them high ranks, palaces and fairies and other rewards of niceties that, in comparison, all the bounties of this world together would appear like only

one grain of sand in an endless desert. It also so happens, he added, that often a noble believer gets entitled to such a rank in Paradise. Then he (in the world) observes a needy believer brother and behaves kindly with him, honors him, helps him and does not leave him to dishonor himself by approaching someone for help.

At that moment, Lord Almighty Allah makes his residence in-Paradise much more spacious just as you saw the broadening of this narrow house and the increase in this food. At such times, angels in charge of those places, request the Almighty saying: O Lord! We are not strong enough to serve here, so please appoint some more angels to help us in carrying out Your Commands. Almighty Allah responds: O angels! I do not wish to load you beyond your ability.

Just tell Me how much more help you need? They urge: O Lord! A thousand fold more than our number may kindly be appointed. Yet there are also some such noble believers that for rewarding them in heavens, the concerned angels request for a million times more helpers. The reward of some is even greater. So Allah grants as much as is needed.

Whenever any believer behaves more nicely with his faithful brother, Lord Almighty multiplies the number of his heavenly helpers. Thereafter the Holy Prophet (S) said: Whenever I remember the event of eating that poisoned food and of our being patient and of Allah's removing that calamity from us and of granting bounty in our needed things, I also remember the patience of our Shias during dissimulation. Almighty Allah will grant great reward in Paradise due to their patience.

So much so, that others will envy them in the heaven. Allah will address them saying: Congratulations for these bountiful luxuries which have been granted to you as reward of the patience you observed when you were being oppressed by unjust people in the world; when you were observing dissimulation against the enemies of religion.

Notes:

[180] Surah Quraish 106:3-4

[181] Surah Fath 48:2

[182] Surah Inshirah 94:2

[183] Surah Ahzab 33:9

[184] Surah Yasin 36:9

[185] Surah Isra 17:45

[186] Surah Yasin 36:8

[187] It is mentioned in Sahih Bukhari that he was administered poison in his last illness.

[188] Surah Fath 48:27

[189] Surah Hijr 15:95

[190] Surah Hijr 15:94

[191] Surah Hijr 15:95

[192] Surah Shoara 26:61

[193] Surah Ahqaf 46:29

[194] Surah Baqarah 2:201

[195] Surah Qalam 68:4

[196] Surah Baqarah 2:6

[197] Surah Alaq 96:1-5

[198] Surah Aale Imran 3:28

Chapter 17

Miracles related to the Celestial World

The first of these is his cleaving asunder of the moon, regarding which the Almighty Allah has declared in Qur'an:

"The hour drew nigh and the moon did rend asunder. And if they see a miracle they turn aside and say: Transient magic."[199]

Majority of both Shias and Sunnis relate that this verse was revealed when the Quraish demanded a miracle of Muhammad, who gestured to the moon, and by divine power it was cleft into two pieces.

With regard to this miracle, Imam Ja'far Sadiq (a.s.) informs us that fourteen hypocrites, who attempted to assassinate the Prophet at Aqbah, waited upon him on the fourteenth night of the month, when the moon was full, and said, "Every Prophet has had a miracle to attest his divine mission, and tonight we demand of you a great miracle."

"What is it?" said Muhammad. They said: "If you are respectable near the Almighty Allah, command the moon to be divided into two." Instantly Jibraeel announced to Muhammad greetings from the Lord, and that all things were subjected to his command. The Prophet then raised his head to heaven and said to the Moon, to divide into two; which was immediately done. The Prophet prostrated himself in thanksgiving to God, and our Shias did the same.

On arising, he was asked by the hypocrites to restore the moon to its former state, which was forthwith accomplished. His visitors then said, "Let one side of be moon split, and the other side remain in its natural state." At his command this likewise was done. The Prophet and Shias again prostrated in thanks.

His adversaries now said, “We have friends coming from Syriaand Yemen; if they shall have seen tonight what we have witnessed, we will believe; if they report nothing of these signs, then we shall know that you have imposed it on us by sorcery. At this conclusion, the Almighty Allah sent down the verses quoted above. Ahle Sunnat have narrated the traditional report of the splitting of the Moon through many companions.

Like Ibn Masud, Anas, Huzaifa, Abdullah Ibn Umar, Abdullah Ibn Abbas and Jubair Ibn Motam and all have narrated that it occurred in Mecca. Jubair says that the travelers referred to by the Quraish declared that they saw the same wonders which appeared to the visitors of Muhammad. Ibn Masud swore that the parts of the moon separated so far that he saw Mount Hirabetween them. Zahak says…Abu Jahl declared the whole affair was magic, but that they would inquire in surrounding places and ascertain if any change was observed in the moon on that night, and finding that the appearances at Mecca were seen everywhere, the infidels declared that it was sorcery that has spread to all the places.

Another tradition in reference to this same subject declares that the Prophet was sitting by Hajar Ismail, when the infidels of Quraish said among themselves, “The matter of Muhammad has made us helpless. We know that a sorcerer can do nothing in heaven, therefore show us a miracle from thence. He then asked if he should show them a miracle in the full moon. They replied in the affirmative.

With his miracle-working finger he then gestured to the moon, and it was split into two; one half fell on the roof of the Kaaba, and the other half on Mount Abu Qubais. On requesting him to reunite the parts, it was instantly done, upon which they said to one another, “Let us be gone, Muhammad’s magic acts in heaven and earth.” According to another report the Moon remained in two pieces from Asr to evening and the infidels were observing it and saying that it was an enduring sorcery.

It is narrated from Imam Ali Reza (a.s.) through authentic chains that the Moon was split into two pieces through the miracle of the Prophet and His Eminence said, “Be a witness to this.”

Second miracle: Bringing back of the sun after it had set. Shia and Sunni scholars have through many chains narrated from Asma binte Umais etc. that one day the Holy Prophet (S) sent Ali away on some business, and he did not return till the time for afternoon prayers had passed. When Ali came back the Prophet laid his head in his lap, and in that state received a divine communication, which was not ended until the sun was setting.

He then inquired of Ali if he had performed prayers. "No," said he, "I could not lay aside your blessed head for any purpose." The Prophet then prayed, "O Lord, Ali was in service of You and Your Prophet, therefore bring back the sun for him to perform prayers." Asma says: "By Allah, I saw the sun returned several degrees above the horizon, and again shone on the earth."

Till it was the best time of Asr Prayers and Imam Ali (a.s.) performed the prayers. Then the Sun set again. There are many traditions about this phenomenon, which will be mentioned in the chapter of the miracles of Amirul Momineen (a.s.), Insha Allah. It is narrated in another report that when the Messenger of Allah (S) described his night ascent to heaven he announced that he had seen the Quraish caravan at such a stage.

And when people asked him on which day would it reachMecca, he said that it would arrive the following Wednesday. That day, however, drew towards a close and the caravan did not appear, and Muhammad's enemies were in high expectation of convicting him of falsehood. But the Almighty Allah at the Prophet's prayer caused the sun to linger an hour longer than usual above the horizon, in which time the caravan arrived and Muhammad's veracity was proved.

Third miracle: Falling of stars and innumerable meteors at the Prophet's birth, and the prohibition of evil spirits from ascending to the heavens.

Fourth miracle: Shia and Sunni scholars have narrated that when Arab tribes agreed to harass the Prophet, he (S) prayed against them to restrain rain for seven years from the tribe of Mudhir. A dreadful famine was the consequence of this as happened in the time of Prophet Yusuf (a.s.). So there was no rain for seven years. There was a terrible drought

in Medina. A Bedouin came to the Prophet and said that their trees were dried up and there was no grass.

There was no milk in the udders of quadrupeds and with women, and the animals had perished. The Holy Prophet (S) went to the pulpit, praised and glorified the Almighty and beseeched for rain. It began to rain and continued for a week. It rained so heavily that people of Medina complained that they would drown and their houses would collapse.

The Holy Prophet (S) gestured to the heavens and said: O Allah, let there be rain in the surrounding areas and there should not be rain in this town. Wherever he indicated, the clouds moved to that place and there was no rain in Medina. This continued for a month. The Holy Prophet (S) said if His Eminence, Abu Talib has been alive at this time he would have been highly pleased at this.

Fifth miracle: It was a cloud that overshadowed him before and after his assumption of the prophetical office, as mentioned in full in the previous chapters when the Prophet traveled toSyria with Abu Talib and on the way the monk, Bahira had seen him and after that also others witnessed it and after this also it would be mentioned. It is one of his continuously narrated (*Mutawatir*) miracles.

Sixth miracle: A table was sent down to the Holy Prophet (S) laden with viands and fruits. Thus it is narrated from Umm Salma through authentic chains of narrators that one day Lady Fatima (s.a.) came to the Prophet and she was accompanied by Imam Hasan (a.s.) and Imam Husain (a.s.). She had prepared a Harira that she had brought for the Prophet.

The Messenger of Allah (S) called for Ali (a.s.), placed Imam Hasan (a.s.) on his right knee and placed Imam Husain (a.s.) on his left and made Lady Fatima and Ali (a.s.) sit in his front and at the back and covered them with Khyber cloak. Then he stated three times: O Allah, these are my Ahlul Bayt, keep doubt and sins away from them and keep them purified as it is wont to be."

Lady Umm Salma says that I stood at the entrance and I said: "O Messenger of Allah (S), am I also from them?" He replied: "No, but you shall

have a good end.” Meanwhile Jibraeel came down and brought a tray filled with the fruits of Paradise. When the Holy Prophet (S) handled the fruits, they began to praise and glorify the Almighty.

Then he ate from them and also gave to Hasan and Husain (a.s.); again the fruits said: Glory be to Allah, and Hasan and Husain (a.s.) ate them. Then he gave them to Ali (a.s.); the fruits praised the Almighty and he also ate. At this point, a companion of the Prophet arrived and tried to partake of them. Jibraeel said: “Except for the Prophet, successor of the Prophet or the sons of the Prophet, no one else can eat from them.

It is narrated from Lady Umm Salma that one day the Holy Prophet (S) had sent Imam Ali (a.s.) on some business. When he returned, the Messenger of Allah (S) was in my room. On seeing Ali (a.s.), the Holy Prophet (S) arose and welcomed him and brought him in the courtyard with his hand around him. Suddenly a cloud covered the two of them and they became invisible to me.

When the cloud went away I saw that the Holy Prophet (S) was holding a bunch of white grapes from which he and Ali were eating. I said: “O Messenger of Allah (S), you eat and give to Ali and you don’t allow me to share it.” He said, “They are fromParadise and none except a prophet or a successor of a prophet can eat them.”

Shia and Sunni scholars have narrated through authentic chains of narrators from Anas that one day the Messenger of Allah (S) mounted and rode to the peak of a mountain and told to go to a particular place where Ali was chanting the praise of Allah in the company of pebbles. Convey my greetings to him and bring him to me mounted on this mule.

Anas says that he went to that place and brought Ali to the Prophet. Ali (a.s.) greeted the Prophet and he replied and asked him to be seated. “Seventy prophets have sat at this spot and I am the best of all. In this way their successors have also sat here and you are superior to all. Anas says: I saw a cloud approach them and the Prophet extended his hand and took out a bunch of grapes from it and placed it in front of Ali (a.s.) and himself and said: “O my brother, eat from it as it is a gift from the Almighty Allah.” Anas asked, “Is Ali your brother?”

The Prophet replied in the affirmative, "Because 3000 years before the creation of Adam, the Almighty Allah created water below the Arsh and placed in a green pearl and its knowledge is only with Allah. Finally He created Adam (a.s.) and placed that water in his loins. Then he transferred it to the loins of Sheeth. In this way, it was transferred from one to another till it came to the loins of Abdul Muttalib. At this point it was divided into two – a part of which went to the loins of Abdullah and another part went to the loins of Abu Talib.

I am created from one part and Ali from another. Therefore Ali is my brother in the world and the Hereafter. It is mentioned by the Almighty Allah in the following verse:

"And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful."[200]

It is mentioned in another report that Anas said: They ate and drank from that cloud and then it went away to the sky. And the Prophet said: 313 prophets and a similar number of their successors have eaten and drank from this cloud. I and Ali are the most superior to them in the view of the Almighty Allah. It is mentioned in another reliable tradition from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: You should prefer eating Hareesa as it imparts strength of praying for forty days and it was included in the tray that had arrived from the heavens for the Holy Prophet (S).[201]

Seventh Miracle: It is related on the authority of Anas, that the Prophet sent summons to a Firon among Arabs, to invite him to embrace the faith.

When the messenger came to him, he asked: "What is that God made up of, gold, silver or iron to whom you call me?" The messenger returned and then the Prophet sent him again and he invited him to Islam and he refused and was speaking to the messenger of the Prophet when a cloud appeared, from which issued lighting that burnt away his skull, on which this verse was revealed:

"…and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess."[202]

Eighth miracle: In the commentary of Imam Hasan Askari (a.s.), it is related that one day the Prophet said to Abu Jahl: “Allah has preserved you from punishment because you will be the father of a son who will embrace Islam, that is Akrama. And the problem of Wilayat will crop up and in that if he obeys Allah, he will gain salvation.

Same is the case of all Quraish that the Almighty Allah gives respite to some because He knows that some will embrace Islam and regarding some it is that there will be Muslims in their progeny. Then the Holy Prophet (S) said: “Look at the heavens.” On doing so they beheld its gates open and fire coming down and impending over their heads. It approached so near that they could feel its heat and they began to tremble.

“Be not alarmed,” said the Prophet, “for it will not burn you yet. It is sent as a lesson for you.” Then they saw an effulgence emerge from their backs and it extinguished that fire. So much so that it reached upto the sky. Some of these effulgences belong to those about whom the Almighty Allah knows that they would become Muslims and some of their descendants would embrace Islam.

Notes:

[199] Surah Qamar 54:1-2

[200] Surah Furqan 25:54

[201] The author says: There are many traditions with regard to the descent of Maidah as will be narrated in chapters about Amirul Momineen (a.s.), Fatima and Imams Hasan and Husain (a.s.).

[202] Surah Raad 13:13

Chapter 18

Miracles manifested in terrestrial objects

Shia and Sunni tradition scholars have narrated from Imam Ja'far Sadiq (a.s.) and Jabir bin Abdullah Ansari that when the Holy Prophet (S) passed the passes of Mecca every rock and tree he passed, reverently bowed before him, and greeted him saying: Peace be upon you, O Messenger of Allah (S).

Second miracle: It is narrated through authentic chains of narrators that Fatima binte Asad says: "When the last moments of Abdul Muttalib approached, he asked his sons, "Which of you would undertake the guardianship of Muhammad?" They said, "Muhammad is himself intelligent, and he should be given in the guardianship of one he prefers."

Abdul Muttalib said: "O Muhammad, your grandfather is about to pass away, which of your uncles would you prefer to take care of you?" the Holy Prophet (S) glanced at all the uncles and then moved to His Eminence, Abu Talib. His Eminence, Abdul Muttalib said: "Abu Talib, I am aware of your honesty and trustworthiness you should be for Muhammad like I am. So Abu Talib brought the Holy Prophet (S) home.

Fatima binte Asad says that she looked after him and he addressed her as mother. We had some date trees in our courtyard and it was the first season of fruits. There were forty boys of the same age of the Prophet and they used to pick up the dates that had fallen from the trees. And they used to snatch dates from one another and fought among themselves. But I never saw the Messenger of Allah (S) taking away dates from any boy. I used to pick some dates for the Prophet and sometimes my slave girl used to so that.

One day, by chance, both of us forgot to pick the dates and the Prophet was asleep. The boys arrived and took away all the dates. I lied down

and hid my face in shame. When the Prophet awoke, he went to the orchard and did not find a single date fruit and he returned from there. My slave girl said sorry that she had forgotten to pick the dates. The Prophet again went to the orchard and said to the tree: I am hungry.

I saw the tree bow down as if placing its head at the feet of the Prophet and he took as many dates from it as he wanted. The tree was overjoyed at this honor. Lady Fatima binte Asad says that she was astonished at this. His Eminence, Abu Talib arrived and I ran to open the door and narrated to him all that I had witnessed. Abu Talib said: Don't be surprised at these miraculous acts, because he will be a prophet and a son will be born to you in your senior age who will be like him and who will be his successor and vizier. Twenty years after that, Amirul Momineen (a.s.) was born.

Third miracle: Through reliable chains of narrators it is narrated from Ammar Yasir that he had accompanied the Prophet on a journey, "and we halted at a place where vegetation was sparse. When the Holy Prophet (S) wanted to relieve himself, he looked here and there but there were no trees to be seen in the vicinity.

He told me: O Ammar go to those trees and say that the Holy Prophet (S) orders you to join together so that he may relieve himself behind you. Ammar did as bidden. So they came together and after the Prophet had relieved himself, he told them to go back to their places." It is narrated through authentic chains of narrators from Amirul Momineen (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) himself ordered them to join.

When he finished, he ordered them to go back and they returned. Some companions went there to inspect the feces but could not find anything at that place.

Fourth miracle: It is narrated through many authentic chains by Shia and Sunni that when the Holy Prophet (S) migrated toMedina and built a Masjid there, there was a dried date tree near the prayer niche. When the Prophet delivered the sermon he used to lean upon it. After some days a Roman arrived and he said: O the Messenger of Allah (S), if you permit, I can make a pulpit for you to deliver the sermons.

The Prophet allowed him and he made a pulpit having three steps. The Holy Prophet (S) used to recite the sermon sitting at the third step. When he came to it for the first time, wailing was heard from the dried post just as a she-camel screams for her little one. The Prophet descended the pulpit and embraced the post, which soothed her.

The Holy Prophet (S) said, "If I had not embraced it, it would have wailed till Judgment Day. This post was called by the name of Hannanah. It remained after the Prophet till Bani Umayyah demolished the Masjid and rebuilt it anew and cut off that tree. It is mentioned in another report that the Holy Prophet (S) ordered that the tree should be uprooted and buried below the pulpit. It is mentioned in another report that the Prophet said: Don't cry, if you want, I can make you a tree of Paradise so that the righteous may enjoy your fruits, if you like you can be returned to your previous state, the tree chose the hereafter.

According to another report, when that tree wept and wailed and the Prophet was seated on the pulpit, he summoned the tree and it reached the Prophet tearing the ground. The Prophet embraced and comforted it. It was wailing like a young boy and this is a continuously narrated miracle. Today the spot of tree is clearly marked and it is called Ustawana Hannanah.

Fifth miracle: It is mentioned in *Nahjul Balagha* etc. that Amirul Mommineen (a.s.) said: I was with the Prophet when a party of the nobles of Quraish came to him and said to him, "O Muhammad, you have made a big claim which none of your forefathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger, but if you cannot do it, we will know that you are a sorcerer and a liar."

The Messenger of Allah said: "What do you ask for?" They said: "Ask this tree to move for us, even with its roots, and stop before you." The Prophet said, "Verily, Allah has power over everything. If Allah does it for you, will you then believe and stand witness to the truth?" They said "Yes". Then he said, "I shall show you whatever you want, but I know that you won't bend towards virtue, and there are among you those who will be thrown into the pit, and those who will form parties (against me)."

Then the Holy Prophet said: “O tree, if you do believe in Allah and the Day of Judgment, and know that I am the Prophet of Allah, come up with your roots and stand before me with the permission of Allah.” By Him who deputed the Prophet with truth, the tree did remove itself with its root and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allah while some of its twigs came down onto my shoulders, and I was on the right side of the Holy Prophet.

When the people saw this, they said by way of pride and vanity. “Now you order half of it to come to you and the other half of it to remain (in its place).” The Holy Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with greater humming. It was about to touch the Prophet of Allah. Then they said, disbelieving and revolting, “Ask this half to get back to its other half and be as it was.”

The Prophet ordered it and it returned. Then I said, “O Prophet of Allah, I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allah, the Sublime, in testimony to your Prophethood and to exalt your word. All the people shouted, “Rather a sorcerer, a liar; it is wonderful sorcery, he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs.”

Sixth miracle: It is narrated from Imam Ja’far Sadiq (a.s.) through authentic chains of narrators that a certain man came to the Prophet and asked him to show a miracle. There were a couple of trees before the Prophet and they were at some distance from one another. The Prophet ordered: Come together and they joined each other. Then he told them to go away and they separated on seeing which, the man embraced Islam.

Seventh miracle: It is narrated from Abbas through authentic chains of narrators that Abu Talib asked the Prophet to show him a miracle if Allah had appointed him as a Prophet. The Prophet called a tree to him which prostrated itself before him. After that it went back to its place. Abu Talib said, “I witness that you are true; O Ali, pray at the side of your cousin.”

Eighth miracle: It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that when the following verse was revealed:

"Then your hearts hardened after that, so that they were like rocks, rather worse in hardness…"[203]

…the Jews found it very painful and they came to him respectfully and said: O Muhammad, you speak ill of us and what you claim about our hearts is quite wrong. Though Allah knows that we are good; we fast, give alms and help the poor.

His Eminence (S) said: A good deed is one performed only for Allah and according to His command. If it is done to show off ones wealth and status, or to oppose Allah's apostle, it is not a good deed; it is only a mischief. One who commits such acts will be involved in nothing but trouble and Allah will subject him to a severe punishment in the Hereafter.

The Jews said: O Muhammad, this is what you say; but we say that whatever we do is to destroy your name, finish your rulership and make your companions separated from you. It is a religious war for us and we hope that Allah will give us great reward for it. At the minimum we can say that you and we, both are alike in our claims.

Now tell us what excellence you have over us? His Eminence (S) replied: O Jews! Indeed, in the matter of claims, both, the party of truth and the party of falsehood, are equal; but Allah's proofs show the difference between both. They falsify the party of falsehood and confirm those who are righteous. And Muhammad, the Prophet of Allah never becomes aggrieved with your ignorant statements and neither does he compel you to accept his prophethood without evidence. He establishes such a divine proof, which you cannot defeat.

You cannot escape from its imminent consequences. If Muhammad (S) shows any sign from himself you will be in doubt and say it is all false. He has deceived us or has done it by taking others' help. But when you yourself ask according to your choice, you will not be able to say thus. Whatever you request, will come before your eyes. So that the excuses of infidels would be finished and insight of believers increase.

The Jews said: O Muhammad, you have said justly. If you fulfill the promise you made and you fail to bring what we request, you will become helpless to give up your claim of prophethood, you will have to enter our community and submit to the commands of Taurat. His Eminence (S) said: Making threats is of no use; truth will expose your real condition. Ask whatever you want, so that no excuse remains for you.

They said: O Muhammad, you think that we have no intention to help the poor and weak? And that our hearts are harder than rocks and more obedient to Allah? Let us go to one of the mountains and ask it to testify your claim and our falsehood. If it gives evidence in your support, it would become incumbent on us to start following you; if it falsifies you or remains quiet, we will know that you are a liar and you fight to fulfill your selfish desire.

His Eminence (S) said: Very well, come, let us go to the mountain and ask for its testimony. They went to a mountain on the outskirts of the town and Jews said: O Muhammad, ask this mountain to testify. His Eminence (S) addressed it: O mountain! For the sake of Muhammad and his purified progeny (by the auspiciousness of whose name Allah made His empyrean light on the shoulders of eight angels though before that numerous angels could not move it; and by those names Allah forgave the mistake of Adam (a.s.) and returned his original status.

And for the sake of those names, Allah sent Idris (a.s.) to the abode of Paradise.) I ask you in the name of those blessed ones that you give the testimony for Muhammad (S) that Allah has entrusted you with, which has the mention of his confirmation about the hardness of their hearts and their denial of prophethood. When His Eminence (S) said this, the mountain started moving, a quake ensued, and water started flowing from it.

It called out: O Muhammad (S)! I give witness that you are the Messenger of the Lord of the worlds, chief of all the prior and the latter creatures; and I give evidence that their hearts are harder than rocks as you said. Not an iota of good comes out from them like sometimes floods erupt from rocks and sometimes water comes out little by little. I testify that these people who blame you for attributing lies to God, are themselves liars.

Then His Eminence (S) said to the mountain: I ask you to say that Allah has ordered you to obey my orders in all circumstances for the sake of Muhammad and his purified progeny, for whose sake Allah delivered Nuh (a.s.) from a great calamity, made the fire cool on Ibrahim Khalilullah and kept him safe from fire by making him sit on a throne that none had seen before, between flowers and fruits that grow in different seasons.

The mountain replied: O Muhammad (S), yes, I witness that whatever you said is true. I also give evidence that if you call on Allah to turn all men into apes and pigs, Allah will indeed do so or if you ask Him to turn them into angels, it will be surely done. If you pray to turn fire into ice and ice into fire, indeed it will happen so; or if you pray to Allah to make the sky fall on the earth and to raise the earth on the sky it will come about.

If you pray to Allah to make the East and West of the earth like a bag, then indeed Allah will do so. I testify that Allah has made all skies, earth, mountains, seas and forests obedient to you. The winds, lightning, animals and all people are obedient to you; and they shall do whatever you say.

After seeing these obvious miracles, the Jews said: O Muhammad, you are deceiving us. You have hidden your followers behind the rocks and they speak to you and you say that the mountain is speaking. We don't know, whether the voice we hear is of the mountain or people. Only the foolish can be duped in this way. If you are true in your claim, move away from this mountain and order it to uproot itself and come to you.

When it comes to you, order it to split into two horizontally and that the lower part rise up and upper part come down; when this is done, we will accept that it is from Allah and that nobody has cheated us. Then His Eminence (S) gestured to a stone that weighed around two kilos and said: O stone, start rotating. The stone began to rotate at once.

When it came near, His Eminence (S) said to the Jew who was standing near to pick it up and bring it to his ear so that this may also give the testimony that the mountain had given because that stone was a piece of that mountain. When the Jew brought it to the ear, the stone began to speak by the power of Allah and said that in the same voice that came

from the mountain that whatever blame the Jews laid on Muhammad were invalid and they were only to the detriment of the Jews themselves.

His Eminence (S) said: Did you hear what the stone said? Was there someone sitting behind this stone also and talking with you to deceive you? Or this stone is talking with you? The Jew said: No, it is not so, but you fulfill what I have requested you.

His Eminence (S) went to stand in a big open field and called out: O mountain! For the sake of Muhammad and his progeny, just as Allah sent the swift wind on the people of Aad, which destroyed the people just as dates fall from the trees and ordered Jibraeel (a.s.) to raise a dreadful loud voice on the people of Aad; hence it happened so and because of the severe fatal blow, all people dropped dead like hay, you also dislocate from your place and come to me. Saying this, he put his hands on the ground.

The mountain made a movement and immediately came to stand where His Eminence (S) had indicated and its roots came near the fingers of His Eminence (S). Then it said: O Messenger of the Lord of the worlds (S), I am here to listen to your commands with heart and to obey you. If you want me to disgrace your enemies, I can do it for you.

His Eminence (S) said: These opponents have asked me to order you to uproot from the earth and split into two in such a way that your upper half may come down and your lower part go to the top. The mountain asked: O Allah's Messenger, do you order me this? He said: Yes. Immediately the mountain split into two and its lower part went up and the upper came down.

Then the mountain called: O Jews! Is this miracle less than what Musa (a.s.) showed and whom you believe? The Jews stared at each other. Some said: We have no excuse left. And some said: This man is very fortunate. He gets whatever he intends and shows many wonders. Don't be tricked by his wonder acts.

The mountain said: O enemies of Allah, you falsified the prophethood of Musa (a.s.) in the same way. Did you not say that the turning of Musa's staff into a python, splitting of the sea and the raising of the

mountain was all because he was fortunate to show those wonders? And that you will not be deceived by those wonder acts?

Ninth miracle: It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the infidels of Quraish who opposed him asked the Prophet to come to the idol Hubal and ask it to judge between them. When he came to it, it fell down on its face before Muhammad, testifying to his prophethood and to the Imamate of Ali (a.s.).

Tenth miracle: It is mentioned in the same Tafsir that when they confined the Holy Prophet (S) in the valley of Abu Talib and a party besieged the defile so that none may supply them with food and clothing etc. and that no one should come out to procure goods, at that time the Almighty Allah supplied bounties better than the bounties of Manna and Salwa that was supplied to Bani Israel and through the prayers of the Prophet everything they desired was supplied from Paradise.

When they said that they were tired of this narrow place, the Prophet slashed to his left and right and said to the mountains: "Move away!" And they moved away and a wide field was seen between the pass, such that its edges were not visible. Then the Holy Prophet (S) gestured with his hands and the place became filled with fruits, vegetation and flowers.

Eleventh miracle: It is narrated from Imam Ja'far Sadiq (a.s.) through good chains that the prophet put a stone in the middle of a road to turn water from his field, where it still remains, but through his miraculous influence no person has ever struck his foot against it, neither has it occasioned any harm to animals. That stone is still in its place and no one has stumbled against it and it has caused no harm to anyone.

Twelfth miracle: It is narrated that a Jew had done something for a Muslim on condition that he would plant for him a date-orchard. When the prophet came to know about it he ordered Ali (a.s.) to collect as many seeds as there were date-trees in the bond.

He put the seeds into his blessed mouth and gave them to Ali, who buried them into the ground, and vegetation followed so rapidly that the orchard was no sooner planted than it appeared laden with various kinds of dates, yellow, red, white and black. This miraculous orchard

was delivered to the Jew, and his claim on the Muslim was cancelled. A similar miracle will be related in the biography of Salman.

Thirteenth miracle: It is mentioned in reliable traditions that one day the Messenger of Allah (S) was passing through a date orchard with Ali (a.s.) when a tree said to another, "This is the Messenger of Allah, and he who accompanies him is his successor." Due to this the dates produced in that orchard are called 'Sihani' because they had witnessed the prophethood and successorship.

Fourteenth miracle: It is narrated from Jabir Ibn Abdullah that: We were digging the trench during the Battle of Ahzab when a great mound of earth appeared. We told the Prophet about it. He said don't worry very soon you will witness a strange phenomenon.

When it was night, voices were heard from that mound and some couplets were also heard which meant: Dig up the mound and throw it away at a distance and help Muhammad the guiding one and assist his cousin. But no one was visible there. In the morning there was no sign of the mound.

Fifteenth miracle: Ibn Shahr Ashob has narrated that the Prophet once leaned his back against a dry tree, which immediately became verdant and produced fruit.

Sixteenth miracle: Then he has narrated that one day the Holy Prophet (S) was encamping at when he sat down under a tree of small shadow, but being grieved for his companions exposed to the beams of the sun, by divine power he caused the tree to grow and overshadow them all, on which occasion the following verse was revealed:

"Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary."[204]

Seventeenth miracle: Ayyashi has narrated from Saeed bin Jubair that the infidels of Quraish had placed three hundred and sixty idols in the Kaaba; and each tribe had one or two idols there. When the verse of 'I

testify that He is such; there is no god except Allah', all of them fell in prostration.

Eighteenth miracle: Ibn Babawayh etc. have narrated from Imam Ja'far Sadiq (a.s.) that once the Holy Prophet (S) was circling the Kaaba and he omitted to put his hand on the west corner, which immediately exclaimed, "Am I not a corner of the House of the Lord? Why do you not put your blessed hand on me? He then returned and said, "Peace be on you, I will not ignore you."

Nineteenth miracle: Saffar, Qutub Rawandi and Ibn Babawayh have narrated that once the Holy Prophet (S) visited a date-orchard, and each tree began to speak: Peace be upon you, O Messenger of Allah (S) and begged him to partake their fruit, bending down the branches.

The Holy Prophet (S) ate from them; but when he came to Ajwa, its branches bowed down in prostration to the Prophet and he said: "O Allah, bless this tree so that it may benefit the people." Hence it is related that it is a tree of Paradise.

Twentieth miracle: Rawandi and Ibn Shahr Ashob have narrated from Ibn Abbas that a villager from Bani Aamir came to the Prophet and asked to convince him of his prophethood. So the Prophet called a cluster of dates from the tree, and then remanded it to its original position; this man was convinced and he embraced Islam saying: I witness that you are the Messenger of Allah, and he came out of there saying: O sons of Aamir bin Sa-sa I will never refute the Prophet.

Twenty-first miracle: It is again narrated from Ibn Abbas that a notorious infidel and famous wrestler, named Rakana, of the Bani Hashim, as he was pasturing sheep one day in a valley of Zamm, met the Prophet alone, and said, "Were it not for the relationship between us, my first salutation would have been to kill you, the reviler of our gods. Can your God deliver you from me? Let us wrestle; if you throw me, I will give you ten sheep. Muhammad raised him up and dashed him to the ground.

"This was not your own feat, said Rakana, your God did it for you." But not satisfied with this, he twice again staked ten sheep and was thrown. He said: "May the Laat and Uzza be destroyed, they have not

helped me!" The Prophet however, refused the thirty sheep he had won, and invited him to become a Muslim and said, "I don't want you to go to Hell. If you become a Muslim you will be safe from divine punishment."

He said: "I will not convert until you show me a miracle." The Prophet said: "I make Allah a witness on you that if you see a miracle you will accept Islam." He was near a tree. The Prophet ordered that tree to come to him. The tree split and came to the Prophet. Rakana said: "This indeed is a great miracle. Now tell it to go back." The Prophet ordered it to go back and it returned and joined with its other half.

The Prophet asked if he was willing to accept Islam? He replied: I don't want the ladies of my tribe to ridicule me that I was cowed down by you to accept Islam. But you may take the sheep that you have won." The Prophet said: "I don't need your sheep if you don't want to embrace Islam."

Twenty-second miracle: Ibn Shahr Ashob has narrated that on a certain expedition with his companions, the Messenger of Allah (S) and his army came to a mountain impassable for horses. At his prayer the mountain sunk into the earth, was broken to pieces and a way opened up for the army.

Twenty-third miracle: Ibn Babawayh, Saffar and Rawandi, may Allah have mercy on them, have narrated that Amirul Momineen (a.s.) said: "When the Messenger of Allah (S) sent me to propagate Islam in Yemen, I said that they were very old and I was a young man."

The Holy Prophet (S) said: When you ascend the summit of Afiq, to proclaim with a loud voice: O trees, pebbles and dust, the Prophet of Allah sends you his salutation. On ascending Afiq, I beheld the people of Yemen with drawn swords ready to attack me. I proclaimed the salutation as I was commanded, when the trees, clods and pebbles in the valley, with one voice cried, "Peace be to Muhammad, the Messenger of Allah, and to you."

This so terrified the Yemenis, that their knees trembled, and casting down their weapons they surrendered to me and I taught the faith to them.

Twenty-fourth miracle: Ali bin Ibrahim has narrated that when the Messenger of Allah (S) reached below the fort of Bani Quraiza to besiege it, he was surrounded with date-orchards, to which he gestured, saying, "Move away." So they obeyed and dispersed in the field far away.

Twenty-fifth miracle: Shaykh Tusi and Qutub Rawandi have narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: I recognize that rock in Mecca which saluted me before I declared my prophethood.

Twenty-sixth miracle: Shaykh Tusi has narrated through authentic chains from Salman that he said: I was in the company of the Prophet when Ali Ibn Abi Talib (a.s.) arrived and handed a pebble to the Holy Prophet (S).

It had hardly reached the hand of the Prophet that it began to speak by the power of Allah and said: There is no god, except Allah. Muhammad is the messenger of Allah. I am pleased that Allah is the Lord, Muhammad is the Prophet of Allah, and that Ali Ibn Abi Talib (a.s.) is the Wali. The Holy Prophet (S) said: Whoever recites this in the morning will be safe from chastisement of Allah.

Twenty-seventh miracle: Ibn Babawayh and Rawandi have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a Jew, named Sajat, came and said to the Prophet, "Where is your Lord?" The Prophet replied, "His knowledge and power encompass every place, but He has no locality." "What is his condition?" asked the inquirer.

The Prophet said, "How can I explain His mode of being, since He has created every direction and He cannot be described by the qualities of the creatures." The Jew concluded by demanding how he should know Muhammad was a prophet. Immediately rocks and everything else declared in clear Arabic that Muhammad is the Prophet of Allah." Sajat said: "I have not seen anything more clear, so I testify to the oneness of God and your prophethood. Indeed you are the messenger of Allah."

Twenty-eighth miracle: It is narrated from authentic chains in*Basairud Darajat* that one day the Messenger of Allah (S) enter a certain garden of Bani Najjar in the company of Sahal bin Hunaif and Khalid bin Ayyub Ansari, when a stone on the mouth of a well saluted him, and besought

him to intercede that it should not be numbered among the stones of Hell. The Prophet prayed: O Allah, do not make this stone a stone of Hell.

Twenty-ninth miracle: Shaykh Tabarsi, Qutub Rawandi and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) during the expedition of Taif, was passing through a wilderness in which were many lote-trees, sleep having overcome the prophet, his camel advanced against a lote-tree, which parted to open him a way, half standing on one side of his path and half on the other, where it still remains in the state, and is honored by the people and called as the Prophet's lote-tree, and is much venerated. People hang its leaves on their sheep and camels to protect them from harm. It is a miracle whose traces remain to this day.

Thirtieth miracle: Rawandi has narrated that soon after the Prophet's assumption of the prophetical office, a group of Arabs had assembled to worship an idol, when a sound came from it and in clear language it warned: "Muhammad (S) has appeared, calling on all to embrace the true religion. Hearing this, the group dispersed and most of them believed in the Prophet.

Thirty-first miracle: Rawandi etc. have narrated that the Prophet was returning on a dark rainy night from the Masjid after Midnight Prayer and a bolt of lightning was flashing before him when he decried Qatada bin Noman and he recognized him. Qatada said: "O Prophet of Allah, I want to pray with you, but this darkness had made it impracticable to attend the Masjid."

The Prophet gave him a date stem saying, "This will light you for ten nights", which proved true. He further warned the man that a Satan had taken possession of a corner in his house, whom he must attack with a sword. On entering his house the man saw a black object in a corner, which, on his assaulting it, climbed the wall and disappeared.

Thirty-second miracle: Rawandi etc. have narrated that one day Jibraeel came to the Prophet and found him distraught and inquiring about the cause, he said he was grieved at the violence and denial of infidels. "Shall I give you a proof, said the angel, that God has subjected all things to you?" "Yes." Jibraeel said, "If you call that tree it will come to

you." He ordered a tree and it came and when he commanded it to return, it returned.

Thirty-third miracle: Rawandi has narrated through some chains that a Bedouin came to the Prophet from a far off place. Prophet Muhammad (S) said: "Shall I show you the best path?" "Yes", said he. "Then say: I testify that there is no god but Allah, and Muhammad is the Messenger of Allah."

The Bedouin asked, "Have you any proof of this?" inquired the Bedouin. "Yes", said the Prophet. "Go and tell that tree that the Messenger of Allah is calling it," which it did. The Bedouin then asked the tree to testify to the truth of the Prophet, which it did. The Bedouin then asked the Prophet to make it return.

The Bedouin then asked the Prophet to allow him to prostrate before him but the Messenger of Allah (S) said, "None is worthy to be prostrated before, but Allah; or I would have ordered the women to prostrate before their husbands. The Bedouin became a Muslim and kissing the hands of the Prophet sought his permission to go back to his tribe and invite his people to Islam. The Prophet issued the permission and he returned.

Thirty-fourth miracle: Pebbles praise and glorify God. Shia and Sunni scholars have continuously related from Abu Zar that Makor Amiri came to the Prophet and asked him to show a miracle. The Holy Prophet (S) took nine pebbles, which in his hand uttered praises to Allah, but were silent when he laid them on the ground. Again when he picked them up they began to recite the praise.

It is mentioned in another report that they used to recite: *Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest.* It is narrated from Ibn Abbas the ruler of Hadhramaut came to the Prophet and asked: "How do we know that you are the Messenger of Allah?" The Holy Prophet (S) picked a handful of pebbles and said: "They testify to my prophethood." The pebbles began to praise the Almighty and also testified to the messengership of the Prophet.

It is narrated from Anas that: "The Messenger of Allah (S) picked up a handful of pebbles, which began to recite divine praise. After that he

transferred them to the hand of Imam Ali (a.s.) and they continued to extol Allah as before. When we handled them, they fell silent."

Thirty-fifth miracle: Rawandi has narrated from Abu Usaid that the Messenger of Allah (S) one day said to his uncle, Abbas, that he should remain at home with his sons the next day as he had some business with them. Next morning he went to their house and called them and prayed for them; when he did this the sound of Amen came from the corners of the house.

Thirty-sixth miracle: Kulaini, Rawandi and Ibn Shahr Ashob have narrated from Imam Ja'far Sadiq (a.s.) that when a man died, his friends attempted to dig his grave but in vain. The Holy Prophet (S) said: "He was a good man and there should be no difficulty in digging his grave."

He then personally went there and called for a cup of water; placed his blessed hand in the bowl and sprinkled the water on the ground after which it became as soft as sand. It is mentioned in another report that when the Holy Prophet (S) prayed, it was dug up easily.

Thirty-seventh miracle: Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) was encamped in a certain place dining with his companions, on one of his expedition from Medina, when Jibraeel came and asked him to mount, and presently they arrived a Fadak, the earth having been folded like a garment, thus shortening their way.

The people of Fadak heard the sound of horses approaching, and were so frightened that they fled to the mountains, after locking their town and giving the keys to an old woman who lived outside. Jibraeel took the keys for her, and after they had entered the city and been through the place, the angel announced to the Holy Prophet (S): "O Messenger of Allah (S), Allah has given this to you and no one has any share in it." Then the following verse was revealed:

"Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin…"[205]

Then He says:

"…you did not press forward against it any horse or a riding camel, but Allah gives authority to His apostles against whom He pleases…"[206]

Since neither the Muslims fought nor had they accompanied the Prophet in Fadak. The Almighty Allah had given it to His Prophet without any fight or struggle. Jibraeel took the Prophet through their homes and orchards and then after locking the doors handed the keys to him. The Messenger of Allah (S) placed them in the scabbard and hung the sword on the camel saddle along with other goods.

Then he mounted and on their return the earth was contracted in the same manner it had been before. The Messenger of Allah (S) reached his companions while they had not even dispersed from that gathering and the Holy Prophet (S) said: I had gone to Fadak and the Almighty Allah has bestowed it to me. Hypocrites glanced at each other and gestured with their eyes (we seek refuge of Allah) that the Prophet was lying! The Messenger of Allah (S) removed the keys from the scabbard and said: These are the keys of the Castles of Fadak.

Then he set out from there and came to Medina. First of all he visited Fatima's house and said: "The Almighty Allah has given Fadak to your father, in which Muslims have no share. I have the discretion to do whatever I like with it.

I give it to you and your heirs in perpetuity, to cancel the dower I have to pay to your mother, Khadija. Then he called for a skin and called for Amirul Momineen (a.s.) to write out a document for the same. That Fadak was a gift from the Holy Prophet (S) and he had it witnessed by Ali and Umm Ayman. Umm Ayman is a lady of Paradise. The people of Fadak agreed to pay twenty-four thousand dinars (gold coins) annually, which are about three thousand six hundred tomans of our time.

Thirty-eighth miracle: Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) returned from Hunain and halted at Jarana and the companions divided the spoils, people still continued to press upon him for more, and annoyed him so much that he went and leaned his back against a tree, where they pressed upon him till his back was bruised and his chador stuck to the tree.

The Messenger of Allah (S) escaped to another tree and asked for his chador. By Allah, if I had sheep equal in number to the trees of Mecca and Yemen I would have distributed them among you people. You will never find me miserly. Thus he set out from Jarana in the month of Zilqad and by the auspiciousness of the back of the Prophet that tree derived such virtue from his leaning against it, that it was always verdant the whole year.

Thirty-ninth miracle: Ibn Shahr Ashob and Ibn Masud etc. have narrated that when people dined with the Prophet, we heard voices from the food uttering praise of Allah.

Fortieth miracle: Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) was building a Masjid at Medina, he summoned a tree from Mecca, which came and testified to his prophethood.

Forty-first miracle: It is narrated that the Messenger of Allah (S) sent Abdullah bin Tufayl to guide his own people in the faith; and the Prophet gave him as a miracle, light constantly beaming from the end of his whip, by which light he introduced his people to the effulgence of Islam. There is another report that Quraish said to Tufayl bin Amr that when he entered the great mosque he should stuff his ears with cotton so that he might not hear the preaching of Muhammad.

But the more cotton he thrust into his ears, the plainer he heard all the Prophet said. And this miracle caused him to become a Muslim. And he said: "O Messenger of Allah (S), I am the chief of my community; if you grant a sign to me, I will call my people to faith. The Messenger of Allah (S) prayed for a sign. So when he returned to his people, a light emanated from his whip like it was a bright lantern.

Forty-second miracle: Shia and Sunni scholars have narrated that in the Battle of Ahzab, the Messenger of Allah (S) divided the labor of digging the trench that each group of ten persons should dig 40 hands. The land which fell in the share of Salman and Huzaifa was full of rocks. They told the Prophet who with three strokes of a pickaxe broke it to pieces, every stroke eliciting a blaze that illumined the world.

And the Holy Prophet (S) used to shout: Allah is the greatest and the companions followed suit. The Messenger of Allah (S) said: In the first

light were seen the forts of Yemen. And the Almighty Allah granted them to me. The second time the palaces of Syria were visible and the third time, I saw the forts of Madayan and the Almighty Allah granted me the territories of the Kings of Iran. After that the Almighty Allah revealed the following verse:

"…that He might cause it to prevail over all religions, though the polytheists may be averse."[207]

It is mentioned in another report that when it was found rocky, and the pick-axe was ineffective upon it, the Holy Prophet (S) called for a bowl of water, and placed some of his miraculous saliva in it; then he sprinkled the water on the ground. By the miracle of the Prophet it became so soft that the pick-axe penetrated it easily.

Forty-third miracle: Ibn Shahr Ashob etc. have narrated that at the Battle of Badr, Akasa broke his sword, upon which the Messenger of Allah (S) gave him a stick, saying, "Fight with this." The stick was transformed into a sword in the man's hand, and he forever fought with it.

Forty-fourth miracle: It is narrated that in the Battle of Uhad, the Prophet gave a stick to Abdullah bin Jahash, and a stem of date to Abu Dujana, both of which were transformed to fine cutting swords. Both used them in battles after that.

Forty-fifth miracle: It is narrated that during the conquest of Mecca, the Messenger of Allah (S) told Imam Ali (a.s.) to bring a handful of pebbles; then the Holy Prophet (S) threw them at the idols, saying:

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[208]

Immediately all the idols fell down, and the people of Mecca said: "We never saw a more powerful magician than Muhammad."

Forty-sixth miracle: It is narrated that a bow was presented to the Messenger of Allah (S), on which was painted the figure of a black eagle. On putting his blessed hand on the figure, it was instantly obliterated.

Forty-seventh miracle: It is mentioned in *Tafsir Imam* that Ammar Yasir one day said to the Holy Prophet (S), when Ammar was in doubt about the prophethood of the Prophet: "O Messenger of Allah (S), I cannot testify in you as there is a doubt in my heart respecting your prophetical office; have you a miracle which will remove the doubt?" He replied, "When you return home, inquire about me of every tree and stone you see." On following this direction, the trees and stones testified that Muhammad was the Messenger of God.

Forty-eighth miracle: In *Tafsir Imam Hasan Askari (a.s.)* it is related that one day a believer came to the Prophet who asked him how he found his heart towards his brother believers? The man said he regarded them as his own soul; their joys and sorrows were his own. "You are a friend of Allah", said the Prophet, shrink not at the calamities of this world, and although you possess nothing, you will become richer than all others by invoking blessings on Muhammad, Ali, and their holy family.

The man was rejoiced at this declaration, and constantly invoking blessings as he had been directed. One day he was met by the well known hypocrites who had usurped the rights of the progeny of Muhammad. The first of them said: Muhammad has nicely made you suffer hunger and thirst. Another said: Muhammad has fooled you nicely through false promises that he uses for others. Again they met him the next the day in the Bazar.

They conspired to make joke of this simpleton. Another said: "There is brisk trade, and large profits have been realized today," said he, "What business have you done?" "I have nothing to trade with", he replied, "but have been invoking blessings on Muhammad and his family." "That is a profitless business", observed the hypocrite; "When you go home you will find hunger spread on your table with all sorts of vexation and troubles, and the angels that bring Muhammad hunger and thirst and degradation, will be ready to serve you."

The man swore by the Almighty Allah that it was not so, but that Muhammad was the Prophet of Allah, and whoever believed in him would soon enjoy divine blessings". In the midst of this dispute, a fishmonger passed carrying a rotten fish. "Sell your fish to this man", said the hypocrites; on which the fishmonger said to the believer, "Buy the fish, for nobody else will."

"I have no money", he replied. "Buy it", said the hypocrites, "and the Messenger of Allah (S) will pay for it." The Muslim accordingly took the fish, and the fishmonger called on the Prophet for his payment. The Prophet told Usamah to pay him a dirham. He returned happily, saying, "This is several times the value of the fish."

The believer now cut opened his fish and found two precious stones in it, worth two hundred thousand dirhams. The hypocrites were excessively vexed at the Muslim's good fortune, and went to the fishmonger and told him what had been found, adding. "You sold the fish only, not the jewels, therefore come and claim them as your property."

The fishmonger was not slow in asserting his claim, which the Muslim yielded, but the former no sooner took the precious stones in his hand than they turned into two scorpions and stung him. He yelled and threw them from him. The hypocrites remarked, "This is not strange, considering the sorcery of Muhammad."

Meanwhile the believer found two more valuable pearls in the fish, which the hypocrites urged the fishmonger to take, but on his attempting to do so the gems were transformed into two serpents, which attacked the man furiously and stung him. He yelled and said to the believer, "Take these things yourself, I don't want them."

The believer therefore took the serpents, which by the miraculous power of the Prophet, were restored to precious gems. The two hypocrites observed, "We never saw a more expert magician than Muhammad." "Enemies of God", retorted the believer, if this is magic then Paradise and Hell are magic also. Believe in God, who has bestowed great favors on you and manifested His miracles before your eyes." The believer then brought the four jewels to the Prophet, and afterwards sold them to some Arab merchants at Medina for four hundred thousand dirhams.

The Holy Prophet (S) said to the man, "This good fortune Allah has given you because you honor me, His Prophet, and Ali, my successor. Do you wish me to tell you of a profitable trade in which you may invest this capital?" "Yes", replied the believer. The Messenger of Allah (S) replied, "Make them as seeds for trees in Paradise, by dividing it among

your brethren in faith, of whom some are your equals in religion, some your inferiors, and others your superiors.

Every particle of beneficence you bestow upon them insures you a reward a thousand times greater than the mountains of Abu Qubais, Uhad, Sur and Bashar. For this benevolence on your part, Allah will bestow on you golden palaces in Paradise, having turrets of ruby and emerald." A man now arose in the assembly, inquiring what would be the reward of one like him, who had nothing to give. The Prophet replied, "A high rank in Paradise will be conferred on you for your love of me and my family, and your hatred of my enemies."

Forty-ninth miracle: The story of Surakha bin Malik which is widely related and the poets have also composed it in their poems, is as follows: When the Holy Prophet (S) migrated to Medina, the infidels of Mecca sent Surakha in pursuit. On overtaking him, the feet of the pursuer's horse sunk into the ground at the prayer of the Prophet.

He then implored the Messenger of Allah (S) to pray that he might be delivered, which was no sooner done than he again attempted to attack the Prophet. This was repeated three times, after which the horseman besought an assurance of safety for himself, and returned. Its details are mentioned in the account of Hijrat.

Fiftieth miracle: It is narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) after sucking a date-stone, used to sow it into the earth and it immediately vegetated.

Notes:

[203] Surah Baqarah 2:74

[204] Surah Furqan 25:45

[205] Surah Hashr 59:7

[206] Surah Hashr 59:6

[207] Surah Taubah 9:33

[208] Surah Bani Israel 17:81

Chapter 19

Miracles manifested in children and animals

First miracle: Ibn Shahr Ashob has narrated that a polytheist woman who had often reviled the Prophet, passed him one day with an infant on her shoulder, two months old. When she came close to the Prophet by divine power the boy saluted him: "Peace be upon you, O Messenger of Allah (S), O Muhammad bin Abdullah." The woman was amazed by this. On being questioned by the Messenger of Allah (S), the child said that the Lord of the universe and the Trustworthy Spirit had taught him who he, the Prophet was.

The Holy Prophet (S) asked: "Who is the Trustworthy Spirit?" The child replied: "It is Jibraeel who is standing in the air near your head right now and he is looking at you." The Holy Prophet (S) asked what his name was. The child said: "I have been named Abdul Uzza, although I do not believe in Uzza." O Messenger of Allah (S), give me another name." "I have named you as Abdullah."

He pleaded: "O Messenger of Allah (S), please pray to Allah to make me one of your servants of Paradise." The Prophet prayed for him. He said: "One who brought faith in you was successful and one who denied it was unfortunate." After that he raised a slogan and passed away.

Second miracle: Kulaini, Rawandi and Ibn Babawayh have narrated from reliable traditions from Imam Ja'far Sadiq (a.s.) that on the farther side of Yemen is a valley called Barhut, whose only animals are owls and black serpents. In that valley is a well, named Balhut, to which souls of infidels and idolaters are brought every evening and made to drink of the ichor of Hell containing blood, puss and hot water.

Beyond that vale are several clans called Zarih, among whom, after the Messenger of Allah (S) had assumed the prophetical office, a calf struck

his tail on the ground, saying with a loud voice, "A man has arisen in Tahama, who summons the people to testify there is no god but Allah. And according to another report he said: O people of Zarih, I call you to a good matter and a caller was calling out in simple language: There is no god, except Allah, the Lord of the worlds.

And Muhammad is the messenger of Allah, the best of the prophets, and his legatee Ali, is the best of the legatees." The people said: "The Almighty Allah has made this calf speak up for some important matter." Again the calf called out in the similar manner. They prepared a boat and made seven persons board it and gave them whatever they could think of. Then raising the sails they left the boat in the sea. That boat miraculously arrived at the port of Jeddah.

The men then traveled to Mecca and waited on the Prophet, who told them they had been warned by a calf before they could say anything. "Yes, O Messenger of Allah (S)," they said, "Please teach us your religion and Book. After explaining the faith to them, he sent them home, accompanied by a man of Bani Hashim to instruct their tribe. They are faithful to Islam to this day and there is no dispute among them.

Third miracle: Ibn Shahr Ashob has narrated that a boy belonging to a monastery was so late in beginning to speak that it was thought that he was dumb. He was brought to the Prophet, who asked him, "Who am I?" "The Messenger of Allah," replied the boy. After this he gained the faculty of speech.

Fourth miracle: It is narrated that Amr bin Muntashar came to Prophet and complained, "There is a serpent in our valley, and it is impossible for us to drive it away. If you expel it and restore a dry and decayed date-trees there to verdure and fruitfulness, we will believe on you." The Holy Prophet (S) arrived in that valley and the serpent came out.

It was moving like a mad camel crawling on the ground. When it decried the Prophet it stood on its tail and saluted the Messenger. He commanded him to leave the valley. Then he came to the dried trees and drew his blessed hand over them. They rose up and fructified immediately and a spring burst forth from beneath them.

Fifth miracle: It is narrated that during the Farewell Hajj a child yet in swathing clothes was brought to the Messenger of Allah (S) so that he may pray for him. The Holy Prophet (S) asked, "Who am I?" "The Messenger of Allah, Muhammad," replied the infant. The Holy Prophet (S) said: "You are right, O Mubarak." Then people began to call him by the name of Mubarak Yamama.

Sixth miracle: Many miracles were seen when the Prophet fled the polytheists of Mecca and hid in the cave. One of it was that the Almighty Allah sent a spider, which spun a web over the entrance, and a pair of doves of Kaaba built a nest there, so that when the Quraish traced the Prophet to the cave following his footprints and saw that spider's web and doves' nest, they said, "If a person had entered this cave last night, the web would have been torn away, and the doves would not have settled here;" therefore they returned without searching the cave.

On this account the Prophet forbid killing spiders and hunting doves for meat, and by divine authority ordained a particular penalty for killing one of them. Its details will be mentioned in the coming pages, Insha Allah.

Seventh miracle: Shaykh Tusi, Ibn Babawayh, Rawandi and Ibn Shahr Ashob etc. have narrated from Imam Ja'far Sadiq (a.s.) and Ibn Abbas that when the Prophet wanted to relieve himself, he used to retire to a distance. One day he took off his sock, performed his ablutions, as he was about to draw on his socks, a bird which from its color is called green-robe, snatched the sock up into the air, and on throwing it down a black serpent issued from it.

According to another report it had snatched the sock from the serpent and that is why killing the green-robe was prohibited. According to the report of Ibn Abbas, the Holy Prophet (S) said that the Almighty Allah has secured me from this calamity, and then he recited the following supplication: "O Lord, I seek Your refuge from creatures which crawl, that which goes on two legs, that which goes on four, legs, and every other harmful thing, and everything that moves on the ground whose control is in Your hand."

Eighth miracle: Shaykh Tusi and Qutub Rawandi etc. have narrated from Abu Saeed Khudri and Jabir Ansari that one day a person of Bani

Aslam was grazing his sheep in Baidah, suddenly a wolf attacked and carried away a sheep. That man shouted and after hitting the wolf took his sheep away. The wolf sat up in front of that man and asked: "Do you not fear Allah that you are taking away my livelihood." The man said: "I have never seen such a strange thing." "What are you surprised at?" asked the wolf. "Your faculty of speech."

The wolf said, "More surprising is the fact of the Prophet of Allah between the two mountains of Medina who talks about the past and future events of the world while you are grazing your sheep here." That man gathered his sheep and brought them home. Then he set out for Medina and made inquiries about the Holy Prophet (S). People informed him that the Prophet was staying at the house of Abu Ayyub Ansari. He came to the Prophet and narrated the story of the wolf. The Prophet said: "You are right.

You should come after Noon Prayer, and narrate it in public." After Noon prayer when people gathered, the same man came and narrated the story of the wolf. The Messenger of Allah (S) said three times: "You are right." It is one of the astonishing matters that will happen near Judgment Day, by the one in whose hands is the life of Muhammad, a time is to come that if someone goes out of his home and returns, his whip, staff and shoe will tell him what they had done in his absence.

Rawandi says that the man's descendants are well known and they feel proud to be the descendants of one with whom the wolf talked. And in another report it is narrated from Jabir that at that time the Holy Prophet (S) was in Mecca and when the wolf spoke to the man, the man said: "Take care of my sheep, so that I may go and meet the Prophet." The wolf said, "I will mind your sheep till you return."

Ninth miracle: Ibn Babawayh and Ibn Shahr Ashob have narrated from Amirul Momineen (a.s.) that some Jews having bought poison at a great price, delivered it to a woman of their nation, named Abdah, offering a large reward if she would contrive to administer it to Muhammad, who, they declared was destroying their religion.

She accordingly laced a roasted sheep with the poison, assembled the chiefs of the Jews at her house, and then waited on Muhammad, saying, "I am your neighbor, and neighborly courtesies are obligatory. The chief

are my guests today, and I beg that you and your companions would adorn my dwelling with your presence." Accordingly he visited the woman with several of his companions including Imam Ali (a.s.), Abu Dujana, Abu Ayyub, Sahal bin Hunayf and some Muhajireen.

She laid the food and placed the poisoned meat in front of him. When he entered the house, the Jew rose, leaned on their staffs, and held their noses, saying to the Prophet, it was a rule with them that when a Prophet came to their houses they should stand in his presence, and hold their mouths, lest he should be disgusted with their breath.

The accursed were lying, and it was only because they feared inhaling the poison. But the shoulder warned the Messenger of Allah (S) that it had been laced with poison. The Holy Prophet (S) called for Abadah and asked: "Why do you want to eliminate me?" She replied, "I thought that if you are the true Prophet the poison will not affect you. If you are a liar and a sorcerer, I will rid my people of you."

Jibraeel came down and said: "After greetings the Almighty Allah advises you to recite the following supplication:"In the name of Allah with whom all believers are named and through whom all the believers are exalted. And with whose Noor are illuminated the heavens and the earth and whose power subdues all the deviant oppressors and breaks up every rebellious Satan from the evil of poison, magic and evil eye.

In the name of Allah the High, the Ruler, the One, except whom there is no god. And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust."

The Messenger of Allah (S) recited the above supplication and said to the companions that they must also recite this supplication and then start eating. Then he said: Get yourself cupped. It is mentioned in another report that the woman was Zainab binte Harith bin Salam bin Muslim and Bashar bin Baraa bin Maroor had eaten a morsel before the Prophet and he died as a result of it.

His mother came to the Prophet during his last moments. The Prophet told her that the food he had eaten in Khyber was such that its poison kept on returning and which caused the death of her son. Finally it rent asunder his cardiac nerves. Some say that the Messenger of Allah (S)

died of its effect after four years and some have said that it was after three years.

And in *Basairud Darajat* it is narrated from authentic chains from Imam Ja'far Sadiq (a.s.) that a Jewess fed poisoned mutton shoulder to the Prophet, as he was very fond of shoulder meat and was averse to leg meat since it was near to the urinary organs. When that meat was brought to the Prophet he was much inclined to it.

He had eaten some of it when it spoke up: O Messenger of Allah (S), don't eat from me, I have been laced with poison. So he left it, but that poison continued to wreak havoc on his body till he passed away because of its effect, and no prophet or successor of prophet passes away without martyrdom.

Tenth miracle: Shaykh Tusi has narrated from Zaid bin Thabit that a group of companions set out with the Messenger of Allah (S) on an expedition and on the way they were approached by a Bedouin holding a camel. He said: "Peace be upon you, O Messenger of Allah (S) and mercy of Allah and His blessings."

The Holy Prophet (S) replied the salutation. The man asked about the Prophet's well being. He was followed by two persons who claimed that the camel was stolen from them. The she-camel testified to which of them it belonged. The Holy Prophet (S) said: "You are making an allegation. Don't dispute with this Bedouin." So that man went away and the Holy Prophet (S) asked the Bedouin, "When you had decided to meet me, what intention did you make?"

He replied: "O Allah, sanctify Muhammad and the progeny of Muhammad till the sanctities endure. O Allah, bless Muhammad and the progeny of Muhammad till the blessings endure. O Allah, grant safety to Muhammad and the progeny of Muhammad till the safety endures. O Allah, have mercy on Muhammad and the progeny of Muhammad till the mercy endure."

The Messenger of Allah (S) said: "I understood that you must have started after performing a very good deed that is why the Almighty Allah made the camel speak and lowered the horizon for you.

Eleventh miracle: Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (S) passed a gazelle which was bound to a tent-rope. By divine power she spoke and said, "May my parents be sacrificed on you, O Messenger of Allah (S), I have two young ones that are thirsty while my udders are full of milk; liberate me that I may go and nurse my young, and then I will return to my bonds," which she did.

The man who had caught the gazelle was a hypocrite, but this miracle converted him to faith. The Holy Prophet (S) told him sell the gazelle to him but he himself set the animal free. The Holy Prophet (S) said: If the animals had known about their death, like you do, no animal would have eaten to satiation. And Rawandi and Ibn Babawayh have narrated from Umm Salma (r.a.) that the Messenger of Allah (S) was passing through wilderness when someone addressed him: O Messenger of Allah (S), he looked around but no one was visible. Again he heard the sound but could not make out who it was.

The third time he saw a gazelle which was in captivity. She said: O Messenger of Allah (S), this man has taken me, while I have two young ones in this glade. Please free me, I will come back soon after feeding them. The Holy Prophet (S) asked her if she would really return. She replied: If I don't come back may Allah punish me with the customary punishment of Bedouins. The Prophet freed her and she came back after feeding the young ones and the Prophet tied her up again. When the desert Arab saw this, he requested the Prophet to set it free.

The Prophet freed her and she jumped about happily saying: I testify that there is no god, except Allah, and that you are the Messenger of Allah. And Ibn Shahr Ashob has narrated that the gazelle had been caught by a Jew. When the gazelle, after being liberated by the Prophet, went and told her young what had passed, they refused to suck till they had waited on him. They came and began to rub their heads at his feet and the Jew began to weep at this and embraced Islam. He said: I have freed her. People built a Masjid at that spot.

The Holy Prophet (S) put a chain on her neck, as a sign that it was not lawful to hunt her. It is mentioned in another traditional report that Zaid bin Thabit says: I heard that gazelle reciting divine praise in the forest and chanting: There is no god except Allah and Muhammad is the

Messenger of Allah. It is narrated that the hunter named Uhaib bin Sama.

Twelfth miracle: Saffar, Shaykh Mufeed, Rawandi and Ibn Babawayh have narrated from many trustworthy and reliable chains from Imam Ja'far Sadiq (a.s.) that one day a camel arrived and prostrated itself before the Prophet. Then it began rub its hooves on the ground and wailed. Umar observed, "This camel has prostrated itself in adoration of you; we are more worthy to adore you than this animal."

The Prophet replied, "Your prostration must only be to Allah. If I had commanded anyone to prostrate to another, verily I would have ordered women to prostrate to their husbands." He then summoned the owner of the camel, and asked, "The animal complains that you wish to kill it, after it has served you its whole life, and become old, blind, lean, and weak." "It is true, said the man; we have guests and I wish to slaughter the creature."

At the order of the Prophet, the man agreed not to kill the camel. It is narrated from Jabir bin Abdullah Ansari that the Messenger of Allah (S) on his return from the Battle of Zaturiqa reached near Medina. Suddenly a runaway camel came to him and placing its belly on the ground began to weep and protest. The Messenger of Allah (S) asked his companions if they had any idea what it was saying. "No", they replied.

He says: "My owner has made use of me till now. But when I have become weak and old, he wants to slaughter me and sell my meat." The Holy Prophet (S) told Jabir to call its owner. Jabir said, "I don't know who the owner is." The Prophet said that the camel will tell him about it. So Jabir set out from there with the camel.

Jabir says: "That camel took me through streets and markets and finally arrived to a place where some people were sitting. He stopped there. They asked me about the well being of the Prophet and the Muslims. I said: All are well, but tell me who is the owner of this camel. One man owned up. I said that the Prophet wanted him. "What for?" asked the man. I said: "This camel has complained about you."

He accompanied me to the Prophet and the Prophet told him that it has complained to him. The Prophet told him to sell the camel even

though the man was prepared to give it in free. So the Prophet purchased the camel and set it free. It used to roam the streets of Medina and approach the door of Ansar like beggars do. People respected him and gave him fodder. Girls used to save food for him especially and people used to say that he is the freed one of the Prophet. Gradually it grew very fat.

Thirteenth miracle: It is mentioned in *Basairud Darajat*through authentic chains from Jabir bin Abdullah Ansari that a camel complained to the Prophet that it was worked very hard and had little to eat. He called the owner, who acknowledged the fact as he was a poor man and had no occupation but of drawing water from the wells and he promised to improve the animal's condition.

Fourteenth miracle: Saffar, Rawandi, Ibn Babawayh and Mufeed have narrated from Imam Ja'far Sadiq (a.s.) that some wolves complained to the Prophet of hunger. He called the shepherds and directed them to set apart a portion of their flocks for those beasts of prey. The shepherds, however, were too miserly to do it.

Again the wolves complained and again the shepherds were called but they gave the same response and this happened thrice; at last the Prophet allowed the wolves to seize the sheep, whereas if a portion had been allotted, they never would have taken more than their allowance to the Judgment Day.

Fifteenth miracle: Saffar etc. have narrated from Imam Ja'far Sadiq (a.s.) that on the night of Aqbah, where the hypocrites attempted to kill the Prophet, by frightening his camel to throw him down, she swore to Allah, that if they cut her to pieces she would not stir a foot out of the path.

Sixteenth miracle: Rawandi and Ibn Shahr Ashob have narrated that one day the Messenger of Allah (S) entered an orchard in which there were some sheep who fell in prostration before the Prophet. Abu Bakr said, "Shall we also prostrate before you?" "No," he replied, "it is not lawful to prostrate before anyone except Allah."

Seventeenth miracle: Ibn Babawayh and Rawandi have narrated that one day the Prophet was seated with some companions when a desert

Arab arrived mounted on a red she-camel and saluted the Prophet. Someone said that it was stolen property.

Suddenly the she-camel spoke up and said: "By the one who sent you with miracles, this desert Arab has not stolen me." The Prophet asked the man, which supplication had you recited today that the Almighty Allah made the camel speak up in your favor?" He replied: "I had recited the following supplication:

"O Allah, You are not a deity that we have created and neither is there any deity like You who has helped You in creating us. And neither is there any helper who helped you in creating us. And neither is there any lord to share Your vocation of rearing and sustaining the creatures. And You are our Lord as You have said and more than what the describing ones describe.

I ask You to bless Muhammad and Aale Muhammad and make me pure as it behoves and make me absolved of all allegations." The Holy Prophet (S) said: "By the one who sent me with miracles, O man of desert, I saw the angels writing down your supplication and anyone who is in such serious trouble should recite it and invoke blessings on me and my progeny.

Eighteenth miracle: Ibn Babawayh, Rawandi and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) conquered Khyber, he took a black or blue mule as booty. It spoke up and testified that he was the sixtieth lineal descent of a mule on none of which any but a prophet had ridden. Now, except for me, no one remains in my generation and no prophet is to come after you. I was waiting for you since ever.

I was owned by the Jew rulers before you but I never obeyed them. I used to purposely throw them down from my back. They used to hit on my back and belly. My ancestors have told me that my first ancestor was in the Ark of Nuh (a.s.) and he used to pass his hands over my back and say: "From this mule will descend a mule on which the chief of the prophets and the seal of the messengers will ride.

His Eminence, Zakariya (a.s.) had also given this glad tiding that praise be to Allah, I have been given this honor." The Holy Prophet (S) said: "I have named you as Yafur. Some say that he was named as Afir.

Then he said: “Tell me if you have desire of a female.” But it declined. Whenever it was told that the Prophet was calling him, he used to present himself at once.

When he was sent to summon anyone, it used to go to his door and the master of the house came out. The mule used to indicate that the Holy Prophet (S) wanted him. After the passing away of the Prophet, he ran haywire till he jumped into a well and it became his grave.

Nineteenth miracle: Rawandi, Ibn Shahr Ashob etc. have narrated from Ibn Abbas that a group from Bani Abdul Qays came to the Prophet with some sheep and requested him to mark them so that they may be distinguished from each other. At his touch their ears became white, which mark distinguishes their offspring to this day.

Twentieth miracle: Rawandi, Ibn Shahr Ashob etc. have narrated from Ibn Abbas that one day a desert Arab came to the Prophet and he had concealed a porpoise in his sleeve. He asked the people, “Who is this?” “The Messenger of Allah”, they replied. “By Laat and Uzza,” replied the man addressing the Prophet, “you are my greatest enemy, and were it not that my people would call me precipitate, I would immediately kill you.” “Believe,” said the Prophet. He said, “I will not believe till this porpoise does.”

The Holy Prophet (S) said, “O lovable porpoise.” It replied in clear language, “Here I am, O ornament of those who will be assembled on Judgment Day, you will lead the pure ones to Paradise. What is your order?” “Whom do you worship?” asked the Prophet. The porpoise answered, “That God whose Arsh is on the sky and whose kingdom is in the earth. His miracles are in seas and whose creations are in desert.

He knows whatever is in the wombs. He has made fire the instrument of His punishment.” “Who am I?” asked the Prophet. She replied, “You are the messenger of the Lord of the universe, and the seal of the Prophets; successful is he who acknowledges you, and destroyed is he that denies you.” “There can be no clearer evidence than this,” said the desert Arab, “and although I came here as your bitterest enemy, I now hold you dearer than my life, my father or mother.”

He then repeated the creed, became a Muslim, and returning to the tribe of Bani Salim, to which he belonged, brought more than a thousand of them to embrace faith. His name was Saad bin Maaz, and the Prophet made him chief of his tribe.

Twenty-first miracle: Rawandi has narrated from Abdullah bin Adna that he said: One day we were present in the service of the Holy Prophet (S) when a man arrived and said: The camel of such and such person has become mad and no one could approach it, it kills whoever comes before him." The Holy Prophet (S) went with him and we also accompanied. When the camel saw the Prophet it prostrated itself before him, who drew his blessed hand over the animal's head, and binding it with a rope restored it perfectly submissive to its master; and told them to be kind to him.

The same incident is narrated from another chain from Jabir in which it is mentioned that the camel belonged to Bani Najjar. When the Prophet came to him, he complained that his master did not feed him properly. The Prophet requested the master and urged the camel to obey him.

Twenty-second miracle: It is narrated that once the Prophet was passing on a street when a camel came and began to rub its head before him. The Holy Prophet (S) said that it was complaining about the ill-treatment of his master. Then he summoned the master and asked him to sell the camel to the Prophet but he refused.

When the Prophet returned, the camel accompanied him and although people tried to stop it, it refused to let the Prophet go. At last the Prophet asked the owner to sell it to him and he was forced to sell it. The Holy Prophet (S) gave it to Ali and he had it till the Battle of Siffeen. It was used to carry loads.

Twenty-third miracle: Rawandi etc. have narrated that one night Saad bin Ubadah entertained the Prophet and Ali, and as they had fasted during the day, the Prophet said to him, "We have broken our fast with you, and righteous persons ate at your place and the angels have sought blessings for you." On leaving, Saad entreated the Prophet to ride his ass, which was very bad tempered, but the Holy Prophet (S) had no sooner mounted it that it became so swift that no other quadruped could overtake it.

Twenty-fourth miracle: Rawandi etc. have narrated from Shia and Sunni tradition scholars that Safina, a freed slave of the Prophet, was sent on a certain expedition, and was shipwrecked. "My comrades and goods were all lost," said Safina, but on a wooden plank I was borne by the waves to a mountain in the midst of the sea. On attempting to get ashore a receding wave swept me away and carried me out to sea.

Again I was hurried to the mountain, and again washed away. This was repeated several times, till at last I succeeded in reaching the shore, and rendered hearty thanks to God for deliverance. As I was wandering in amazement along the beach, suddenly a lion leaped from his covert to seize me, and I quite despaired of escape, but said, "O Lord, I am Your servant, and the freed slave of Your Prophet; having saved me from the sea, will You now leave me to be destroyed by a lion?"

It then fell into my heart to say, "O beast of prey, I am Safina, the slave of the Messenger of Allah; respect me for his sake." "By Allah, I had no sooner said this than he ceased roaring, came to me like a cat, and rubbed himself first against my right leg, then against my left, and looking in my face, lay down, signing to me to mount him, which I did and was carried with the utmost swiftness to an island where trees, and fruit and good water abounded.

He now signified that I should dismount, and he stood by while I quenched my thirst, allayed my hunger, and gathered some leaves for a partial covering to my body. Of other leaves I made a basket, which I filled with fruit. I dipped a garment which I still retained in water, so that if thirsty in the expedition I was about to make, I might wring the garment for a drink of water.

When I had finished these preparation, the lion lay down and made a signal for me to mount, after which he carried me by another route to the seashore. Here I saw a vessel at sea, and swinging my garment the signal was observed, and the vessel came towards the shore. On approaching and seeing me mounted on a lion, they were amazed, repeated the creed, and demanded if I were a Jinn or a human being.

I replied that, "I was Safina, a slave of the Prophet, for whose sake the lion was so obedient to me." At the name of the Prophet, they lowered

their sail, cast anchor, and sent two men in a boat with clothes for me. I dismounted and dressed, the lion attentively observing my motions. One of the men said, “Let me carry you on board the boat; a lion might not be more favorable to anyone except the members of the community of the Prophet.”

Before going aboard I took leave of the lion, saying, “May Allah reward you for the Prophet’s sake.” Verily, at this, tears flowed from his eyes, and he constantly watched me till I had boarded the vessel and it was lost to sight. It is mentioned in another report that the Holy Prophet (S) had sent him with a letter for Maaz to Yemen. He saw a lion on the way sitting in the middle of the road and was terrified at the sight.

He said, “I am a messenger of the Prophet of Allah, and carrying a letter for Maaz.” The lion ran away swiftly and Safina moved on from there. The same thing was repeated on the return journey. When Safina narrated the story to the Prophet, he said, “The first time it had asked: How is the Messenger of Allah (S)? and on the return journey he said: Convey my greetings to the Messenger of Allah (S).”

Twenty-fifth miracle: Rawandi has narrated that Ammar bin Yasir narrates that once he was on a journey with the Messenger of Allah (S) and his camel failed and he was left behind the caravan. The Prophet returned to the end of the caravan, dismounted his she-camel, took some water in his mouth and threw it on the camel, which immediately recovered and became as swift as a deer and then the Holy Prophet (S) told me to mount.

I mounted and accompanied the Prophet; it had become so fast that Ghazba, the camel of the Prophet could not keep up with him. The Prophet offered to purchase the camel but I begged him to accept it as a gift. “No,” said he, “you must sell me the animal at its value.” He then bought it in a hundred dirhams, and on entering Medina I gave the camel to him and the Prophet ordered Anas to pay and hundred dirhams to me and also return the camel as a gift from the Prophet.

Twenty-sixth miracle: Rawandi has narrated through authentic chains of narrators from Jabir that the Prophet cursed Atba, the son of Abu Lahab, saying, “May Allah send a beast of prey upon you.” Some time after, Atba, having waylaid the Prophet, was caught in his own ambush

by a lion that brought him to the presence of the Prophet, saying, "This is Atba, son of Abu Lahab; he came from Mecca only to murder you." The lion then tore him to pieces, but ate none of his flesh.

Twenty-seventh miracle: Rawandi has narrated from Salman that: One day we were sitting with the Prophet when a desert Arab arrived and said: "O Muhammad, tell me what is in the womb of my camel, so that if you are right I would believe in you?" The Messenger of Allah (S) told Amirul Momineen (a.s.) to tell what the Arab's camel had conceived.

Ali (a.s.) took the bridle, and putting his hand on the belly of the animal, prayed: O Allah, in the name of Muhammad and family of Muhammad, and through the perfect names of Allah, I ask You to cause the camel to speak and answer the question that had been proposed." Immediately the she-camel spoke up: One day this desert Arab mounted me to visit his cousin. When we reached the Khasak valley he made me sit and had intercourse with me."

This caused the Arab to hastily inquire which of the two personages before him was the Prophet and the person with whom the she-camel was speaking was his brother and legatee; and being informed, he repeated the creed and became a Muslim. He than besought the Prophet to pray that the effects and ignominy of his sin might be removed, which was done. The faith of the desert Arab proved sincere.

Twenty-eighth miracle: Rawandi and Ibn Shahr Ashob have narrated from His Eminence, Abu Zar that: One day I came to the Prophet who asked me what had happened to my goats. I said that strange was their story: one day I was in prayers when a wolf attacked the flock and carried off a lamb.

This did not interrupt my devotions, and immediately I saw a lion approach and take the lamb from the wolf and return it to the flock. The lion, moreover, cried to me saying, 'Keep your heart on your prayers; God has made me the protector of your sheep.' After I had finished prayers, the lion bade me go and assure the Messenger of Allah (S) that the Almighty Allah esteems the friends and those who observe the rules of the Prophet. When the others who were present heard this they were very much astonished.

Twenty-ninth miracle: Ibn Shahr Ashob has narrated that on the day of Arafat, the Prophet addressed the people, and urged them to give Sadaqah. A man said, "O Prophet of Allah, I give this camel to the poor." On looking at the animal, the Prophet ordered that it should be purchased from the poor for himself.

At night, on being brought to his house, the camel saluted him, and said she once fled from her master and wandered in the wilderness where vegetables and animals pointed her out as belonging to the Messenger of Allah (S). "What was your master's name?" asked the Prophet. She replied it was Ghazba. The Holy Prophet (S) gave her the same name.

During the last moments of the Prophet, Ghazba came and asked the Prophet, "To whom will you now deliver me?" He replied, "May God bless you, I give you to my daughter, Fatima, who will ride you in this world and the next." After the Prophet's death, one night Ghazba came to her mistress Fatima and said, "Peace be on you, O daughter of Prophet of Allah! My end is near, water and herbage are no longer pleasant to me since the death of the Prophet." Three days after the death of the Holy Prophet (S) his favorite camel adopted the comfort of the Hereafter.

Thirtieth miracle: Ibn Shahr Ashob has narrated from Jabir Ansari and Ubadah bin Samit that in the orchard of Bani Najjar entered a very mad camel and whoever came there was injured by it. The Holy Prophet (S) came there and summoned the camel which it immediately did and began to rub its head on the ground; the Prophet bridled it and delivered it to his master.

The companions said, "Your honor, animals are aware of your prophetic office?" His Eminence, replied, "There is nothing in the world which does not recognize me, except Abu Jahl and all disbelievers. Companions said, "We are more deserving to prostrate before you." He replied: "I will die one day, prostrate before one who is alive and who would never die."

Thirty-first miracle: It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that ten Jews came to His Eminence (S) to ask him some questions just for argument sake. In the meantime, a Bedouin came running there

as if someone was pushing him from behind. And he had a stick on his shoulder and a bag on his head and the bag was tied up tightly. Nobody knew what was inside it.

He came and loudly shouted: O Muhammad, answer my question at once! His Eminence (S) said: O brother Arab, these Jews have came before you and want to ask some questions. If you allow me, I will answer them first. That Bedouin said: No, because I am a traveler and I have to move on. His Eminence (S) said: Indeed, being a traveler you are worthier than them.

The Bedouin said: I want to warn you that these people have a book also and according to their view it is right. And I am afraid that they may testify you and enter the folds of Muslims only to spoil the religion of others. I shall not be content with this without seeing any sign. His Eminence (S) asked his companions: Where is Ali Ibn Abi Talib (a.s.)? Call him here at once. Ali (a.s.) came to attend His Eminence (S).

That Bedouin said: O Muhammad (S)! When we both are talking, why has he come? His Eminence (S) said: O Bedouin! You asked me a question of clarification, and Ali (a.s.) has sufficient knowledge. I am the city of knowledge and he is the gate. Whoever wants to pose any question, must enter from the gate.

When Ali (a.s.) came before the Holy Prophet (S), His Eminence (S) said in a loud voice: O people, one who wants to see the grandeur of Adam, wisdom of Sheeth, intelligence and awe of Idris, gratitude and worship of Nuh, faithfulness and friendliness of Ibrahim, enmity of Musa with enemies of Allah, love to believers and way of living of Isa (a.s.), should look at Ali Ibn Abi Talib (a.s.).

These words of His Eminence (S) increased the faith of believers and the hypocrisy of the hypocrites increased. The Bedouin said: O Muhammad, you have praised the son of your uncle as his excellence is your excellence, his prestige is your prestige, I do not agree with any of this till such a one testifies, whose testimony I don’t doubt. When he was asked who was that, he said: If the porpoise testifies, I shall agree.

His Eminence (S) said: O brother Arab, open your bag and take it out and ask for its witness. It will testify of my prophethood and my

brother's excellence. The Bedouin said: I took too much pain to catch it and I am afraid it would run away. His Eminence (S) said: Don't be afraid. It will not run away. It will testify to my excellence and truth. The Bedouin said: But I am afraid it will run away. His Eminence (S) said: If she runs away it would be enough for you to falsify us. She will not run away, and she will give true witness of me.

After she gives the witness, let it go. I shall give you such a reward that will be better than it. Hence the Bedouin took it out from his bag and put it on the ground. It stood still there and looked at His Eminence (S) and rubbed her head on the ground and then raised her head. Allah make her speak and she said: I testify that no one is worthy of worship except Allah.

He is One and has no partner and I testify that Muhammad (S) is His Apostle and His obedient one and he is such a Prophet that he is the leader of all apostles and most excellent of them and the last apostle and he will take the believers to Paradise. And I testify that his brother, Ali Ibn Abi Talib (a.s.) has excellence and qualities mentioned above, and I testify that his friends will be respected in Paradise and his enemies will be disgraced in Hell.

Seeing this miracle, the Bedouin cried and said: O Allah's Messenger, I also testify to all that this porpoise testified. I cannot deny what I have seen and heard. Then he turned to the Jews and said: Woe to you, seeing this miracle, which other miracle you want to see and ask for divine sign? Now believe in him or you shall all be destroyed. On hearing his argument, all the Jews became Muslims and said: O brother Arab, your porpoise is blessed for us.

After that His Eminence (S) asked the Bedouin to release the porpoise so that Allah gives him something better in return, because she has brought faith on Allah and His Prophet (S) and on the brother of the Prophet (a.s.) and given true testimony. It is not desirable to catch it and keep in captivity, it should be released, so that she should be the leader of all porpoises.

The porpoise said to the Prophet (S): O Allah's Messenger, allow me to compensate him. The Bedouin asked: What compensation can you give? The porpoise replied: O Bedouin, the burrow from where you caught me

is having ten thousand dinars and three hundred thousand dirhams of Choesroe in it, you may take them.

The Bedouin said: What should I do? All have heard this porpoise and right now I am very tired. Those who have rested will surely go there and take away all the wealth. The porpoise said: O Bedouin, Allah has kept that wealth for you, in exchange of releasing me. Allah will not allow anyone to touch it before you. If anyone tries to take it, Allah will destroy him.

Since the Bedouin was very tired, he set out from there slowly but a group of hypocrites present there, set out before him and reached the spot. When they put their hands into the hole to take the wealth, a large snake came out of it and stung them and they all died. The snake waited there till the Bedouin arrived. When he reached there, the snake cried: O brother Bedouin, look at them! Allah appointed me to kill them before they could take away the treasure, now you may take it.

The Bedouin took out all the dinars and dirhams but could not lift them all. The snake said: Untie the string from your waist and tie one end of it to this bag and another to my tail. I will pull it and bring it to your house and protect you and your wealth. Thus the snake came along with the treasure. He did not spend the money in buying luxuries and gardens and the snake protected him and his riches and after that it went away from there.

Chapter 20

Miracles of raising the dead, talking to them, healing the sick etc.

First miracle: Shaykh Mufeed, Shaykh Tusi, Qutub Rawandi and Ibn Shahr Ashob; rather all Shia and Sunni tradition scholars have narrated that Amirul Momineen (a.s.) said: The Messenger of Allah (S) called me during the siege of Khyber, when my eyes were sore and I could not open them, and the pain was extreme.

The Prophet put some of his saliva on them, and they were healed immediately. He tied his turban to my head and prayed: O Allah, keep away from Ali the trouble of winter and summer. At his prayer, I was totally exempted from the inconveniences of heat and cold. Amirul Momineen (a.s.) used to dress in thin shirt during the winter and he didn't feel cold.

Second miracle: Ibn Shahr Ashob etc. have narrated that there was a severe famine in Mecca during his childhood. Some persons of Quraish said: Seek help from Laat and Uzza. Some advocated praying to Manat. Waraqa bin Naufal said: Why are you straying away from truth? Among you is the remnant of Ibrahim and sign of Ismail; that is Abu Talib. Take him as an intercessor and pray for rain.

So Abu Talib was persuaded to come out with some children one of whom was like the Sun. That is the Prophet of the last age. He leaned his back against the Kaaba and raised his hand to the heavens. Immediately clouds appeared and there was rain. Abu Talib recited an elegy in the praise of the Prophet, one of its couplets was as follows:

The Prophet is so elegant that clouds drop rain and he is beneficial for the widows and a refuge for orphans.

Third miracle: Shaykh Tusi narrates that in the Battle of Hudaibiyah Muslims faced drinking water shortage and were about to die of thirst. The Holy Prophet (S) raised his hands in prayer. Suddenly a cloud appeared in the sky; there was rain and all quenched their thirst.

Fourth miracle: In *Basairud Darajat* it is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains that a visually challenged person came to the Prophet and asked: O Messenger of Allah (S), please pray that the Almighty Allah restores my vision.

The Holy Prophet (S) prayed and he could see. Another blind man came and requested for the same thing. The Holy Prophet (S) asked: "Do you prefer Paradise to blindness?" He asked, "Is Paradise the recompense of blindness?" The Messenger of Allah (S) replied: "The Almighty Allah is kinder than that He should keep a believer blind then not give him a place in Paradise."

Fifth miracle: It is mentioned in *Basairud Darajat* and*Kharaij* that Imam Zainul Abideen (a.s.) said: One day the Prophet was saying that he had not tasted meat for several days. An Ansar heard this and went home and told his wife it was a fortunate day for them, as they could now relieve the Prophet's wants.

Accordingly the man slaughtered his goat, the only animal he had, and having roasted it brought it to the Messenger of Allah (S). The Holy Prophet (S) directed the companions to eat from it but collect its bones. On going home the Ansari man found the same goat prancing about in his house.

Sixth miracle: It is mentioned in *Basairud Darajat* from Imam Ja'far Sadiq (a.s.) that when the respected mother of Amirul Momineen (a.s.), Fatima binte Asad passed away, Ali (a.s.) informed the Prophet. The Messenger of Allah (S) began to weep in sorrow and said: By Allah she was my mother too.

Then he said to Ali (a.s.): Take my shirt and cover and include them in her shroud and let me know when you finish the shrouding. After bath and shrouding, the Holy Prophet (S) prayed the funeral prayer in such a way that he had never before or after that prayed like it. Then he descended into her grave, lied down there and then she was laid in the grave.

Then she was addressed: "O Fatima." She replied, "Here I am, O Messenger of Allah (S)."

He asked: "Did you receive all that the Almighty Allah had promised?" "Yes, O Messenger of Allah (S), may Allah reward you nicely." Then the Holy Prophet (S) spoke to her secretly for a long time. When he came out of the grave, people asked: O Messenger of Allah (S), you acted in such a way as you have never done before."

He said, "One day I had told her that people will be raised from their graves in a naked condition. And she was extremely aggrieved at this. So I gave her my shirt and prayed to Allah, that it should not even get dirty till she enters Paradise. And one day I had told her about the questioning in the grave and the squeeze of the grave. She had started wailing. So I lied down in her grave and prayed to Allah that may He open a door into her grave from Paradise and make her grave verdant like Paradise."

Seventh miracle: It is mentioned in *Kharaij* that one day the Messenger of Allah (S) asked for a gazelle. It was caught, slaughtered and its flesh was cooked. When it was placed before the Prophet he said: "Eat from its flesh but leave the bones intact." After dinner he gathered her bones in her skin and then prayed, due to which the animal was restored to its living condition.

Eighth miracle: It is mentioned in *Kharaij, Alamul Waraa*and *Manaqib* that a lad was brought to the Prophet who was bald and the Prophet was asked to pray for him. The Prophet drew his hand over his head and immediately he got hair and was cured of his condition. When the people of Yemen learnt of this, some of them brought a lad to Musaylima, the Liar and he drew his hand over the head, but whatever hair he had fell off and even today a child born in his progeny is bald.

Ninth miracle: It is mentioned in *Kharaij* that a man from Jahina had lost some of his members through leprosy. He complained to the Prophet, who called for some water and dropped some saliva from his mouth into it then he told the man to sprinkle that on his body, which he did and was immediately cured.

Tenth miracle: Rawandi and Ibn Shahr Ashob have narrated from Imam Husain (a.s.) that one day a man came to the Prophet and said, "During the Jahiliyya period I returned from a certain journey, and finding my daughter, five years old, decked with ornaments and running about the house, I led her to such a vale, where I abandoned her to perish."

"Come and show me the place," said the Prophet. The Prophet asked for the name of the girl and then said: O so and so girl, rise up." Immediately the daughter appeared, saying, "Here am I, Messenger of Allah." The Prophet said: "Your parents have become Muslims, if you wish I will restore you to them." "No," she replied, "I have no need of them; I have found Allah better to me than they were."

Eleventh miracle: Rawandi etc. have narrated that Salma bin Al-Akwa suffered a severe wound in the Battle of Khyber, which was healed by the Prophet's blowing on it three times. And in the Battle of Uhad, Qatada bin Noman's eye was gouged out by a spear and according to another report it was completely destroyed. The Messenger of Allah (S) drew his hand over it and it was completely cured.

Twelfth miracle: Rawandi etc. have narrated that a mother of a young Ansari man was a blind old woman. He fell sick and the Prophet went to visit him. When he reached the home he found the young man dead, and his mother praying: "O my Lord, if You know that I have fled to You and Your Prophet in the hope that You will help me in every trial, then do not lay this calamity upon me." The Messenger of Allah (S) removed the shroud from the face of the dead, the young man was immediately restored to life; he rose up and ate with the Prophet.

Thirteenth miracle: Rawandi etc. have narrated from Usamah bin Zaid that: I set out for Farewell Hajj in the company of the Prophet and when we reached the Ruqar valley, a woman came with a boy on her shoulders. She said: Since his birth his throat gets blocked and he loses consciousness. The Holy Prophet (S) inserted some of his saliva in the boy's mouth and he was cured.

Then the Holy Prophet (S) wanted to relieve himself but there was no place where he could have concealed himself from the people. The Holy Prophet (S) told me: Go to those date trees and tell them that the

Messenger of Allah (S) orders you to come together and ask the stones to go away.

Usamah says: By the one who sent the Prophet with truth, when I conveyed the order of the Prophet they moved close to each other and joined and the stones dispersed from there. The Messenger of Allah (S) relieved himself behind the trees and when he returned from there, the trees and the stones went back to where they belonged.

Fourteenth miracle: Shia and Sunni scholars have narrated through many channels that before migration, Medina was most susceptible to plague and other epidemics. When the Prophet came to Medina he prayed: O Allah, make Medina as congenial for us as You had made Mecca.

And make its atmosphere healthy and make its measures blessed. And shift the maladies to Johfa. Due to this the climate of Medina is better than that of other towns and it is having so many bounties and plague and other epidemics caused the abandonment of Johfa.

Fifteenth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that once when Abu Talib was sick, the Messenger of Allah (S) visited him. He asked the Prophet to pray for his health. His Eminence prayed for him, and he was instantly cured and sprang up as if he was not sick at all.

Sixteenth miracle: Rawandi etc. have narrated that once Ali (a.s.) was seriously ill, so he prayed: O Allah, if my death is near, make it easy; if distant, remove this pain or give me patience to endure it. The Holy Prophet (S) prayed: O Allah, please bestow cure to him and he told Ali (a.s.) to get up. Amirul Momineen (a.s.) says: "I got up and after that due to the auspiciousness of the prayer of the Holy Prophet (S) I never suffered any illness or pain ever."

Seventeenth miracle: Rawandi has narrated from Buraidah that Amr bin Maaz lost a leg in a certain battle. The Holy Prophet (S) applied some saliva on the stump, which now joined in a perfect manner.

Eighteenth miracle: Rawandi etc. have narrated from Ibn Abbas that a woman brought her little boy to the Prophet, saying that he was

suffering from insanity. The Holy Prophet (S) drew his hands over the child's breast and prayed, on which he vomited something like cream, and was cured.

Nineteenth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated from Shia and Sunni tradition scholars that during the Battle of Badr, Maaz Ibn Afra lost his hand by the attack of Abu Jahl. He came with his amputed hand to the Prophet and he applied his miraculous saliva and joined the member and it became stronger than it was before.

Twentieth miracle: Rawandi has narrated that a person used to lose some of his hair when he prostrated. The Holy Prophet (S) prayed to Allah to make his head despicable and all his hair fell down.

Twenty-first miracle: It is narrated that the mother of Anas asked the Prophet to pray for her son as he was a servant of the Prophet. Since he was not deserving of success in the Hereafter, the Messenger of Allah (S) prayed: O Allah, give him too much of wealth and children and give increase in all that he has. So he had more than a hundred sons and grandsons. But they all perished in a plague.

Twenty-second miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that the Messenger of Allah (S) saw a man eating with his left hand and advised him to eat with the right. He said it is beyond my power and it was a lie. The Messenger of Allah (S) said: You will not be able to eat. After that he tried to eat with his right hand but his hand could not reach his mouth.

Twenty-third miracle: Rawandi and Ibn Shahr Ashob etc. have narrated from Umar bin Akhtab that the Messenger of Allah (S) called for water and I brought it for him. There was a strand of hair in it, which I took out and threw away. The Holy Prophet (S) said: O Allah, bestow him with elegance. Abu Nahaik Azwi says that I saw him at the age of ninety and not a single strand of hair from his head or beard had greyed.

Twenty-fourth miracle: Sayyid Murtaza, Rawandi and Ibn Shahr Ashob etc. have narrated that Nabigha Juda recited couplets in praise of the Messenger of Allah (S) and one of them purported to state:

"We reached to the sky of honor and nobility and we are hoping for more."

The Holy Prophet (S) asked, "What do you imply by 'higher than sky'?" He replied: "Paradise." He said: "You are right; may Allah keep your teeth intact." The narrator says that he saw him at the age of hundred and thirty, that his teeth were extremely white even though his body had grown old and weak. And according to another report whenever a tooth fell off he got a better one in its place.

Twenty-fifth miracle: Rawandi has narrated that one day a woman came to the Prophet and said: O Messenger of Allah (S), I am a Muslim woman and my husband stays at home like ladies. The Holy Prophet (S) summoned her husband and asked the woman if she disliked him to which she replied in the positive.

He prayed from them and joined their foreheads saying: O Allah, create love between them." After that the wife used to say: "No one is dearer to me than my husband." The Holy Prophet (S) told her to confess that he was the Messenger of Allah.

Twenty-sixth miracle: Rawandi and Ibn Shahr Ashob have narrated that Amr bin Atnaq Khuzai gave a drink of water to the Holy Prophet (S) and he prayed for him to remain youthful forever and he lived for eighty years and not a single strand of his beard turned grey.

Twenty-seventh miracle: It is narrated that Az said: "The head of my slave, Saib bin Yazid was black at the center and all his head and beard was grey. When I asked him about it he said: One day I was playing with boys, when the Messenger of Allah (S) passed us and I saluted.

The Prophet asked me who I was. I said: I was Saib, brother of Samar bin Qalast. The Holy Prophet (S) passed his hand over my head and prayed for me. That is why the center of my head till where the Prophet touched me, has remained black.

Twenty-eighth miracle: It is mentioned in many traditional reports that when the Messenger of Allah (S) sent Amirul Momineen (a.s.) to Yemen, he asked: "O Messenger of Allah (S), what should I do if I have doubt in something?" The Holy Prophet (S) said, "Allah will guide your heart and make your tongue speak with truth." Amirul Momineen (a.s.) says: "After that I never had any doubt in any matter."

Twenty-ninth miracle: Rawandi and Ibn Shahr Ashob have narrated that Murra bin Jabal says: I was in the company of the Prophet when I was riding a mare. He said: O rider, accompany me. I said: My female horse is thin and weak.

The Holy Prophet (S) was holding a whip with which he lashed gently at the animal and prayed: "O Allah, bless this mare." After that she became so swift that I used to restrain her but she overtook the males; and she produced so many young ones that I sold them all for 12000 dirhams.

Thirtieth miracle: Rawandi has narrated from Uthman bin Junaid that a blind man came to the Prophet and complained about his condition. The Holy Prophet (S) told him to perform ablution, pray two units of prayer and then recite the following supplication:

"O Allah, I indeed I ask You and turn to You through Muhammad, the Prophet of mercy. O Muhammad, indeed I turn to your Lord through you to illuminate my eyes. O Allah, accept his intercession from me and accept my intercession for myself."

Uthman says: I had not gone away from there when he regained his vision in such a way as if he had never been blind.

Thirty-first miracle: Rawandi has narrated that Ajmal bin Jamal narrates: My face had turned white (due to leucoderma). The Holy Prophet (S) prayed for me and drew his blessed hand over my face and it was cured immediately leaving no trace.

Thirty-second miracle: Rawandi has narrated from Fazl bin Abbas that a man came to the Prophet and said: "I am a miser, coward and I sleep too much. Please pray for me." The Holy Prophet (S) prayed and he became generous, brave and one who slept less.

Thirty-third miracle: Rawandi and other tradition scholars have narrated that the Messenger of Allah (S) prayed: "O Allah, like You imposed disgrace on the former ones of Quraish, in the same way bestow with grace their latter ones. And it happened in the same way.

Thirty-fourth miracle: Rawandi has narrated from some companion that one day the Messenger of Allah (S) was sitting and then suddenly arose, went a short distance from his companions and appeared to shake hands and talked with some persons although they could see no one. On

his return they inquired into the matter, and he said that he had met Ismail, the angel of rain, who had come with Allah's permission to meet me.

He promised rain on such a month and day. When the day arrived, we performed the Morning Prayer and there was no trace of any cloud. But after Asr a cloud appeared and there was heavy rain. We began to laugh and the Prophet asked us about it and we said that the promise of that angel is fulfilled. He said: "Remember these incidents and narrate them frequently to propagate the truth." A similar report is narrated through authentic chains from Imam Muhammad Baqir (a.s.) also.

Thirty-fifth miracle: Rawandi has narrated that once the Messenger of Allah (S) asked for a loan from a Jew, who obliged and then asked, "Did you get what you asked for?" He said: "You may ask for it whenever you want." The Holy Prophet (S) prayed for him enduring elegance. That Jew lived to an age of eighty years and not a single strand of hair turned grey.

Thirty-sixth miracle: Rawandi has narrated that during the Battle of Tabuk a man was struck with severe thirst and there was no water available. People asked the Prophet to pray for water. He replied: "Yes, the Kind Lord will not reject my prayers."

Then he prayed and there was heavy rain. Some people talked like astronomers and said that the rain was caused due to the position of such and such star. The Holy Prophet (S) asked the companions: "Can you see what these faithless people are saying?" Khalid asked permission to strike off their heads. The Holy Prophet (S) said, "No, they are claiming like this but they are aware that it is the Almighty Allah who has sent the rains."

Thirty-seventh miracle: Rawandi has narrated from Anas that one day the Prophet said: "Just now a person will come from here who is the best of the successors and he is most honorable in the view of the prophets. At that moment arrived Ali Ibn Abi Talib (a.s.). The Holy Prophet (S) said: "O Allah, remove the harms of heat and cold from him." After that as long as Amirul Momineen (a.s.) lived, he was not affected by heat or cold. He used to pass the winter in a simple shirt.

Thirty-eighth miracle: Rawandi has narrated that an Ansari man possessed a little goat and asked his wife to prepare roasted meat from some of it and also cook some curry from the rest, perhaps the Holy Prophet (S) would stop to dine at their place. Saying this he went to the Masjid but he had two young boys who had seen their father slaughter the goat.

One of them said to the other, let me slaughter you; and he instantly killed his brother with the knife. Their mother shrieked with horror and agony at the sight, on which the boy that had killed his brother fled, and fell out of the terrace and perished. The poor woman hid the two dead boys and prepared the food as directed.

When the Prophet came to the man's house at the time of Iftar, Jibraeel directed him to order the man to present his sons. Accordingly he went out to call them, but their mother told him they had gone somewhere, on which he returned and said, "they are not here." "They must certainly be present," said the Prophet. Their father went out to find where they were, when his wife told what had befallen them. The man brought his dead sons before the Prophet, at whose prayer they were restored to life and lived to a great age.

Thirty-ninth miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) wrote a letter to the Bani Haritha tribe inviting them to Islam. They washed the letter and used it to patch their bucket. The Holy Prophet (S) cursed them that may Allah destroy their intellects. After that they became so foolish that they were quoted in Arabs as examples of foolishness.

Fortieth miracle: Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) was fed up with the harassment of Quraish in Mecca, he walked to Arak Arafat where some camels belonging to Abu Atharwan were grazing. He asked: "Who are you?" He replied: "I am Muhammad, the Messenger of Allah (S)."

He said: "Go away from here, as the camels among whom you are sitting are undeserving." The Holy Prophet (S) said: "Prolong his age and pain." The narrator says: I saw him that he had aged much and used to pray for death due to his extreme pain, but death did not oblige him. People used to say that it was due to the Prophet's curse.

Forty-first miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) asked the companions to release the prisoners of Hawazin and all followed his directions but two persons were given the choice of either freeing the prisoners or to take some ransom for them. One of them also released the prisoner without any ransom, whereas another agreed to take ransom.

The Holy Prophet (S) said: "O Allah, make his share degraded. When he came to the prisoners to choose a slave for himself, he glanced at spinsters and young lads then reached to an old woman and said: I will take her, since she is the mother of the tribe and I will get more ransom for her. She was a lowly woman and had no relative in the tribe.

That person kept her with himself for a long time and continued to pay for her maintenance with the hope that someone will come with ransom to free her. But when no one arrived, he freed her without ransom.

Forty-second miracle: Ibn Shahr Ashob has narrated that Lady Khadija (r.a.) had a blind woman. One day the Holy Prophet (S) prayed for her sight and immediately she gained her vision. Lady Khadija remarked: "What a blessed prayer it was!" The Prophet said: "I am a mercy for the worlds."

Forty-third miracle: Shias and Sunnis relate that when the King of Firang honored the letter of Muhammad, and the King of Iran tore the one sent to him, the Prophet prayed for the former but cursed the latter, wherefore the empire of the firangees (Europeans) endures, while that of Iranians was soon after destroyed, and its progeny captured by Muslims.

Forty-fourth miracle: Ibn Shahr Ashob has narrated from Ja'far bin Nastur Rumi that he says: I was present with the Prophet during the Battle of Tabuk. The Holy Prophet (S) dropped his whip. I picked it up and handed it over to him. The Prophet, looked at me and said, "May Allah grant you a long life!" Consequently he lived to the age of three hundred and twenty years.

Forty-fifth miracle: Ibn Shahr Ashob has narrated that one day the Holy Prophet (S) passed by Abdullah Ibn Ja'far and saw that he was playing as a child and making a castle of sand. The Holy Prophet (S)

asked him what he would do with that to which he replied that he will sell it away. The Messenger of Allah (S) asked him what he will do with the money realized from it. He said he will purchase dates.

The Prophet prayed: “O Allah, bless his transaction.” Due to this prayer, it so happened that whenever he conducted any transaction he made a lot of profit and he earned so much money that people quoted his generosity by way of example. When the people took loans they promised, that they would repay the amount when Abdullah bin Ja’far pays them.

Forty-sixth miracle: It is narrated that Abu Huraira brought a handful of dates to the Prophet and requested him to pray that the Almighty Allah gives him increase in that. The Holy Prophet (S) said: “Place them in a bag and you can take out from it how much ever you like.” He took out tons of dates from the bag but the initial quantity remained.

Forty-seventh miracle: It is narrated that Saad Ibn Waqqas shot an arrow and the Holy Prophet (S) prayed that his arrow should not miss the target. After that he never missed the target.

Forty-eighth miracle: It is narrated from Salman that when the Messenger of Allah (S) migrated to Medina and stayed in the house of Abu Ayyub Ansari, at that time he was having nothing but a young one of a goat and a Saa of wheat. He cooked the mutton and baked the bread and brought them to the Prophet, who ordered them to make a public announcement that whoever wanted to eat should come to the residence of Abu Ayyub.

Consequently people arrived in droves and the house was full and all ate and there was no decrease in the food. After that by the order of the Prophet the bones of the goat were gathered in its skin and the Prophet said: “Rise up by the command of Allah!” The goat became alive again and people recited the dual formula of faith in delight.

Forty-ninth miracle: It is narrated that during the marriage of Lady Fatima, Abu Ayyub slaughtered a lamb, cooked it and brought it as a gift for the Prophet, who told them to begin eating in the name of Allah and not to break its bones. After the people had finished, he said: “Abu Ayyub is a poor man, O Allah, You are the creator of this animal, only You can make it alive again.

O one who is ever living and powerful to make it alive. There is no god, except You." So that lamb became alive again and Allah blessed it so much that the sick were cured by its milk and the people of Medina used to call her, Mabusa. That is one who is raised after death.

Fiftieth miracle: Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a Jew came to the Prophet and said: As-Saam Alaik (Death to you!) to which the Messenger of Allah (S) replied, "Same to you." The companions observed to the Prophet, "He said, destruction to you."

"But I returned the same compliment," replied the Prophet, "and today a black serpent will sting his back and kill him." The Jew went his way to the wilderness, and having collected a quantity of fuel, came back, on which the companions said, "O Messenger of Allah (S), he has returned alive." Muhammad called the man and said, "Lay down your burden." On his doing so, a black serpent appeared in the bundle, holding a stick between his teeth.

"What have you done today?" inquired the Prophet. "Nothing," replied the Jew, except, having two loaves of bread, I ate one and gave the other to a poor man." The Holy Prophet (S) said, "For this act of charity, Allah has prevented the serpent from stinging you, and because of charity Allah repels a bitter death."

Fifty-first miracle: Shaykh Tabarsi, Rawandi and Ibn Shahr Ashob have narrated that Abu Bara was called Malaibus Sana. He was an Arab noble and he became afflicted with dropsy.[209] He sent Labib bin Rabiah to the Prophet with two horses and some camels that the Prophet returned saying that he did not accept gifts from idolaters.

Labib said: I did not even think that anyone among the Arabs could reject a gift of Abu Bara. The Messenger of Allah (S) said: If I had accepted a gift from any idolater I would never have returned it. Then Abu Labib said: Abu Bara is suffering from a disease of the stomach and he requests you to provide some cure for it.

The Prophet picked up a pinch of dust, mixed it with his spit and said: "Go and tell him to eat this." Labib took it thinking that the Prophet has

played a joke on him, but when Abu Bara took it he was immediately cured as if freed from a prison.

Fifty-second miracle: Shaykh Tusi, Rawandi, Tabarsi and Ibn Shahr Ashob have through authentic chains narrated from many companions that: In the expedition of Tabuk, we were fighting the Roman army and having exhausted our rations were suffering hunger. People wanted to slaughter their own camels for dinner but the Prophet had it announced that whoever had anything to eat should bring it out.

Sheets were spread. And man brought a measure of food, another one brought half a measure and in this way the whole army gathered the food, which did not exceed thirty Saa and the whole army comprising of four thousand men gathered. The Prophet prayed and placed his hand in the food and said: Eat in the name of Allah and do not compete with each other. A group of people came and the Prophet told them to fill their vessels in the name of Allah. They filled all their vessels. This went on and the whole army was satiated but the food did not diminish.

According to another report, the Prophet called for a few dates and drew his blessed hand over them. Then he signaled the people to eat from them. The whole army ate and filled their vessels but there was no decrease in the original quantity.

Fifty-third miracle: Rawandi, Ibn Shahr Ashob and other tradition scholars have narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) says: I was with the Prophet in an expedition and we reached a place where no water was available and people were thirsty. The Messenger of Allah (S) called for a vessel containing a little water and dipped his hand in it and a sufficient quantity boiled up between his fingers to supply twelve thousand horses, twelve thousand camels, the same number of horses, and thirty thousand men.

He turned a salty well at Mecca sweet, by casting some of his saliva into it. According to another report, he covered it with a sheet and placed his hand over it. He placed some water on his hand and water issued from his miraculous fingers. This traditional report is recorded through various channels and is among the continuously narrated miracles of the Prophet.

Fifty-fourth miracle: It is among the continuous miracles narrated by Shia and Sunni that when the Messenger of Allah (S) escaped the idolater of Quraish and fled to Medina and on the way reached the encampment of Umm Mabad, Abu Bakr, Umar, Amir bin Fahera and Abdullah Ibn Arihat were with him. Umm Mabad was sitting outside her tent when the Prophet approached her to sell some dates and meat. She said nothing was available.

The Prophet saw a goat tied in a corner and asked what was wrong with her. She said because of weakness she could not accompany the flock. The Prophet asked if it produced milk? She replied that she has not produced any milk since so many years. The Holy Prophet (S) said: "Allow me to milk her." She said, "May my parents be sacrificed on you, you may take anything that is in her udders. The Prophet drew his hand over the udders and prayed: "O Allah, give her barakat (increase)," and immediately milk flowed from her.

The Prophet called for a vessel which could satiate many persons and began to milk her till the vessel was full. He gave it to Umm Mabad who drank it to satiation, then he gave to his companions, who also became satiated and after all had drunk, he himself took some of it, remarking: "The leader must come last."

Then he milked her again till the vessel was full and the people drank from it again and left Umm Mabad the rest. When her husband, Abu Mabad returned home, he asked from where that milk had come, Umm Mabad narrated the whole incident. Abu Mabad said: "He must be the same Prophet who has appeared in Mecca."

Fifty-fifth miracle: Tabarsi, Rawandi and Ibn Shahr Ashob etc. have narrated that some people complained to the Prophet about shortage and salinity of the water in their wells. The Prophet accompanied them to the location and dropped his saliva into it. The water boiled up the well and turned extremely sweet.

Even today that well is known is Assila and is a matter of pride for its owners. When followers of Musaylima Kazzab heard about this they asked him also to show a similar miracle. He came to a well which was well supplied and sweet and he dropped his impure spit into it and its water turned brackish and then dried up and it is still present in Yemen.

Fifty-sixth miracle: Shia and Sunni scholars have reported that Salman Farsi was enslaved to a Jew who had offered to release him in exchange of planting a date orchard for him. The Prophet prepared the orchard in a single day and gave it to the Jew and freed Salman, as will be narrated in the biography of Salman Farsi.

Fifty-seventh miracle: Rawandi etc. have narrated that Salman was deeply in debts. The Messenger of Allah (S) gave him a little quantity of gold which was just a fraction of his debts but through the miracle of the Prophet, all his debts were cleared.

Fifty-eighth miracle: Rawandi has narrated from Anas that once he went to the market with the Messenger of Allah (S) and at that time he was having ten dirhams. The Prophet wanted to purchase a robe. A slave girl was sitting on the road and weeping.

He asked her about it and she said that she had lost two dirhams in the crowd and she feared returning home as her master will be enraged because of it. The Prophet told me to give her two dirhams. When we reached the market, we purchased a robe worth ten dirhams and the Prophet told me to pay ten dirhams. When I opened the bag there were ten dirhams in it.

Fifty-ninth miracle: Rawandi and Ibn Shahr Ashob have narrated that one day Abu Huraira came with a handful of dates and asked the Prophet to pray to Allah for barakat (increase) which the Prophet did and then told him to keep them in a bag. Whenever you want you may take out handfuls but do not empty the bag fully.

Abu Huraira used it for years till Amirul Momineen (a.s.) adjured him to testify, which he declined as a result of this he lost the barakat. Then he repented and asked Ali (a.s.) to return the barakat which was done. When Abu Huraira joined Muawiyah, the barakat (increase) disappeared forever.

Sixtieth miracle: Rawandi has narrated that the Messenger of Allah (S) used to go to the Masjid three times every night and sometimes he returned at the end of the night. Some poor men used to sleep near the

pulpit. Once the Holy Prophet (S) told his slave girl if any leftovers were there at home.

She brought an earthen pot containing some food. The Holy Prophet (S) woke up ten poor men and said: Eat in the name of Allah. All ate to satiation. Then he awoke another group of ten poor men and they also ate to satiation and there was no decrease in the food. Then he said: Go and feed the women from this.

Sixty-first miracle: Rawandi etc. have narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) used to visit Lady Fatima and insert his saliva into the mouths of her infants and say: Now don't feed them as they don't need to be fed.

Sixty-second miracle: Rawandi has narrated that Salman says: I fasted for three days continuously and could not get anything for Iftar except water. I told the Messenger of Allah (S) about it who said: Come with me. We set out from there and on the way saw a she-goat, and the Prophet asked the owner to bring it to him.

He said she did not have any milk but the Prophet insisted. When he brought it, the Prophet drew his hands over her udders and immediately they filled up with milk. He said: Bring a bowl. He milked the goat and when the bowl was full he gave it to the owner who drank it at once. Then he milked her again and when it was full, he gave it to me and I drank it. The third time he milked the goat and drank the milk himself.

Sixty-third miracle: Rawandi etc. have narrated that on a certain journey the camel of a certain companion tired out and refused to get up. The Holy Prophet (S) called for water, performed ablution and gargled and put the water on the head and mouth of the camel. He immediately got up and began to move faster than other beasts.

Sixty-fourth miracle: Rawandi and other Shia and Sunni tradition scholars have narrated that Amirul Momineen (a.s.) says: I bought a dirham worth of flour and a dirham worth of mutton and gave to Fatima who cooked the food and remarked: It would have been better if you had called the Prophet also for dinner. I came to him and found him lying on a side and saying: I seek refuge of Allah from lying hungry.

I said: Food is ready at home. Please come. The Holy Prophet (S) arose and came home leaning on me. Upon reaching there he called: Fatima bring the food. She brought the bread and curry and the Prophet covered it with a cloth and then said: "Fatima, send a share to Umm Salma, a share to Ayesha and so on. In this way a loaf of bread and some mutton was sent to all the wives. Then he said: Keep aside a share for your father and your husband. Then he sent to the neighbors. Even after that so much was left that it lasted us many days.

Sixty-fifth miracle: Rawandi and Ibn Shahr Ashob etc. have narrated that when the Holy Prophet (S) returned from Hudaibiyah, on the way they reached a valley called, Al-Mashqaq where water was scarce and only enough for one or two persons. The Holy Prophet (S) said: "No one should drink till I don't come."

On reaching there, he called for a bowl and dropped his saliva in it. According to another report, taking water in that bowl he dipped his blessed hand in it. Water began to boil out from it like a spring and it emitted a loud noise. The whole army drank from it. People filled up their skins, pots and vessels etc.; they performed ablution also. The Holy Prophet (S) said: "You will hear in future that this water has caused all its surroundings to become verdant," and the same thing happened.

Sixty-sixth miracle: Rawandi and Ibn Shahr Ashob have narrated that the daughter of Abdullah bin Rawaha passed before the Prophet when the trench was being dug out and the Prophet asked her whom she was seeking. She said that she was looking for her father as she had brought some dates for him.

The Holy Prophet (S) took the dates from her and ordered them to spread out the sheets and made a public announcement that dinner was served. All the members of army arrived and ate to satiation and as much as they wished they took it with them. The rest was returned to that girl. It is reported that 3000 persons had eaten that day.

Sixty-seventh miracle: Rawandi etc. have narrated from Jabir Ansari that: My father was martyred in the Battle of Uhad at the age of 200 years. He was deeply in debts. One day the Prophet asked me what has happened to my father's debts? I said they were still outstanding. He asked: Who is the creditor? I replied: A certain Jew.

He asked when was the payment due. I said: In the season of drying of dates. He said: When that time arrives, you must let me know and don't spend anything from it. And separate different qualities of dates. So I informed the Prophet and he came with me to the orchard and handled each type of date. Then he called for the Jew and said: You may recover your loan from any type of dates.

He said: All these dates will be insufficient to clear my loan. The Holy Prophet (S) said: Start taking whichever type you want. The Jew pointed to the Saihani dates and the Prophet said: Bismillah, measure and take. The man began to take them according to his measure till he had taken the amount he owed but there was no decrease in it.

Then the Prophet asked Jabir if he owed any other debt to which he replied in the negative. The Prophet told him to take the remaining dates home and may Allah give him barakat. Jabir says: They lasted us a whole year. I sold a lot and gifted many people and presented to others and they did not finish till the next season.

Sixty-eighth miracle: Ali bin Ibrahim, Ibn Shahr Ashob and Qutub Rawandi (r.a.), Shia and Sunni tradition scholars have narrated from Jabir: During the siege of Khandaq, I saw the Prophet lying down with a stone on his stomach to mitigate the pain of hunger. I went home and told my wife to prepare a dinner for the Prophet, as we had only one sheep and one saa of barley. She told me first to go and invite him to be our guest. "Shall I come alone," asked the Prophet, "or bring with me whom I please?"

"Invite whom you like," said Jabir, supposing he would bring Ali with him. I came home and told my wife to bake the bread and I will slaughter the sheep. When the dinner was ready, I came to the Prophet and invited him. The Prophet arose and called out from the edge of the trench to come to Jabir's for dinner. On the way he invited everyone he met to accept the invitation of Jabir. According to different reports 700 or 800 or 1000 persons came to eat. Jabir ran and told his wife, who asked him if he had informed the Prophet what provision he had prepared.

"Yes," said he. "Then it is his business," added the woman, "and he knows better than ourselves what to do." The Prophet directed all the

people to sit outside the house and himself entered the house with Amirul Momineen (a.s.) and according to another report took all of them inside then gestured to the wall to retire as successive groups came in. He then cast saliva into the oven, and ordered Jabir to uncover the pot, and his wife to take out the bread, loaf by loaf. He passed them to Imam Ali (a.s.) who broke them in bowls.

Three times he called for the shoulder, and the fourth time Jabir said, "a sheep has but two shoulders, and I have already produced three." "If you had been silent," remarked the Prophet, "the whole company had been feasted on shoulders." The people ate in parties of ten from the same dish, and when all were satisfied, the Prophet, Ali and Jabir ate; still the food was undiminished, and lasted the family many days.

Sixty-ninth miracle: Rawandi has narrated from Ziyad bin Harth Saidani that the Messenger of Allah (S) sent an army against my people. Ziyad said: "Recall the forces, I guarantee that my people will embrace Islam." The Prophet recalled the army and I wrote a letter to them and they sent some representatives to the Prophet who informed of their conversion.

The Holy Prophet (S) said: "You are the leader of your community." I said, "The Almighty Allah guided them to Islam." Thus the Prophet wrote a letter to them appointing me as their leader. I requested him to give a share from their religious payments. The Prophet fixed my share. This incident occurred during a journey. On another station the natives arrived and complained of their ruler. The Prophet said: There is no benefit for a believer in becoming a leader. Another man came and asked the Prophet for some alms.

The Prophet said: When a rich man takes to begging it causes pain in his head and stomach. Again he asked for alms. The Prophet said: Allah, has himself distributed alms and categorized eight types of recipients which cannot be tampered by the prophet or anyone else. If you are from one of these categories, I am prepared to give your share. Saidani says that when I heard these statements about leadership and Sadaqah, I began to despise them both. I returned the letter of my appointment and said please excuse me.

The Prophet said: “Is there anyone eligible for it?” I named one from the group that had to meet the Prophet and then said: “There is a well in our locality whose water suffices us during winter but is short due summer and we have to go to other localities. Since we have embraced Islam, people in our surrounding areas will be jealous of us and would not allow us to draw water from their areas.

So please pray that there is no decrease in the water of our well and it should not be that we have to approach other areas for water. The Holy Prophet (S) picked up seven pebbles and rubbed them while reciting a supplication. Then he gave them to me and said: Put one of these in the well after mentioning the name of Allah.

Ziyad says: I obeyed the instructions of the Prophet and after that there was such an increase that we never could reach to its bottom. According to a report, a desert Arab came to the Holy Prophet (S) and complained of water shortage. The Messenger of Allah (S) took up a pebble and rubbed his finger upon it saying: Put it in that well. When it was cast into the well, water rose upto its brim

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Seventieth miracle: Rawandi and Ibn Sharh Ashob have narrated from Anas that he says: Abu Talha felt that the Messenger of Allah (S) was hungry. He sent me to the Prophet and invited him to dinner. The Holy Prophet (S) saw me and asked: Has Abu Talha sent you to summon me? “Yes,” I said. The Prophet arose and called all who were with him to accompany him.

Abu Talha told Umm Salim: The Messenger of Allah (S) has come with many people and I don’t have enough to feed them all. The Prophet said: “O Umm Salim, bring whatever you have.” She brought some loaves of barley bread and all that she had in a vessel. The Prophet crushed the bread and poured oil over them and then placed his hand over them. He called companions in groups of ten each and fed them after which each group departed. In this way, all ate to satiation and it is said that they were in all 70 or 80 persons who ate that day.

Seventy-first miracle: It is narrated that a woman named Umm Sharik brought a skinful of oil for the Prophet and he emptied the skin and returned it to her. When she reached home she found that the skin was full

as before. She and her family used it for a long period of time and there was no diminishing in it.

According to another report, the Prophet entered the tent of Umm Sharik and she made great efforts to entertain him. She brought a skin that she thought contained oil, but which was in fact empty. The Prophet took the skin and shook it, and it was filled with oil. Then the Prophet and his companions fed to satiation. Umm Sharik and her sons continued to eat from it for a long time. The Prophet told her not to tie up the mouth of the bag.

Seventy-second miracle: Ibn Shahr Ashob has narrated that the Holy Prophet (S) gave a cup of honey to a woman from which she ate for years but there was no decrease in it. One day she removed it and kept it in another vessel. It immediately disappeared. She came to the Prophet and narrated the incident. The Prophet said that if she had not transferred it to another vessel she would have eaten from it forever.

Seventy-third miracle: Ibn Shahr Ashob has narrated from Jabir that a man came to the Prophet and asked for food. The Prophet gave him 60 Saa of wheat. He continued to use it for years and there was no decrease. One day he decided to measure the remaining grain. When he filled the measure it was over. The Holy Prophet (S) said: "If he had not measured it, it would have lasted him forever."

Seventy-fourth miracle: Shia and Sunni scholars have narrated through many chains that the Holy Prophet (S) was camping in Hudaibiyah with 1500 companions and the climate was very hot. People complained to him that flowing water was finished and there was no water in the well and the Quraish have taken possession of wells that contain water. The Prophet called for a bucket of water.

He performed the ablution and taking some water in his mouth, dropped it back into the bucket. Then he told them to put that in the well. Immediately the well became full of water. According to another report, he removed an arrow from his quiver and put it in the well and according to yet another report, gave an arrow point to Nahiya binte Amr or Binte Baraa bin Azib and told them to put it in a well of Hudaibiyah.

After which water surged up from below. When idolater saw that they said: It is not unexpected from the sorcery of Muhammad. When the Prophet departed from there he told his men remove the arrow from the well. When this was done the water also disappeared as if there was no water ever. According to another report, people complained of water scarcity during the Battle of Tabuk. The Holy Prophet (S) gave an arrow to a man and said: Put it in the well and water filled to the brim and 30000 persons with their animals used that water.

Seventy-fifth miracle: Ibn Shahr Ashob has narrated from Jabir bin Abdullah Ansari that: Once I was ill and I became unconscious. The Holy Prophet (S) came to visit me and he washed his hand and sprinkled the water on me. I regained consciousness and was cured.

Seventy-sixth miracle: Ibn Shahr Ashob has narrated that Tufayl Aamiri and according to another report Hassan bin Thabit suffered from leprosy and they asked the Prophet to pray for their cure. The Prophet called for water in a vessel and dropped his saliva in it. Then he told them to bathe with it and were cured.

Seventy-seventh miracle: It is narrated that Qays Najmi suffered from white patches and the Prophet applied his saliva and he was cured.

Seventy-eighth miracle: It is narrated from Muhammad bin Khatib that: During my childhood once water was being boiled in a big pot which fell on my arm. My mother brought me to the Prophet who took water in his mouth and gave it in my mouth and applied it to my arm and recited the following supplication:

"Take away the hardship, O Lord of men. And cure us since You are the curer and there is no curer other than You. A curer who does not allow any illness to remain." I was immediately cured.

Seventy-ninth miracle: It is narrated that Qatada bin Rabi and according to another report Qatada bin Noman lost an eye in the Battle of Uhad and the Prophet placed it back in the socket and it healed perfectly. Though the undamaged eye was sometime afflicted but this eye never developed any problem. According to a report, Abdullah bin Anis also faced such an eventuality. The Prophet passed his hands over him and he was cured.

Eightieth miracle: It is narrated that Muhammad bin Muslima's leg was fractured at the thigh on the day Kaab al-Ashraf was killed. The Messenger of Allah (S) drew his blessed hand over it and it was cured.

Eighty-first miracle: It is narrated from Urwah bin Zubair that there was a woman named Zohra in Mecca and she embraced Islam and after that she lost her vision. Idolaters claimed that Laat and Uzza have made her blind. The Prophet drew his holy hand over her eyes and she regained her vision. The idolaters said: If Islam had been better, Zohra wouldn't have embraced Islam before us? At that juncture, the following verse was revealed:

"And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein."[210]

Eighty-second miracle: It is narrated that when the Holy Prophet (S) sent Abdullah bin Atik to kill Abu Rafe the Jew, who was hiding in his castle, on the return journey, Abdullah had a fracture in his leg. When he came to the Prophet, he told him to stretch his leg and drew his hand over it and it was immediately cured.

Eighty-third miracle: Ibn Shahr Ashob etc. have narrated that one day the Prophet slept about noon one day under a thorn-tree in the desert, when he awoke, he called for water, performed ablutions, and rinsed his mouth, pouring the water at the foot of the tree. The next day the tree had become immensely great, laden with very large fruits, fragrance of amber, and the taste of honey.

This fruit satisfied alike the hungry and thirsty, and the sick partaking of it were healed. Animals that fed on its leaves yielded abundant milk. Inhabitants of that area came and carried away its leaves to heal the sick, and the whole tribe around the tree, in consequence of its virtues, increased in children and wealth. In process of time, they saw one morning that the tree had cast its fruit, and its leaves had become yellow and small.

A few days after this event, news arrived that the Prophet has departed from the world. It subsequently yielded fruit, but smaller, less fragrant and delightful, than at first. It continued thirty years in this state, at the lapse of which period its fruit again fell and little of its verdure was

left. Soon information arrived that Amirul Momineen (a.s.) was martyred.

After this, it yielded no more fruit, but its leaves were still used for healing the sick. It continued a long time in this state, till one day it became perfectly dry; fresh blood sprung up under it, and bloody water distilled from its leaves, like water after washing of meat. A short time later news arrived that on that day, Imam Husain (a.s.) was martyred.

Eighty-fourth miracle: Shaykh Tusi and Ibn Shahr Ashob have narrated from Zaid bin Arqam that one day the Prophet was very hungry in the morning. He came to Fatima and saw Hasan and Husain (a.s.) crying of hunger. He gave made them taste his saliva and they became satiated and went to sleep. The Holy Prophet (S) went with Imam Ali (a.s.) to the house of Abul Hasheem who accorded them a warm welcome and said: "It is really regretful for me that you and your companions should visit my place but that I don't have anything to serve you.

I gave to the neighbors whatever I had." The Holy Prophet (S) said: "Jibraeel used to emphasize so much about the rights of neighbors that I thought they would be allotted a share in inheritance." Then the Prophet decried a date tree in the courtyard. The owner said that it was a male and if the Prophet so desired he may go to it but it never fructified. The Prophet went to the tree and said: O Ali, bring a bowl of water. Amirul Momineen (a.s.) brought it, he took it in his mouth and gargled on that tree and it immediately filled with bunches of date fruits.

The Holy Prophet (S) said: "First send them to the neighbor. After that we ate to satiation and then drank iced water. The Holy Prophet (S) said: O Ali, it is among the bounties regarding which the Almighty Allah says that they would be asked about on Judgment Day. Then he said: "Also take some dates for those who are not present, like Fatima and her sons."

After this incident, the tree continued to produce fruits and we enjoyed its fruits and we use to call it Nakhlatul Jiran. So much so that during the plunder of Medina, Yazid ordered destruction of the people of Medina and that tree was also cut down in the riots.

Eighty-fifth miracle: Ibn Shahr Ashob has narrated that Aamir bin Kuraiz on the day of the conquest of Mecca brought his son, Abdullah to

the Prophet and at that time he was five months old. The Prophet gave him his saliva and he sucked it happily. The Prophet prayed: "O Allah, give water in his sustenance." Due to the Prophet's prayer, wherever he went, there used to be abundance of water in the fields and his farms and wells are famous.

Notes:

[209] A disease in which the patient suffers extreme thirst and his stomach gets bloated by the day.

[210] Surah Ahqaf 46:11

Chapter 21

Miracles averting the harm of enemies

First miracle: Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that one day Abu Lahab came to the Prophet and threatened him, but the Prophet said: "You cannot harm me in anyway. If you do that, I will be a liar." This was also among the miracles of the Prophet.

Second miracle: Shaykh Mufeed and Rawandi etc. have narrated from Jabir that Hakam bin Abil Aas, Uthman's uncle, used to mimic the Prophet and make faces at him; he also parodied Imam Ali (a.s.). The Messenger of Allah (S) cursed him and he became insane for two months. One day the Prophet was walking on the road and he was following him, waving his hand to ridicule the Prophet.

The Prophet said: "He will be in that condition only." He contracted some malady and his hands became twisted and finally the Prophet exiled him from Medina and ordered that no one should allow him back. During his reign, Uthman recalled that accursed one to Medina.

Third miracle: Ali bin Ibrahim, Rawandi and Ibn Ashob etc. have narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) was praying near the Kaaba one day. Abu Jahl had taken an oath that when he sees the Prophet praying, he would eliminate him. When he saw the Prophet, he picked a huge stone and approached him. But when he raised his hand, it was caught up in his neck.

He returned to his associates in this way and dropped the stone. And according to another report, he beseeched the Prophet and when he prayed for him, the stone separated from his hand. Another man volunteered to slay the Prophet; but when he came to the Prophet, he began to tremble with fear and returned from there saying: There was a huge

serpent between me and him, thrashing its tail. According to another report, Abu Jahl had come to trample on the neck of the Prophet, but when he returned immediately and people asked him about it, he said, "Between me and him was a trench full of fire and I saw some winged angels." When the Prophet heard this, he remarked: "If he had come near me, the angels would have cut him into pieces."

Fourth miracle: Ali bin Ibrahim, Ibn Babawayh, Ibn Shahr Ashob and Shaykh Tabarsi etc. have mentioned in the interpretation of the following verse:

"Surely We will suffice you against the scoffers…"[211] …

that after the Holy Prophet (S) assumed prophethood, the first to believe in him was Ali bin Abi Talib, and the next was Khadija. One day His Eminence, Abu Talib and Ja'far Tayyar arrived and saw the Prophet praying and Ali was also standing in prayers besides him.

His Eminence, Abu Talib told Ja'far: "You also pray with your cousin." When he stood to the left of the Prophet, the latter moved ahead of him. After this, Zaid bin Haritha believed, and these five persons continued to perform prayers till the Almighty Allah ordered them to express their faith and not to care about the idolaters.

"Surely We will suffice you against the scoffers…"[212]

And they (scoffers) were five persons: Walid bin Mughira, Aas bin Wail, Aswad bin Muttalib, Aswad bin Abde Ghus and Harith bin Talatala; and some have mentioned them to be six and included Harith bin Qays. Jibraeel arrived and stood by the Prophet. Walid passed from there and Jibraeel asked: "Is this Walid bin Mughira, one of your scoffers?"

"Yes," replied the Prophet. Jibraeel gestured to him and he went away from there and reached a blacksmith who was sharpening an arrow. Mughira stepped on a sharp point and it pierced his foot, causing excessive bleeding. But due to pride he did not bend down to remove it. Jibraeel had also gestured about the place where the arrow was being sharpened. On returning home, Walid lied down on a sofa and his daughter was lying on the floor.

His foot was bleeding so heavily that it flowed to the girl's carpet and she awoke due to it and told the slave girl: "Perhaps you left the water skin untied and water is seeping out of it till here." Walid said: "This is the blood of your father and not water. Call my sons and nephews, as I will not survive. Let me make out my will." When they were summoned, he said to Abdullah bin Rabiah: "Ammara bin Walid is in Habasha, take a letter from Muhammad and send it to Najjashi so that he may send him back to Mecca."

Then he told his youngest son, Hasham: "Son, I make five bequests to you which you must remember. The first is that you must eliminate Abu Dhamdosi even if you have to pay three blood monies for that, and don't leave him because he forcibly took away my wife who was his daughter. If he had allowed her to remain with me, I would have got a son like you from her also.

The next bequest is the revenge of blood that I want to take from Khaza, which you must not forget. Also take the compensation of the blood I have to take from Khuzaimah bin Aamir. Fourthly, you must collect some blood monies that are payable by the Thaqif tribe. Lastly, I owe the Bishop of Najran, 200 dinars, which you must repay him." After saying this the man departed for Hell.

After that Aas bin Wail passed by the Prophet. Jibraeel gestured to his foot and a pointed piece of wood pierced it and came out from the back, killing him. According to another report, a thorn pierced him and he got such a terrible itch that he scratched himself to death.

When Aswad bin Muttalib passed by the Messenger, Jibraeel gestured to his eye and he became blind. He knocked his head against the wall and departed for Hell. According to another report, Jibraeel pointed to his stomach and he suffered from severe thirst and drank so much of water that his stomach burst and he died.

Aswad bin Abde Ghus had been cursed by the Prophet that he should become blind and suffer the loss of his son; Jibraeel also hit him with a green leaf and he lived to fulfill the prayer of the Prophet. At last his son was killed in Badr and he died in his grief.

Jibraeel gestured to the head of Harith bin Talatala and a fatal sore developed therein. Some say that he died of snake bite. Some also say that poisonous wind affected him which blackened his complexion and he became so unrecognizable that when he came home, his family members didn't recognize him and beat him so severely that he died. Harith bin Qays consumed a poisonous fish and drank water in such excess that he died.[213]

Fifth miracle: Rawandi has narrated that a Jew woman attempting to injure the Prophet by the power of sorcery, had tied several knots of spell for this purpose and cast them into a well. Jibraeel informed Muhammad of the fact; the knots were taken out of the well, and no harm followed.

Sixth miracle: Rawandi etc. have narrated from Ibn Masud that when the Prophet was in prostration one day before the Kaaba, Abu Jahl ordered the entrails of a camel he had slaughtered to be thrown on the Prophet's back. Fatima removed the uncleanness.

When the Prophet finished his devotions, he said, "O Lord, take revenge from these infidels," and named Abu Jahl, Atba, Shaibah, Walid, Umayyah and Ibn Abi Muit and some others, who were killed at Badr.

Seventh miracle: Shia tradition scholars have narrated from Imam Ja'far Sadiq (a.s.) and Sunni scholars have narrated through various channels that Atba, son of Abu Lahab said: "I deny the God of Najam," and spat towards the Prophet. The Prophet asked him if he didn't fear being torn up by a beast. According to another report he said: "O Allah, hand him over one of Your dogs." After that he traveled to Yemen in a caravan and according to another report, he went to Shaam.

He used to say: "Muhammad's curse will surely cause my death. Abu Lahab told the people to take care of him and not leave him alone, lest Muhammad's curse be fulfilled." So they gathered their belongings and made him camp at a high place and the people slept around him. A lion appeared in the dead of the night and after smelling at all of them at last leapt upon Atba and ripped him apart.

Eighth miracle: It is narrated that when the Holy Prophet (S) used to pray near the Kaaba, the Almighty Allah used to make him invisible to the idolaters.

Ninth miracle: Rawandi etc. have narrated from Imam Ja'far Sadiq (a.s.) that Abdullah bin Umayyah told the Prophet: "I will not believe in you till the Almighty Allah and all His angels do not testify to your veracity or you go up to the sky and bring a book and even if you are able to all this, I can't guarantee that I will become faithful. The Prophet was aggrieved at this and he returned home.

Abu Jahl said: "If he comes to the mosque next day, I will crush his head with a stone." When the Messenger of Allah (S) entered the mosque next day and began to pray, Abu Jahl took a huge stone and moved towards him. But when he came near, he began to tremble and went away from there. When people asked him about it, he said, "I saw some men as tall as mountains gilded with iron, surrounding Muhammad; if I had made any move, they would have killed me."

Tenth miracle: Rawandi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) once recited Surah Lahab in prayers, people told Umm Jamil, sister of Abu Sufyan and wife of Abu Lahab that "Muhammad has cursed you in his prayers and he condemns you." She was enraged at this and she came out looking for the Prophet and said: "If I see him, I will abuse him," (I seek refuge of Allah) she made inquiries about the whereabouts of the Prophet.

At last she entered the mosque when Abu Bakr was seated with him and he asked the Prophet to hide as Umm Jamil was looking for him and perhaps she would abuse the Prophet. The Holy Prophet (S) said: "She would not be able to see me." And when Umm Jamil came near him she could not see him.

She asked Abu Bakr if he had seen Muhammad and when he denied, she went back home. Imam Muhammad Baqir (a.s.) said: The Almighty Allah placed a yellow veil between her and the Prophet and she and all infidels used to address the Prophet as Muzammam, that is one who is condemned too much.

The Messenger of Allah (S) used to say: "The Almighty Allah has erased my name from their memories. They condemn Muzammam which is not my name." Shaykh Tabarsi, Ibn Shahr Ashob and all Shia and Sunni tradition scholars have narrated this incident from Asma binte Abu Bakr etc. and it is narrated that the Holy Prophet (S) recited the following verse when she came to him:

"And when you recite the Qur'an, We place between you and those who do not believe in the hereafter a hidden barrier…"[214]

When she could not see the Prophet she told Abu Bakr: "I have heard that your companion has condemned me." Abu Bakr said: "By the Lord of the Kaaba, His Eminence, has not condemned you."

Eleventh miracle: Shaykh Tabarsi etc. have narrated that Abu Jahl and Walid bin Mughira along with some men of Bani Makhzum intended to slay the Messenger of Allah (S) when he comes to the Masjid. When the next day, he came to pray, all of them sent Walid to eliminate the Prophet but when he came there, he could hear his voice but was not able to see him. He returned and narrated that but they did not believe him.

All came to the Prophet and hearing a voice headed in a certain direction, advanced to that place; when they heard it in another direction, and were thus bewildered, seeing him not and finding him not. At last they returned from there and the Almighty Allah revealed the following verse:

"And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see."[215]

Twelfth miracle: Shaykh Tabarsi has narrated that when the Jews of Medina signed a no-war pact and agreed to help in payment of blood monies, the Holy Prophet (S) went to Bani Nuzayr and asked for their cooperation.

They told him to be seated while they collected the funds, while they conspired to eliminate the Prophet secretly. Jibraeel came down and informed the Prophet of their intention and the Prophet came out of their house exposing their true colors.

Thirteenth miracle: Shaykh Tabarsi and Ibn Shahr Ashob have narrated that His Eminence set out to fight a group of Arabs and reached a village, which was called Zi-amar. The natives fled to the mountains on seeing the army. The Holy Prophet (S) stood at a place from where he could watch them and then came out to relieve himself. It began to rain and he was soaked to the skin. He removed his clothes and hung them on a tree. Then he lay down under the tree.

The villagers were watching the Prophet and their leader, Dathur bin Harith came to him and pulling out his sword said: "Who can save you from me?" The Prophet calmly replied: "God." Jibraeel clapped his chest and his fell down dropping the sword. The Prophet picked the sword and asked him: "Now who can save you from me?"

"No one," said he and embraced Islam. Then he invited the people of his community to faith. According to another report, when he wanted to attack the Prophet, he began to tremble and dropped the weapon. According to the report of Abu Hamza Thumali, Dathur says that "a man dressed in white clapped my chest and I realized that he was an angel."

Fourteenth miracle: Ibn Shahr Ashob has narrated from Ibn Abbas that the idolaters of Quraish gathered at Hajre Ismail and took a collective oath that if they see Muhammad in the mosque, they would eliminate him together. Fatima learnt about this and she came to the Prophet weeping and narrated their plot. He asked for water to perform ablution and after that came to the mosque.

When they saw him, the Almighty Allah put the Prophet's awe into their hearts and all bowed down their heads in humiliation. The Messenger of Allah (S) picked a handful of dust and said: "Humiliate them." Whoever was hit with that dust was killed in the Battle of Badr.

Fifteenth miracle: Ibn Shahr Ashob has narrated that one day, the Messenger of Allah (S) was walking in Abtah when Abu Lahab the accursed threw a stone at the Prophet and it continued to be suspended in the air for seven days. People used to wonder who has made it suspended and the Prophet said that it was the one who has held up the sky without pillars.

Sixteenth miracle: Ibn Shahr Ashob and most tradition scholars and historians have narrated that during the Battle of Hunain, Shaibah bin Uthman decided to eliminate the Prophet. When he came behind to launch an attack, he saw between himself and the Prophet a huge flame. The Prophet learnt of his intention and said: "O Shaibah, come to me."

When he came the Prophet said: "O Allah, take away the Satan from his heart." Shaibah says: "With this prayer, the Holy Prophet (S) became so beloved to me that I loved him more than myself.

After that the Holy Prophet (S) said: "Now fight the idolaters." After the battle was over, the Prophet told him whatever he had intended and whatever he had seen. And he said: "Whatever Allah had intended for you is better than that which you want from yourself."

Seventeenth miracle: Sayyid Ibn Tawus, Ibn Shahr Ashob and other tradition scholars have narrated that Aamir bin Tufayl and Arbad bin Qays came to assassinate the Prophet. When they entered the mosque, Aamir came to him and asked: "O Muhammad, what will I get if I become a Muslim?" He replied: "You will have the same rights and obligations as all other Muslims." He said, "I want you to make me your Caliph after you."

The Holy Prophet (S) said, "It is beyond the capacity of me and you and only Allah has that discretion." He said, "Make me the governor of forests and you remain the ruler of cities." The Holy Prophet (S) said that it was also not possible. He asked, "Then what have you decided for me?" He replied: "Mount the horse and fight Jihad." He said, "Okay, for the time being I accept that. Come with me, I want to say something in private."

He arose and walked with him to a corner. At that moment he gestured to his cousin, Arbad to pull the sword and slay the Messenger. He tried to pull out the sword and but with all his efforts, he could not draw it more than a span out of the scabbard. It is mentioned in another report that Arbad said: A wall came between me and the Prophet and when I tried it the second time I found that Aamir was between us.

Thus when the Holy Prophet (S) saw that Arbad was trying to draw his sword, he said: "O Allah, save me." People crowded around the

Prophet and the two potential killers fled from there, but they failed to reach their destination.

Arbad was killed by lightning while Aamir came to a woman of Saluliya tribe and he developed a boil of plague on his finger and she said: "Your finger is swelling, will you die in the house of Saluliya?" Even though they considered it a matter of shame to stay at this place. Aamir mounted and left the place, but he had traveled only some distance when he died.

Eighteenth miracle: Ibn Shahr Ashob etc. have narrated from Ibn Abbas that during the expedition of Hudaibiyah, eighty persons from Mecca planned to slay the Prophet and for this purpose descended from the mountain of Taneem. The Messenger of Allah (S) invoked curse on them and all became blind. Companions of the Prophet took them in custody. At last the Prophet did a favor on them and released them. At that juncture, the Almighty Allah revealed the following verse:

"And He it is Who held back their hands from you and your hands from them in the valley of Mecca…"[216]

Nineteenth miracle: Ibn Shahr Ashob and most tradition scholars have narrated that after the Quraish were defeated at Badr, Abu Lahab inquired the reason of it from Abu Sufyan. He replied that they fled at the onset, seeing white horsemen in the air, mounted on pie-bald horses, and whom none could withstand.

Abu Rafe told Ummul Fazl, a daughter of Abbas, that those white horsemen were angels. This so enraged Abu Lahab that he dashed the person on the ground, upon which Ummul Fazl struck him with a tent pole, and fractured his skull.

Abu Lahab lingered for seven days, when God smote him with an eruption which the Arabs avoided with horror, and he lay dead for three days in his house; his own sons did not approach to bury him, till at last he was pulled out of Mecca by rope and a great pile of stones thrown on him.[217]

Twentieth miracle: Ibn Shahr Ashob has narrated from Ibn Abbas that in the Battle of Ahzab, Abu Sufyan ordered a division of seven thousand

archers to discharge their arrows in a simultaneous volley at the Prophet's army. This order coming to the ears of the Muslim, caused much terror and alarm among them, but the Prophet waved his victorious sleeve in the air and prayed, and when the volley was discharged, Allah sent a wind which drove each arrow back to pierce and wound its thrower.

Twenty-first miracle: Ibn Shahr Ashob etc. have narrated that one day the Messenger of Allah (S) along with the left vanguard departed to a Jew fort to purchase bread and lentils etc. from them. A Jew said: "I have what you want." And he went to his house and told his wife to climb the wall and wait in ambush and when Muhammad comes she must drop that huge stone on him.

When the Prophet entered and the woman tried to drop the stone, Jibraeel came down and thrashed the stone with his wings and it came swiftly breaking through the wall and fell around the neck of the Jew like a grind stone. The Jew fell down unconscious and when he regained consciousness, he began to weep.

The Prophet asked him what he had intended that he was involved in such trouble. He said that he did not want to sell anything, he had only brought him inside to eliminate him. "There is no doubt that you the source of mercy and the chief of Arabs and non-Arabs. So please forgive me." The Prophet had mercy on him and prayed for him. The stone came out of his neck.

Twenty-second miracle: Ibn Shahr Ashob has narrated from Jabir and Ibn Abbas that a man of Quraish swore that he would kill Muhammad but his horse reared and he fell down breaking his neck.

Twenty-third miracle: Ibn Shahr Ashob etc. have narrated from Ibn Abbas that Muammar bin Yazid was a well known stalwart and the chief of Bani Kanana. Quraish sought his help with regard to the Prophet and he said that he would eliminate him as he was having 20000 men. "Bani Hashim cannot face me in battle. If they ask for blood money, I am quite capable of paying it." He carried a sword, ten spans long and one span wide.

One day the Prophet was praying in Hajar Ismail. Muammar picked up his sword and moved forward, but he stumbled and was hurt. Again he arose and ran upto Abtah and his mouth was bleeding. When people saw this, they gathered around him; washed his wounds and asked him what the matter was. He said: "Whoever listened to you was deceived. I have never seen such a thing. When I reached him, I saw two serpents came out of his head breathing fire and they attacked me."

Twenty-fourth miracle: Ibn Shahr Ashob has narrated that Kalla bin Asad threw a javelin on the Prophet between the house of Aqeel and Aqaal which boomeranged on him and he fled in fear. People asked him what the problem was and he said: "Woe be unto you, can't you see the mad camel chasing me?" They said: "We cannot see anything." But he said that he was seeing it and he went running upto Taif.

Twenty-fifth miracle: Ibn Shahr Ashob etc. have narrated that one afternoon, the Messenger of Allah (S) came out of Mecca and reached upto the road to Hajoon and Nazar bin Harith was following him with the intention of killing him but when he reached near the Prophet, he began to run.

Abu Jahl asked him from whence he was coming and he replied: "Today, when Muhammad was alone, I followed him so that I can kill him but when I reached near him, I saw lions that attacked me roaring. Abu Jahl the accursed said: "It is his sorcery."

Twenty-sixth miracle: Ibn Shahr Ashob etc. have narrated that a man of Quraish saw the Holy Prophet (S) prostrating and he picked up stone to hit him with, but when he raised his hand, the stone clung to his hand and it became paralyzed.

Twenty-seventh miracle: Ibn Shahr Ashob and Ibn Abbas have narrated that once the Messenger of Allah (S) was reciting the Qur'an in a loud voice which was disliked by the Quraish. They came to apprehend the Messenger but all of a sudden their hands stuck to their necks and all of them became blind.

They came to the Prophet groping and pleading to him under oath. So the Messenger prayed for them and their hands became free and they

regained their vision. At that juncture, the first verses of Surah Yasin were revealed.

Twenty-eighth miracle: Ibn Shahr Ashob has narrated from Abu Zar that once the Messenger of Allah (S) was in prostration when Abu Lahab, the curse of Allah be upon him, picked up a stone to hit the Prophet, but when he raised his hand it remained like that and he was not able to bring it down.

He pleaded under oath that he would never trouble His Eminence; if he saved him from this punishment. The Prophet prayed and he was cured. So he said: "Indeed you are an expert magician!" At that juncture, Surah Lahab was revealed.

Twenty-ninth miracle: Ibn Shahr Ashob has narrated that the Messenger of Allah (S) once went to Bani Shajiya and invited them to Islam but they refused and sent 500 riders to purse the Messenger. When the riders caught up with the Prophet, the latter prayed, a wind ensued and all perished.

Thirtieth miracle: Ibn Shahr Ashob and others have narrated that during the Battle of Uhad, Ibn Qamia threw a stone aimed at the Prophet and it hit his leg. He said: "May Allah degrade you." When he returned from Uhad, he was sleeping on the way when a mountain goat pierced its horns into his stomach and he began to shout: "Woe be to degradation!" The goat pierced his stomach with the horn upto his neck.

Thirty-first miracle: It is among the continuous reports that in the Battle of Khandaq, the Prophet prayed and the Almighty Allah sent a swift and sharp wind which carried stone particles and in spite of the scarcity of Muslims and their own majority, the infidels fled from there.

Thirty-second miracle: In the Battle of Badr, the Messenger of Allah (S) picked a handful of dust and said: "Degrade them!" The wind carried the dust to their faces and whoever was hit was either killed or taken a prisoner that day.

Thirty-third miracle: Ibn Shahr Ashob has narrated from Jabir that when the Arnies killed the shepherd of the Prophet and carried away the sheep, the Prophet invoked cursed on them that the Almighty Allah

should make them lose their way and consequently they lost their way and were apprehended by the companions of the Prophet.

Thirty-fourth miracle: Ibn Shahr Ashob has narrated that the Holy Prophet (S) proposed to a certain woman but a false excuse was made by her father that she was leprous. “So be it,” said the Prophet; and she became leprous.

Thirty-fifth miracle: When the Holy Prophet (S) saw Zuhair, the poet, he prayed: “O Allah, protect me from the evil of this Satan.” After that he was not able to compose a single verse to deride the Prophet.

Thirty-sixth miracle: It is narrated that a man hearing Bilal proclaiming the Azan, or call to prayers, when he said, “I testify that Muhammad is the Messenger of Allah,” a hypocrite observed, “May one that lies be burned.” That night, rising to light a lamp, his finger caught fire, which could not be extinguished till his whole body was consumed by the fire.

Thirty-seventh miracle: It is narrated from Ibn Abbas that Utbah bin Muit and Ubayy bin Khalaf had formed a pact of brotherhood. Once Utbah returned from a journey and entertained some guests and also invited the Prophet along with the nobles of the community. The Messenger of Allah (S) said: “I will not accept your invitation till you don’t embrace Islam.” He recited the dual testimony of faith and the Prophet dined at his place.

When Ubayy bin Khalaf returned from his journey, he came to know about Utbah’s conversion to Islam and condemned him for that. He said, “I will not talk with you till you don’t falsify and degrade Muhammad.”

That accursed man came to His Eminence, and spat upon him. But his impure spit divided into two parts and turned back on him hitting both his cheeks and searing them. The Holy Prophet (S) said: “You will remain alive as long as you are in Mecca, and when you go out, you will be killed by your own sword. Thus he was killed in Badr and Ubayy was killed in Uhad.

Thirty-eighth miracle: Ibn Shahr Ashob etc. have narrated that Ubayy bin Khalaf used to threaten the Prophet with death in Mecca and the

Prophet told him: “Insha Allah, I will kill you.” Thus in the Battle of Badr, the Prophet tossed a stick to him which caused a sore in his neck.

He came out of the battlefield bleating like a calf. “You are bleating only due to a simple wound?” remarked Abu Sufyan. He replied: “If this sore hits the whole tribes of Rabia and Mudhir, all would have died. He had promised to eliminate me. If he had merely spat on me, I would have died of it.” Then he died the next day.

Thirty-ninth miracle: It is mentioned in *Tibbul Aaimma* and*Tafsir Ayyashi*; rather in all reliable books that Imam Ja’far Sadiq (a.s.) said: Once the Messenger of Allah (S) was unwell. Jibraeel came to him and said: “O Muhammad, a certain Jew has cast a spell on you in the certain well. Therefore, send to it the most trustworthy of people in your opinion and the most important of them before you and the equal of you, so that he may bring you the spell.”

The Prophet sent Ali Ibn Abi Talib (a.s.) saying: “Go to the well of Zarwan for in it is a spell with which the Jew, Labid bin Asam has bewitched me, and bring it to me.” Imam Ali (a.s.) says: I set out at the request of the Messenger of Allah (S).

I descended into it, and the water there was like the water of henna because of the spell. I searched for it and at last brought it out.” The Prophet said: “Open it.” I opened it and there was, in truth, a piece of a palm branch, a comb, some teeth of comb and eleven knots were tied upon it.

Jibraeel had brought down that day to the Prophet two Surahs of taking refuge (Falaq and Naas). The Prophet said: “O Ali, then recite over the string.” Whenever Amirul Momineen (a.s.) recited it, a knot opened, until he finished with all of them and Allah, the Mighty and Sublime, removed the spell from His Prophet and restored him to health.”

According to another report, Jibraeel recited Surah Falaq and Mikaeel recited Surah Naas for the protection of the Prophet. According to yet another report Jibraeel recited Surah Falaq, Naas and Ikhlas and then recited the following supplication:

“In the name of Allah, I invoke you. In the name of Allah, I cure you of every illness that troubles you. In the name of Allah, and Allah is your healer. In the name of Allah, take it and may it be good for you."[218]

Notes:

[211] Surah Hijr 15:95

[212] Surah Hijr 15:95

[213] The author says: The number of scoffers and their accounts differ. I have described the accounts of some of them and some were mentioned previously.

[214] Surah Isra 17:45

[215] Surah Yasin 36:9

[216] Surah Fath 48:24

[217] Today it is situated on the road of Umrah. Everyone who passes the road casts a stone on it and it has become a huge heap. We should see how the opposition of Allah and the Prophet degrades those of noble lineage and how the obedience of Allah exalts a person irrespective of his lineage and includes him or her among the family members of respect. (like in the case of Salman Farsi who was included by the Prophet in his Ahlul Bayt).

[218] The author says: It is well known among Shia scholars that magic cannot affect the prophets and Imams (a.s.) and the pain the Prophet suffered was not due to the spell; but the Almighty Allah exposed the sorcery of those infidels to prove the veracity of the Messenger of Allah (S) and these Surahs were revealed to ward off the effect of magic from others.

Chapter 22

Miracles of Prophet against demons and Jinns

First miracle: Shaykh Tabarsi and other tradition scholars have narrated from Zuhri that after the death of His Eminence, Abu Talib, when troubles increased, and the people of Mecca united to harass the Messenger of Allah (S) he moved to Taif, hoping its inhabitants would be more tractable than Quraish. He met three person who were the chiefs there and were blood brothers of each other: they were Abdul Lail, Masud and Habib, sons of Amr.

The Holy Prophet (S) invited them to Islam but one of them said: "I must have stolen the covering of Kaaba; that is why God sent you to me." Another remarked: "Was God not able to send anyone better than you for prophethood?"

The third said: "By Allah, I will not speak to you after this as you are the Prophet of Allah and you command a great position for me to speak to you. If you lie you are not worthy to be spoken to." Thus all of them began to make fun of him. The common people seeing this cast stones at the Prophet, and wounded his feet.

From there he fled to one of their orchards to rest for sometime. He saw Atba and Shaibah there and was more aggrieved because the Prophet was aware of their enmity. When they saw the Prophet, they sent to him some grapes through their Christian slave. The Holy Prophet (S) asked him of his native place and he said that he was from Nainawa. The Holy Prophet (S) asked: "Are you from the place of a righteous man like Yunus bin Mata?" He said: "What do you know who Yunus was?"

The Messenger of Allah (S) said: "I am the Prophet of Allah and God has informed me about Yunus." Adas immediately fell down in prostration and kissed his feet although they were bleeding. When Atba and

Shaibah learnt of this, they were shocked. When the slave returned to them they asked: “Why did you prostrate to Muhammad and kiss his feet? You have never done this for us even though we are your masters.”

He replied: “This person is deserving and he told me about Prophet Yunus.” Upon this the duo laughed and warned him from his deceit because (we seek refuge of Allah) he was a great cheater! They said: “Don’t forgo your faith.” The Prophet despaired of making them Muslims and came back to Mecca. When he reached Nakhla, the night fell and he began to offer his prayers. A caravan of Jinns was passing from there to Nasibain which was an area of Yemen. The Prophet prayed there the whole night and after the Morning Prayer was reciting the Qur’an.

When those Jinns heard the verses of Qur’an, they accepted faith and returned to their community and invited their people to Islam. According to another report, the Prophet was now commanded to proclaim his mission to the Jinns, summon them to embrace Islam, and to recite the Qur’an to them. The Almighty Allah having sent a party of Jinns of the family of Nasibain to the Prophet, he said to his companions, “I am commanded to read the Qur’an tonight to the Jinns, who of you will go with me?”

Abdullah bin Masud accepted the invitation, and he reports: When we arrived at the heights beyond Mecca, the Prophet entered the defile of Hajoon, and drew a circle round me, ordering me not to leave it till his return. He then went and engaged in prayer, and began to recite the Qur’an. Presently I saw a great number of black creatures crowding around him, quite intercepting my sight of him and the sound of his voice. After a time, most of them dispersed like fragments of cloud, but a company still remained.

When he had performed the Morning Prayer, he came back to me, and inquired if I saw anything. I replied that I saw black people clothed in white garments. He said, “These were Jinns of Nasibain.” According to the report of Ibn Abbas, they were 70 in all. The Holy Prophet (S) appointed them as his ambassadors to their people. Some say that they were nine. It is narrated from Jabir that the Messenger of Allah (S) said: “I recited Surah Rahman before them. Whatever they replied is better than your replies.” That is when I recited:

“Which then of the bounties of your Lord will you deny?”[219]

They said: “No, our Lord, we do not deny any of Your bounties.”
It is narrated from Ibn Abbas that when the Prophet was given the office of prophethood and angels prevented the satans from climbing to the heavens and they drove them away with shooting stars, they said: “Definitely something extraordinary has occurred on the earth and we must find out what it is.

That is why we are prevented from scaling the heavens.” All dispersed to the east and west of the earth. A group of them which descended in Mecca passed the Prophet when he was praying the Morning Prayer in Nakhla with his companions. The satans were going to the Ukaz market. When they heard the Prophet reciting Qur’an they remarked: “This is why we are prevented to scale the heavens.”

They returned to their community and conveyed the information: “We have heard a strange Qur’an which guides to truth, so we accepted faith and we don’t associate anyone with our Lord.” So the Almighty Allah revealed Surah Jinn. It is narrated from Abu Hamza Thumali that they were from Bani Shaiban (Jinns).

Ali bin Ibrahim has narrated that the Messenger of Allah (S) came out of Mecca with Zaid bin Haritha and reached the Ukaz market to call the people to Islam. No one accepted his invitation and he returned to Mecca. When he reached the Majna valley, he began to pray the Midnight Prayer and after that he began to recite the Qur’an.

A party of Jinns was passing by and when they heard the verses of Qur’an, they said among themselves: “Silence!” and they began to listen attentively to the Prophet’s recitation. When the Messenger of Allah (S) concluded, the Jinns came to their folks and said: “We have heard such a book that was revealed after the scriptures of Musa (a.s.) and it testifies the past matters and guides to truth and the straight path.

O folks, harken to the caller to the Almighty Allah so that He may forgive your sins and save you from a painful chastisement. Then they returned to the Prophet and embraced faith. The Holy Prophet (S) conveyed the teachings of Islam to them and the Almighty Allah revealed

Surah Jinn. The Messenger of Allah (S) appointed one of them as their leader.

They were constantly present with the Prophet and the Messenger of Allah (S) commanded Amirul Momineen (a.s.) to teach them the rules of religion. Among them are believers, infidels, Ahlul Bayt haters, Jews, Magians and Christians.

Second miracle: Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a female Jinn named Afra was in the habit of coming to hear Muhammad, and brought a number of her tribe to embrace the faith. She did not come for several days and the Prophet inquired the cause of Jibraeel, who said that she had gone to visit one of her sister converts, whom she likes for the sake of the pleasure of Allah.

The Prophet replied, "Paradise is for those who love one another for the Lord's sake." Indeed the Almighty Allah has made a pillar of red ruby in Paradise on which He has made 70000 palaces and each palace has 70000 rooms. It is for those who love each other for the sake of Allah and who meet and visit each other. Later when Afra visited the Prophet, he asked: "What extraordinary things did you observe during the journey?" She replied: "Many things." The Messenger of Allah (S) said, "Narrate to us the most extraordinary thing you saw."

He said: "I saw Iblis sitting on a white stone in the Akhzar Sea. He was praying with raised hands: "O Allah, when You have sworn to put me in Hell, I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain to save me from Hell and raise me with them." I asked him: "O Harith, what are these names through whom you are praying to the Lord?"

He replied: "These are names I saw written on the empyrean 70000 years before the creation of Adam. That is why I thought that they are most beloved to the Almighty Allah so I prayed through them." The Holy Prophet (S) said: "By Allah, if all the people of the earth implore the Almighty Allah through these names, He would definitely accept them."

Third miracle: Ali bin Ibrahim relates that all Jinns are offspring of Jaan, and that they belong to any of the religions. He says that the devils

are all the offspring of Iblis, among all of whom there is but one believer, namely, Awham bin Heem, the son of Laqis, the son of Iblis. Awham, in the form of a gigantic man of terrible appearance, came to the Prophet, who asked him who he was. He replied, "I am Awham bin Heem bin Laqis bin Iblis.

I was a boy, several years old, when Qabeel slew Habeel, and I forbade men to abandon sin and commanded them to eat unlawful things." "You were a bad boy," said the Prophet, "and are now a bad old man." He replied, O Messenger of Allah (S), I repented in the presence of Nuh, was with him in the Ark, and rebuked him for cursing his people. I was with Ibrahim when they cast him into the fire, which Allah made cool and safe to him. I was with Musa when Allah drowned Firon and delivered Bani Israel.

I was with Hud when he cursed his people, and I said to him, "Why did you curse them?" I was with Salih who cursed his people, and I reproved him for it. I have read all the sacred books, each of which announces your advent, and the prophets have sent their salutations to you, declaring you the best and dearest of them all. Instruct me then in the knowledge of what God has revealed to you.

The Holy Prophet (S) commanded Ali (a.s.) to give the desired instruction, when Awham remarked, "I will obey none but a Prophet, or a successor of a Prophet, and who is this you have assigned to teach me?"

Muhammad replied, "He is my brother and successor, my vizier and heir, Ali bin Abi Talib." "Yes," said Awham, "I have seen his name in the sacred books, where he is called Eliya." Ali then instructed him in the Qur'an and rules of faith. He was present with the Imam during the night of Harir of the Battle of Siffeen.

Fourth miracle: Shaykh Mufeed, Shaykh Tabarsi and all tradition scholars have narrated that when the Holy Prophet (S) set out for the Battle of Bani Mustaliq and camped at the valley of Chuli, Jibraeel came down in the last part of the night and informed that a group of unbeliever Jinns lives in this valley and intends to harm his companions.

The Messenger of Allah (S) summoned Imam Ali (a.s.) and said: "There is a group of denier Jinns in this valley, chase them away with the

power of knowledge that the Almighty Allah has specialized you with. Then he sent a hundred men to accompany him directing them to remain with Ali (a.s.) and to do what he says.

Amirul Momineen (a.s.) set out for that valley and on reaching there instructed his men to halt at a place and not to move from here until the Imam tells them and marched forward, seeking the refuge of Allah for the mischief of enemies. He recited the great names of Allah and entered the valley. As soon as he entered, a terrible storm ensued and the Imam's men were about to fall down.

Amirul Momineen (a.s.) shouted: "I am Ali Ibn Abi Talib (a.s.), legatee and cousin of the Messenger of Allah (S); if you have any courage, you should confront me." The Jinns assumed visible forms and they appeared to be dark and black skinned, carrying blazing flames. They crowded into valley and Amirul Momineen (a.s.) was moving forward reciting the Holy Qur'an slashing his sword to his right and left.

When they reached to them they disappeared like smoke. Amirul Momineen (a.s.) recited the Takbir and came out of the valley and then stood with his forces. When their signs disappeared, companions asked what he had seen. "We were about to die of fright and we were also worried about you." Imam Ali (a.s.) said: "When the Jinns appeared, I challenged them in the name of Allah and they became degraded and weak.

I attacked them without any restraint. If they had stuck to their stance, I would have killed all of them. The Almighty Allah saved the Muslims from their mischief. Those who had survived the attack came to the Messenger of Allah (S) and embraced faith and prayed for security. When Amirul Momineen (a.s.) returned to the Messenger of Allah (S), His Eminence said: "Those Jinns came here before you, in whose hearts the Almighty Allah had created your fear. And they have become Muslims and I have accepted their Islam."

Fifth miracle: It is narrated through authentic chains from Salman Farsi that one day when the Prophet was sitting in Abtah, with a number of his companions, suddenly a whirlwind was seen, and swept on till it approached the Prophet. In the midst of the whirlwind a person appeared, who said, "O Prophet of Allah, my people have sent me to secure for us refuge from the violence and oppression with which we are

treated by a part of our own tribe. Send a person with me to judge between us according to the law of God.

We engage to return tomorrow morning whomsoever you may send, unless circumstances shall occur to render the fulfillment to this engagement impossible." The Prophet inquired, "Who are you, and who are your people?" He replied, "I am Arfatah, son of Shamrakh, of the tribe of Bani Najah. We were in the habit of ascending the heavens to listen to the reports of the angels, but were prevented from making those visits when you were invested with prophethood. Part of our tribe believes in you, and part remains on their infidelity.

A dissension has consequently arisen, and since the infidels are superior to us in number and power, they have deprived us of water and pasturage, and in other ways injure us and our quadrupeds. We entreat you to send to us a person to judge us equitably." "Unveil," said the Prophet, "so that we may see you in your natural form." The disclosure showed him to be a hairy person, high head, and prominent eyes, the lids of which opened laterally.

His eye-sockets were small, and his teeth like those of a beast of prey. Having taken his pledge that whoever should be sent with him should be safely returned the next day, the Prophet turned to Abu Bakr and ordered him to go with Arfatah, help him and arrange matters in his tribe. "Where are they?" asked Abu Bakr. "Underground," was the reply. But demanded Abu Bakr, "How can I go underground, and how can I judge among them, especially when I am ignorant of their language?"

The Holy Prophet (S) then in succession ordered Umar and Uthman to go on this expedition, but they also refused on the same grounds that Abu Bakr had done. At last the Prophet called Ali and said, "O Ali, go with Arfatah, help them and give judgment among his tribe." Amirul Momineen (a.s.) immediately rose, took his sword and set off with the Jinn. Salman added, "I also sadly went with them till they reached the centre of the valley of Safa, where Ali invoked divine reward for me and ordered me to return.

The ground opened and they descended, after which I went back, very anxious for the fate of Ali. The next day, after Morning Prayers, the

Prophet and his companions went and seated themselves on Mount Safa, and conversation turned on Ali. The hypocrites made an uproar and exulted at his supposed death, and said, "Praise be to Allah! God has delivered us from Abu Turab and Muhammad boast on account of his brother is destroyed.

After Noon prayers, the Prophet reseated himself and continued his sacred instructions to the people, who now despaired of Ali's return. Afternoon prayers were performed, and the Prophet's concern for Ali increased, as did likewise the clamor of the hypocrites, who exulted at his supposed fate.

As the sun was setting, suddenly Mount Safa opened, and Amirul Momineen (a.s.), like another bright sun, appeared with blood dripping from his sword, and Arfatah was with him. The Prophet rose and embraced Ali, kissed him on his forehead, and asked, "Why have you taken so long and left us to the clamor of scoffers?"

He replied, "O Messenger of Allah (S), I found a great many infidel Jinns, who were the oppressors of Arfatah's party. I offered them three conditions: To believe in Allah and your prophethood; to pay tribute; or to make peace with Arfatah and his family, and allow them an equitable share of the water and pasturage.

As they rejected all these terms, I drew my sword, pronounced the name of God, attacked them and slew eighty thousand infidels. This forced the rest to call for refuge, upon which peace was ratified by their becoming Muslims. Arfatah said: "May Allah give you and Amirul Momineen (a.s.) a good reward," after which he took leave and returned.

Sixth miracle: It is mentioned in *Mahasin Barqi* and other reliable books that one day an old man passed the Prophet and saluted him. The Prophet asked Ali if he knew who it was, and on his answering in the negative, told him it was Iblis, the cursed.

"Had I known that, replied Ali, I would have given him such a blow that he never would have troubled your community again." Satan returned and said, "O Abul Hasan, why do you reproach me? My seed never mingles with that of your friends, but in the case of your enemies,

my seed always reaches the wombs of their mothers through the loins of their fathers."

Seventh miracle: Himyari has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Almighty Allah granted kingdom and power to the Messenger of Allah (S) which were not given to any other Prophet.

One day the Holy Prophet (S) pressed the neck of the accursed Iblis to the pillar of the mosque in such a way that his tongue protruded and reached into the hand of the Prophet. The Prophet said: If His Eminence, Sulaiman had not prayed that: "Grant such a kingdom to me as will not be for anyone after me," I would have shown the Satan to all of you.

Eighth miracle: Ibn Shahr Ashob has narrated that during the expedition of Hunain, at a certain place, the standard bearers retreated, saying the way was obstructed by a serpent as huge as a mountain. The Prophet advanced towards the monster that raised its head and said, "Peace be on you, O Messenger of Allah (S)! I am Hashim bin Lamba bin Iblis.

I have embraced your faith, and come with ten thousand persons of my household to aid you against infidels." "Open the way and advance on our right, said the Prophet," which was done, and the Muslim army proceeded on its march.

Ninth miracle: It is mentioned in *Kitab Ikhtisas* from Asbagh bin Nubatah that on one Friday, Amirul Momineen (a.s.) was sitting in the Kufa Masjid after Asr Prayers, when a tall gigantic man arrived and greeted the Imam. "What happened to the Jinn who used to visit you?" Amirul Momineen (a.s.) asked.

He replied: "He still visits me." Imam Ali (a.s.) said: "Narrate to the audience about him." He began: "Before the proclamation of the Prophet I was sleeping one night in Yemen, when in the middle of the night a Jinn came and kicked me on my head saying: Get up! I arose frightened. He said: Listen and he recited some couplets which said: "I am surprised at the Jinns and their mounting the camel who are going to Mecca seeking guidance even though you are ignorant of it.

Get up, and you also prepare for the journey and head to Mecca to the best of the descendants of Hashim and witness his glory and greatness." When he concluded, this I said to myself: "By Allah, something extraordinary has occurred in Bani Hashim or is about to happen." Then I could not sleep the whole night.

Then I continued to contemplate the whole day. The next night I was again kicked in the head and again the same type of poetry was recited. The same events occurred on the third night as well. I asked: "Where is the one about whom you inform?" He replied: "He has appeared in Mecca and he invites the people to recite: There is no god except Allah, and Muhammad is the Messenger of Allah." In the morning, I mounted the camel and set out for Mecca. On reaching Mecca, the first to meet me was the deviated old man, Abu Sufyan. I greeted and asked him how he was.

"All is well," said he, "But the orphan of Abu Talib has invalidated our religion." I asked what his name was and he said: "Muhammad and Ahmad." I asked about his whereabouts and he said that he has married Khadija binte Khuwailad and he lived at her place.

I turned my camel in that direction and on reaching there, dismounted and after securing it, knocked at the door. Khadija asked: "Who is there?" I asked: "Where is Muhammad?" She said: "You people don't give him a moment of rest. So much so that he had left the house and gone somewhere."

I said: "May Allah have mercy on you, I have come from Yemen, so that perhaps the Almighty Allah favors me through him and bestows him with guidance. Please don't deprive me of meeting him." I heard the Prophet say: "Open the door." Thus I entered and saw that radiance shone from the face of His Eminence. When I looked on his back I noticed the seal of prophethood and kissed it. Then I recited some couplets extolling His Eminence.

In that poem I described the coming of that Jinn to convey the good news of the proclamation of the Prophet. So I embraced Islam and the Holy Prophet (S) was affectionate to me and after that I returned to Yemen. Asbagh bin Nubatah says: His name was Sawad bin Qarib and he

fought the Battle of Siffeen on the side of Amirul Momineen (a.s.) and met martyrdom.

Tenth miracle: Ibn Shahr Ashob has narrated from Mazan bin Usfur that he says: In the initial part of the proclamation of the Prophet, when I sacrificed a sheep for an idol, a voice came out of the idol: "A messenger prophet has risen in the Mudhir tribe, so abandon the idols of stone." On the next day, I sacrificed another sheep and heard the same voice that a prophet has risen with a heavenly Book.

Eleventh miracle: Ibn Shahr Ashob has narrated that Tamim Darami camped on one of the halts on the route to Shaam. When he was about to sleep he said: "Tonight I am in refuge of the inhabitants of this valley." It was a custom of Jahiliyya period to seek refuge from the Jinns of the valley.

He says: Suddenly I heard a voice: "seek refuge from Allah, Jinns do not give refuge to anyone and whatever Allah wills, happens. Indeed a prophet has appeared among you under whose leadership we have prayed in Hajoon and the evils of satans were dispelled and Jinns were chased away from the heavens by shooting stars. Go to Muhammad (S)."

Twelfth miracle: Ibn Shahr Ashob has narrated that there was an idol of Bani Azra which was called Hammam. When the Prophet was invested with prophethood, people heard some voices from the idols that it was reciting some couplets which meant: O sons of Hind bin Qaran, the truth has become manifest and the Hammam is destroyed and idolatry has been destroyed by Islam.

After some days a person named Tarukh came to that idol to pay obeisance to it but a voice came out from it: O Tarukh, the truthful Prophet has appeared with talking revelation and the one who will manifest the truth has arrived in Tahama. Peace be on his followers and regret is for those who consider him lowly. Now I have said farewell to you.

You will not get to hear anything from me till Judgment Day. Then the idol crashed headlong to the ground and was shattered. Zaid bin Rabiah says that I narrated this incident to the Holy Prophet (S) and he said:

“This discourse belonged to the believer Jinns.” Then the Messenger of Allah (S) invited me to Islam and I embraced the faith.

Thirteenth miracle: Ibn Shahr Ashob has narrated from Khazim bin Fatik Asadi that he says: I used to graze my camels till the valley of Abraq and there I heard a proclaimer saying: Prophet of Allah, owner of goodness has arrived with Surah Yasin and Ha Mim chapters. I asked him who he was and he replied: I am Malik bin Malik, the Holy Prophet (S) has sent me to the Najd tribe.

I said: If someone had minded my camels, I would have also gone to meet the Prophet and embraced faith on his hands. He volunteered to mind the animals and I set out from there to Medina on a camel, leaving the remaining beasts there. When I reached the gates of Medina, it was the time of Noon and the day of Friday. I waited for them to conclude the prayer.

Then I made my camel sit down. A person arrived and said that the Holy Prophet (S) was calling me. I entered Medina. When he saw me, he said: “Where is that old man who had volunteered to mind your camels?” “I don’t know” said I. He said, “He has conveyed your camels safe and sound to your family members.” I said, “I testify that Allah is One and you are His Messenger.”

Fourteenth miracle: It is narrated that one day a man passed Umar and he remarked that he was a soothsayer and had contacts with Jinns. He said: O Umar, the Almighty Allah has guided every ignorant through Islam and dispelled every falsehood through truth and Muhammad has made the poor rich and straightened every deviation through the Qur’an.

Umar asked: “Since when have you not met your Jinn companions?” “He had come before I embraced Islam and said: O Salam, truth has become manifest, this is not a dream and the slogan of Allahu Akbar was raised, and that is why I accepted Islam.” After that he never came back to me. Another person was present there. He said: I also faced similar circumstances.

One day I was riding through a level plain, when I suddenly decried another man galloping towards me and when he came near, he said: “O

Ahmad, O Ahmad, Allah is the Mightiest and the Highest. O Ahmad, the Almighty Allah has given you all that He had promised from the good." Saying this he passed by us. Then an Ansari said: "I was traveling to Shaam with two men. We camped at a lonely wilderness.

Another rider joined us and all of us were extremely hungry. Suddenly a deer came galloping to us and I leaped and caught it. The newly arrived person said: "Leave it, I have often passed this way I have found this deer in the same place but no one has tried to catch it." I paid no heed and tied up that deer.

When a part of the night had passed, I heard someone say: O four riders, leave this deer as her children are orphans. I released the gazelle and we proceeded to Shaam. On the return journey we again halted at that same place. We heard a voice from the rear which gave glad tidings of the rising of the Holy Prophet (S).

Notes:

[219] Surah Rahman 55:13

[220] The author says: There are numerous reports about the Jinns informing about the truth of the Prophet and about his advent. I have mentioned some in Biharul Anwar and we will discuss about the Jinns and satans being under the control of the Prophet in the chapters related to Amirul Momineen (a.s.) and the Holy Imams (a.s.).

Chapter 23

The Prophet (S) reports about the Unseen

First miracle: Ibn Tawus has quoted from *Dalaile Himyari* a report of Imam Ja'far Sadiq (a.s.) that some persons of Quraish came to the Messenger of Allah (S) for some business. The Holy Prophet (S) told them that it would rain the next day. The next day was extraordinarily windy. When the sun arose, a noble of Quraish came and said: What did you gain by making a claim which exposed your falsehood. You are not one to make such predictions.

Suddenly a cloud appeared and there was such a heavy rain that the folks of Medina began to wail and seek refuge, begging the Prophet to pray that it stops raining. The Messenger of Allah (S) prayed: O Allah, let it rain only on our surroundings and it stopped raining. Immediately the prayers were effective.

Second miracle: Himyari has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) took the custody of the gold coins that Abbas had in his possession and told him to pay the ransom. Abbas said: O Messenger of Allah (S), I have nothing other than these gold coins. His Eminence said: "What happened to the money you had concealed with Umm Fazl, your wife?"

Abbas said: "I witness to the oneness of Allah and your prophethood, because when I kept those gold coins with my wife, there was no one there except the Almighty Allah." The Almighty Allah revealed to the Prophet: O Prophet, from these prisoners, whoever are your friends, tell them that if the Almighty Allah sees righteousness among you, He will give better than that which is taken as a ransom from you."

Thus in the end Abbas became so rich that twenty slaves traded on his behalf, each with a minimum capital of 20000 dirhams. This miracle is

continuously narrated through various channels by Shia and Sunni scholars.

Third miracle: Rawandi and Ibn Babawayh have narrated that one day some people visited the Prophet and he said: "If you want, I can tell what business you have come for." "Please do so, O sir." His Eminence, said: "You have come to inquire to whom you should do a good turn.

Doing a good is appropriate with only one who is of a good family and is religious and you want to inquire if Jihad is allowed for ladies. Jihad of ladies is their good behavior to their husband and you want to ask from where does sustenance comes. The Almighty Allah gives sustenance from whence they least expect. Because man does not know from whence his sustenance comes, that is why he prays for it in excess.

Fourth miracle: Ibn Babawayh and Rawandi have narrated that Abu Aqba Ansari says: One I was sitting with the Prophet when came a party of Jews to him and demanded that he should tell the object of their visit. "You came to inquire about Zulqarnain," said he. They assented that it was true.

The Prophet continued, "He was a righteous servant of God, from the people of Rum and the

Almighty Allah loved him. He became the emperor of the world, which he traversed from the rising to the setting sun. At length he arrived at Yajuj and Majuj, and built a wall to confine them within their limits." The Jews said this was true and it is written thus in the Taurat.

Fifth miracle: Ibn Babawayh and Rawandi have narrated from Ibn Abbas that one day Abu Sufyan came to the Prophet and said that he wanted to make some inquiries. The Prophet said: If you want I can tell you what you want to ask." He said: "Please do." The Holy Prophet (S) declared that he wanted to know how long the Prophet would live. "Yes, O Messenger of Allah (S)." The Messenger of Allah (S) said that he would live to the age of sixty-three years.

He said: "I testify that you have spoken the truth." His Eminence said: "Although you make a verbal claim, you don't believe with sincerity." Ibn Abbas says: "By Allah, the Prophet was right, Abu Sufyan was indeed a hypocrite. And its proof is that when he had become blind in his

final days, one day we were present in a gathering and Amirul Momineen (a.s.) was also present. Azan was being recited.

When the caller said: "I testify that Muhammad is the Messenger of Allah," Abu Sufyan asked: "Is there anyone who is to be accorded respect?" A person said: "No one is there." Abu Sufyan said: "Look at that Hashemite man, where he has placed his name!" Imam Ali (a.s.) said: "May Allah make your eyes weep, O Abu Sufyan the Almighty Allah has exalted the name of the Messenger of Allah (S) as He himself says:

"*And exalted for you your esteem?"*[221]

Abu Sufyan said: "May Allah make the eyes weep of one who said that no one was present here who had to be respected and he has made fun of me."

Sixth miracle: Ibn Babawayh and Rawandi etc. have narrated that Wail bin Hajar says: When we got information about the prophethood of the Messenger of Allah (S) I was the ruler of my community and all were under my control. I left them all to choose the pleasure of the Almighty Allah and I came to the Holy Prophet (S). When I arrived, the companions said: "The Prophet had informed us of your arrival three days ago and said that very soon Wail bin Hajar will arrive from the remote kingdom of Hadhramaut.

He is inclined to Islam and obedience of Prophet and Allah. He is a royal descendant. Wail says: I said: O Messenger of Allah (S), I got information about our advent when I was a king in possession of dignity and power. The Almighty Allah had mercy on me. I left everything and adopted the obeisance of Allah and His Prophet and chose the religion of Allah. I have come to embrace the faith. His Eminence said: "You are right, may the Almighty Allah bless Wail, his sons and grandsons.

Seventh miracle: Ibn Babawayh and Rawandi have narrated through correct chains from Imam Ja'far Sadiq (a.s.) that one day some prisoners were brought to the Holy Prophet (S). Except for one, the Prophet condemned all of them to death. The remaining person asked why he was spared. The Messenger of Allah (S) said: "Jibraeel has informed me from the Almighty Allah that you have five good qualities. You are extremely

dignified, generous, well mannered, truthful and brave." He said: "That is right," and he embraced Islam.

Eighth miracle: Ibn Babawayh, Tabarsi and Rawandi have narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that in Tabuk, the Prophet's she-camel was lost, and the scoffers said, "He pretends to tell us about secret things, yet he does not know where to find his stray she-camel!" Jibraeel came and informed the Prophet about the talks of hypocrites and that his camel was in such a defile and its the bridle was caught by a tree. This was announced by the Prophet and found to be true.

Ninth miracle: Saffar etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) hid in the cave of Thawr, Abu Bakr was with him and he was afraid of the idolaters. At that time the Holy Prophet (S) comforted him that "I can see the boat of Ja'far Tayyar caught in the storm at sea."

Abu Bakr asked: "O Messenger of Allah (S), can you really see that?" He replied: "Yes." He said, "Is it possible to show me also?" He said: "Come to me and drew his hand over his eyes and said: "Now see." He saw the boat as the Holy Prophet (S) had described it.

Then he said: "Look towards Medina." When he looked there, he saw Ansar assembled and talking to each other. A thought passed Abu Bakr: "Now I am sure that he is a sorcerer." The Holy Prophet (S) said mockingly: "What type of a Siddiq are you?" That is you are an apostate and not a Siddiq.

Tenth miracle: Rawandi etc. have narrated that the Messenger of Allah (S) went to the Jews of Bani Nuzayr and one of them went to the terrace to throw a rock on the Prophet. Jibraeel informed the Prophet about it and he returned to Medina and informed about the intention of those people. And the Almighty Allah instigated a relative of that man to eliminate him.

Eleventh miracle: Shia and Sunni scholars have narrated continuously that Hatib bin Balta informed the Meccans about the Prophet's arrival to besiege Mecca which was a well maintained secret. He disclosed this

information in a letter and gave it to a woman to take it to Mecca. Jibraeel informed the Prophet about this.

He sent Amirul Momineen (a.s.), Zubair and Miqdad to the Khakh date orchard where the woman was located and she was carrying the message of Hatib. When they reached there, they found the woman there and Miqdad and Zubair searched her but could not find the letter. And the woman denied being a carrier.

They said: "She has no letter, lets us go back." Imam Ali (a.s.) said: "The Messenger of Allah (S) has said that she is carrying the letter and you say that you cannot find it?" He pulled out the sword and moved to her saying: "Give up the letter or I will eliminate you." She took out the letter from her waist or her hair and handed it to Imam Ali (a.s.).

When he came with it to the Holy Prophet (S), he asked Hatib why he had taken that step. "You have prepared fuel for yourself in Hell. He said, "O Messenger of Allah (S), I have not become a disbeliever but they have some right on me. I wanted to be relieved of obligation to them." Being extremely forbearing, the Holy Prophet (S) accepted his excuse.

Twelfth miracle: Rawandi has narrated that the Messenger of Allah (S) on a certain journey sent His Eminence, Ammar to bring water but the accursed Satan came in the form of a black slave and stopped him. Ammar threw him down three times and before he could come back to the Prophet, His Eminence, informed the people that Satan had confronted Ammar and the Almighty Allah had made him subdue that accursed one. When Ammar returned, he narrated the incident just as the Holy Prophet (S) had informed.

Thirteenth miracle: Rawandi has narrated from Abu Saeed Khudri that they set out for a certain battle: And we nine persons were friends of each other and we had distributed the errands among ourselves. One of us used to work equal to three persons and we were highly pleased with him.

When we mentioned this to the Holy Prophet (S), he said that he was an inmate of Hell. When we were involved in fighting the enemy, that man removed an arrow and killed himself. When this information was

conveyed to the Prophet he said: “I witness that I am a servant of Allah and His messenger and the news I have conveyed cannot be wrong.”

Fourteenth miracle: Rawandi has narrated that during the Jahiliyya period, Abu Darda used to worship an idol. When the Holy Prophet (S) arose, Abdullah bin Rawaha and Muhammad bin Muslima entered his house and shattered his idol. When he returned he asked his wife who has committed such an act.

She said that she was unaware of it. She had only heard some sounds, but when she entered the room she did not see anyone. Then she said: “If this idol had any power, it would have protected itself.” Abu Darda said: “You are right, where is my dress?” So he changed and set out to meet the Prophet to embrace faith. But before he could reach the Prophet, the Messenger of Allah (S) said: Abu Darda is coming to embrace Islam.” He came and accepted the faith.

Fifteenth miracle: Shia scholars have narrated through multiple chains that the Messenger of Allah (S) informed Abu Zar about all the tribulations that were to befall him from Uthman. And he asked: “How will you be, when you will be exiled from your home?” He said: “I will take refuge in the Masjidul Haraam.” He asked: “What if you driven out from there also?” He said: “I will go to Shaam.”

He asked: “What if you are driven out from there also?” He said: “I will pull out my sword and fight till the end of my life.” The Messenger of Allah (S) said: “Do not take recourse to this step. Observe patience, as you will have to live in loneliness and die in loneliness and a group from Iraq will perform your last rites.” Many traditional reports will be mentioned in the account of His Eminence, Abu Zar, if Allah wills.

Sixteenth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) told Lady Fatima (s.a.): “You will be the first to join me from my Ahlul Bayt.” (Fatima will be the first to pass away after the Prophet from Ahlul Bayt).

Seventeenth miracle: It is narrated that the Messenger of Allah (S) said to Zaid bin Sauhan: “Before you reach Paradise, a physical part of yours will reach there.” Thus one of his hands was severed during the Battle of Nahawand.

Eighteenth miracle: Rawandi etc. have narrated that Umm Waraqa Ansaria used to be addressed as 'a martyr lady' by the Prophet. Thus after the passing away of the Messenger of Allah (S) her slave girl and slave martyred her.

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Qays told him to wait at the hill. If he feels that the Prophet does not intend to harm him, he would make Khuwailad know about it. So he came to Medina and entered the mosque he asked: "O Messenger of Allah (S) am I secure?" The Prophet said: "Yes, I grant security to you and your companions who is hiding on that hill."

Qays said: "I testify to the oneness of God and your prophethood." Then he pledged allegiance to the Prophet and sent someone to summon Khuwailad who also arrived and embraced Islam. The Prophet said: "If your people oppose you, Allah and His Apostle will be sufficient for you."

Thirty-fifth miracle: Ibn Shahr Ashob, Rawandi and Kulaini have narrated from Imam Ja'far Sadiq (a.s.) that once His Eminence, Abu Zar Ghiffari came to Messenger of Allah (S) and said: "I am fed up with Medina, allow me to take my nephew and move to Aaba which is a village of Hijaz."

The Holy Prophet (S) said: "You can go if you like; but I fear that a tribe will attack you and kill your nephew; and that you will return and stand before me leaning on your staff. And say: My nephew has been killed and my flock is seized."

Thus Abu Zar went to that place. Bani Fuzara looted him and seized his flock and killed his nephew. He came back to the Prophet and leaning on his walking stick stood before him. He had also suffered some wounds. He said: "Allah and His Messenger had spoken the truth, it happened as you had said."

Thirty-sixth miracle: Rawandi has narrated that the Messenger of Allah (S) saw a man named Asam of the Maharib tribe during the expedition of Zatur Raqa and he asked if the Prophet was cognizant of the Unseen. The Messenger of Allah (S) said: "None but Allah, knows the Unseen." That accursed man said: "I like this camel more that your God."

The Holy Prophet (S) said: "The Almighty has informed me through His knowledge of Unseen that you will suffer a wound in the lower part of your face whose infection will reach upto your brain and it will prove fatal for you." When he returned home, a wound developed on his chin and the infection reached to the brain. He used to say: "That Quraishi was right." And at last he departed to Hell.

Thirty-seventh miracle: Shia and Sunni scholars have narrated that the Messenger of Allah (S) told his uncle, Abbas: "What a pity that your descendants will wreak great oppressions on my descendants." Abbas said: "O Messenger of Allah (S), if I want I can have myself castrated so that I have no issue to lead to this eventuality." The Messenger of Allah (S) said: "It has already been destined."

Thirty-eighth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) informed that Bani Umayyah will rule for a thousand months and he had also mentioned about their infidelity and heresies.

Thirty-ninth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) had predicted about the document of his social boycott that hung to from the door of the Kaaba. The Holy Prophet (S) said: "Except for the name of Allah, it is eaten up by termites," as will be explained later.

Fortieth miracle: Ibn Quluwayh, Rawandi and Ibn Shahr Ashob have narrated through various channels that one say the Messenger of Allah (S) was seated with Ali, Fatima and her sons. His Eminence, said: "You will be buried on different locations." Imam Husain (a.s.) asked: "Would I die a natural death or I shall be killed?"

The Holy Prophet (S) said: "My dear, you will be killed most unjustly and so would your father and brother and your descendants will have to

bear severe oppressions." Imam Husain (a.s.) asked: "Would anyone visit our graves in far off places?" The Holy Prophet (S) said: "A group from my Ummah will continue to visit you as a gesture of goodwill to us. And on Judgment Day I will save them from the fear of Hell."

Forty-first miracle: Ibn Tawus has narrated from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) says: "I was in the company of the Messenger of Allah (S) one day when he said: "Nine persons will arrive from Hadhramaut, from whom six will embrace Islam." Others present there fell into doubt, but I said: "What Allah and His Prophet have said is truth.

It will come about as you have stated." The Holy Prophet (S) said: "You are Siddiq Akbar, king and leader of believers. You see what I see, you know all that I know. The first to believe in me is you. The Almighty Allah has created you as such. And kept away doubt and deviation from you. Only you are the leader of people and my true Vizier. Imam Ali (a.s.) says: "The next day the Prophet was seated in his usual assembly and I was seated to his right.

Nine persons arrived and greeted the Messenger of Allah (S). They said: "O Muhammad, tell us about Islam." Thus six of them became Muslims and three remained on their disbelief. The Holy Prophet (S) said to one of them: "You will soon die of a bolt of lightning." And to the other he said: "You will die of snake bite."

To the third, he said: "You will leave home to graze your camels and some people will kill you." After some days, those who had embraced Islam came again and said: "O Messenger of Allah (S), they died as you had predicted. And there is increase in our certainty that you are truthful. And we have come to renew our faith. We testify that you are Amin on the living and the dead."

Forty-second miracle: Tabarsi etc. have narrated from Ayesha etc. that the Messenger of Allah (S) had predicted the martyrdom of Hujr bin Adi (r.a.) and his companions and prophesied that they will be killed by Muawiyah.

Forty-third miracle: Tabari etc. and Shia and Sunni tradition scholars have narrated from Abu Ayyub bin Bashir that once day the Messenger

of Allah (S) was standing on the heights of Medina and saying: "Verily we belong to Allah, and to Him we shall return." The companions were shocked.

They thought a calamity was about to befall them. The Holy Prophet (S) said: "My righteous companions will be martyred during the plunder of Medina." Yazid (l.a.) sent Muslim bin Aqba to plunder Medina in 63 Hijri. He killed thousands of companions in that attack and 700 of them were reciters of Qur'an.

Forty-fourth miracle: Tabarsi etc. have narrated that the Messenger of Allah (S) had prophesied about the blindness of Abdullah bin Abbas and Zaid bin Arqam.

Forty-fifth miracle: Tabarsi etc. have narrated from Saeed bin Musayyab that Umm Salma's brother got a son and he named him Walid. His Eminence, said: "You should not name your sons after your Firons. Indeed a man will be born in my Ummah who would be named Walid and he will be worse than Firon for my Ummah. Thus Walid bin Yazid was born and he proved to be same as the Prophet had predicted.

Forty-sixth miracle: Shia and Sunni tradition scholars have narrated from the Holy Prophet (S) that Jibraeel informed the Prophet when the progeny of Abil Aas reaches to thirty, they will corrupt the religion of Allah, enslave the people and usurp the property of Allah. And regarding Marwan, he said that he would father four oppressors.

Forty-seventh miracle: Shia and Sunni tradition scholars have narrated that Jibraeel informed the Messenger of Allah (S) about the death of Najjashi, King of Abyssinia and the Prophet gathered people at Baqi and recited his funeral prayer and saw his bier. After that news arrived that he had passed away only on that particular day.

Forty-eighth miracle: It is narrated that on the day Aswad bin Isa was killed in Yemen, the Holy Prophet (S) told the people about his killing and his killer.

Forty-ninth miracle: It is narrated through various channels that when the Messenger of Allah (S) sent Ja'far Tayyar for the Battle of Tabuk,[122]

Abu Sufyan said: "May Allah make the eyes weep of one who said that no one was present here who had to be respected and he has made fun of me."

Sixth miracle: Ibn Babawayh and Rawandi etc. have narrated that Wail bin Hajar says: When we got information about the prophethood of the Messenger of Allah (S) I was the ruler of my community and all were under my control. I left them all to choose the pleasure of the Almighty Allah and I came to the Holy Prophet (S). When I arrived, the companions said: "The Prophet had informed us of your arrival three days ago and said that very soon Wail bin Hajar will arrive from the remote kingdom of Hadhramaut.

He is inclined to Islam and obedience of Prophet and Allah. He is a royal descendant. Wail says: I said: O Messenger of Allah (S), I got information about our advent when I was a king in possession of dignity and power. The Almighty Allah had mercy on me. I left everything and adopted the obeisance of Allah and His Prophet and chose the religion of Allah. I have come to embrace the faith. His Eminence said: "You are right, may the Almighty Allah bless Wail, his sons and grandsons.

Seventh miracle: Ibn Babawayh and Rawandi have narrated through correct chains from Imam Ja'far Sadiq (a.s.) that one day some prisoners were brought to the Holy Prophet (S). Except for one, the Prophet condemned all of them to death. The remaining person asked why he was spared. The Messenger of Allah (S) said: "Jibraeel has informed me from the Almighty Allah that you have five good qualities. You are extremely dignified, generous, well mannered, truthful and brave." He said: "That is right," and he embraced Islam.

Eighth miracle: Ibn Babawayh, Tabarsi and Rawandi have narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that in Tabuk, the Prophet's she-camel was lost, and the scoffers said, "He pretends to tell us about secret things, yet he does not know where to find his stray she-camel!" Jibraeel came and informed the Prophet about the talks of hypocrites and that his camel was in such a defile and its the bridle was caught by a tree. This was announced by the Prophet and found to be true.

Ninth miracle: Saffar etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) hid in the cave of Thawr, Abu Bakr was with him and he was afraid of the idolaters. At that time the Holy Prophet (S) comforted him that "I can see the boat of Ja'far Tayyar caught in the storm at sea."

Abu Bakr asked: "O Messenger of Allah (S), can you really see that?" He replied: "Yes." He said, "Is it possible to show me also?" He said: "Come to me and drew his hand over his eyes and said: "Now see." He saw the boat as the Holy Prophet (S) had described it.

Then he said: "Look towards Medina." When he looked there, he saw Ansar assembled and talking to each other. A thought passed Abu Bakr: "Now I am sure that he is a sorcerer." The Holy Prophet (S) said mockingly: "What type of a Siddiq are you?" That is you are an apostate and not a Siddiq.

Tenth miracle: Rawandi etc. have narrated that the Messenger of Allah (S) went to the Jews of Bani Nuzayr and one of them went to the terrace to throw a rock on the Prophet. Jibraeel informed the Prophet about it and he returned to Medina and informed about the intention of those people. And the Almighty Allah instigated a relative of that man to eliminate him.

Eleventh miracle: Shia and Sunni scholars have narrated continuously that Hatib bin Balta informed the Meccans about the Prophet's arrival to besiege Mecca which was a well maintained secret. He disclosed this information in a letter and gave it to a woman to take it to Mecca. Jibraeel informed the Prophet about this.

He sent Amirul Momineen (a.s.), Zubair and Miqdad to the Khakh date orchard where the woman was located and she was carrying the message of Hatib. When they reached there, they found the woman there and Miqdad and Zubair searched her but could not find the letter. And the woman denied being a carrier.

They said: "She has no letter, lets us go back." Imam Ali (a.s.) said: "The Messenger of Allah (S) has said that she is carrying the letter and you say that you cannot find it?" He pulled out the sword and moved to

her saying: “Give up the letter or I will eliminate you.” She took out the letter from her waist or her hair and handed it to Imam Ali (a.s.).

When he came with it to the Holy Prophet (S), he asked Hatib why he had taken that step. “You have prepared fuel for yourself in Hell. He said, “O Messenger of Allah (S), I have not become a disbeliever but they have some right on me. I wanted to be relieved of obligation to them.” Being extremely forbearing, the Holy Prophet (S) accepted his excuse.

Twelfth miracle: Rawandi has narrated that the Messenger of Allah (S) on a certain journey sent His Eminence, Ammar to bring water but the accursed Satan came in the form of a black slave and stopped him. Ammar threw him down three times and before he could come back to the Prophet, His Eminence, informed the people that Satan had confronted Ammar and the Almighty Allah had made him subdue that accursed one. When Ammar returned, he narrated the incident just as the Holy Prophet (S) had informed.

Thirteenth miracle: Rawandi has narrated from Abu Saeed Khudri that they set out for a certain battle: And we nine persons were friends of each other and we had distributed the errands among ourselves. One of us used to work equal to three persons and we were highly pleased with him.

When we mentioned this to the Holy Prophet (S), he said that he was an inmate of Hell. When we were involved in fighting the enemy, that man removed an arrow and killed himself. When this information was conveyed to the Prophet he said: “I witness that I am a servant of Allah and His messenger and the news I have conveyed cannot be wrong.”

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came to Medina and entered the mosque he asked: "O Messenger of Allah (S) am I secure?" The Prophet said: "Yes, I grant security to you and your companions who is hiding on that hill."

Qays said: "I testify to the oneness of God and your prophethood." Then he pledged allegiance to the Prophet and sent someone to summon Khuwailad who also arrived and embraced Islam. The Prophet said: "If your people oppose you, Allah and His Apostle will be sufficient for you."

Thirty-fifth miracle: Ibn Shahr Ashob, Rawandi and Kulaini have narrated from Imam Ja'far Sadiq (a.s.) that once His Eminence, Abu Zar Ghiffari came to Messenger of Allah (S) and said: "I am fed up with Medina, allow me to take my nephew and move to Aaba which is a village of Hijaz."

The Holy Prophet (S) said: "You can go if you like; but I fear that a tribe will attack you and kill your nephew; and that you will return and stand before me leaning on your staff. And say: My nephew has been killed and my flock is seized."

Thus Abu Zar went to that place. Bani Fuzara looted him and seized his flock and killed his nephew. He came back to the Prophet and leaning on his walking stick stood before him. He had also suffered some wounds. He said: "Allah and His Messenger had spoken the truth, it happened as you had said."

Thirty-sixth miracle: Rawandi has narrated that the Messenger of Allah (S) saw a man named Asam of the Maharib tribe during the expedition of Zatur Raqa and he asked if the Prophet was cognizant of the Unseen. The Messenger of Allah (S) said: "None but Allah, knows the Unseen." That accursed man said: "I like this camel more that your God."

The Holy Prophet (S) said: "The Almighty has informed me through His knowledge of Unseen that you will suffer a wound in the lower part of your face whose infection will reach upto your brain and it will prove fatal for you." When he returned home, a wound developed on his chin and the infection reached to the brain. He used to say: "That Quraishi was right." And at last he departed to Hell.

Thirty-seventh miracle: Shia and Sunni scholars have narrated that the Messenger of Allah (S) told his uncle, Abbas: "What a pity that your descendants will wreak great oppressions on my descendants." Abbas said: "O Messenger of Allah (S), if I want I can have myself castrated so that I have no issue to lead to this eventuality." The Messenger of Allah (S) said: "It has already been destined."

Thirty-eighth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) informed that Bani Umayyah will rule for a thousand months and he had also mentioned about their infidelity and heresies.

Thirty-ninth miracle: It is continuously narrated through Shia and Sunni channels that the Messenger of Allah (S) had predicted about the document of his social boycott that hung to from the door of the Kaaba. The Holy Prophet (S) said: "Except for the name of Allah, it is eaten up by termites," as will be explained later.

Fortieth miracle: Ibn Quluwayh, Rawandi and Ibn Shahr Ashob have narrated through various channels that one say the Messenger of Allah (S) was seated with Ali, Fatima and her sons. His Eminence, said: "You will be buried on different locations." Imam Husain (a.s.) asked: "Would I die a natural death or I shall be killed?"

The Holy Prophet (S) said: "My dear, you will be killed most unjustly and so would your father and brother and your descendants will have to bear severe oppressions." Imam Husain (a.s.) asked: "Would anyone visit our graves in far off places?" The Holy Prophet (S) said: "A group from my Ummah will continue to visit you as a gesture of goodwill to us. And on Judgment Day I will save them from the fear of Hell."

Forty-first miracle: Ibn Tawus has narrated from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) says: "I was in the company of the Messenger of Allah (S) one day when he said: "Nine persons will arrive from Hadhramaut, from whom six will embrace Islam." Others present there fell into doubt, but I said: "What Allah and His Prophet have said is truth.

It will come about as you have stated." The Holy Prophet (S) said: "You are Siddiq Akbar, king and leader of believers. You see what I see,

you know all that I know. The first to believe in me is you. The Almighty Allah has created you as such. And kept away doubt and deviation from you. Only you are the leader of people and my true Vizier. Imam Ali (a.s.) says: "The next day the Prophet was seated in his usual assembly and I was seated to his right.

Nine persons arrived and greeted the Messenger of Allah (S). They said: "O Muhammad, tell us about Islam." Thus six of them became Muslims and three remained on their disbelief. The Holy Prophet (S) said to one of them: "You will soon die of a bolt of lightning." And to the other he said: "You will die of snake bite."

To the third, he said: "You will leave home to graze your camels and some people will kill you." After some days, those who had embraced Islam came again and said: "O Messenger of Allah (S), they died as you had predicted. And there is increase in our certainty that you are truthful. And we have come to renew our faith. We testify that you are Amin on the living and the dead."

Forty-second miracle: Tabarsi etc. have narrated from Ayesha etc. that the Messenger of Allah (S) had predicted the martyrdom of Hujr bin Adi (r.a.) and his companions and prophesied that they will be killed by Muawiyah.

Forty-third miracle: Tabari etc. and Shia and Sunni tradition scholars have narrated from Abu Ayyub bin Bashir that once day the Messenger of Allah (S) was standing on the heights of Medina and saying: "Verily we belong to Allah, and to Him we shall return." The companions were shocked.

They thought a calamity was about to befall them. The Holy Prophet (S) said: "My righteous companions will be martyred during the plunder of Medina." Yazid (l.a.) sent Muslim bin Aqba to plunder Medina in 63 Hijri. He killed thousands of companions in that attack and 700 of them were reciters of Qur'an.

Forty-fourth miracle: Tabarsi etc. have narrated that the Messenger of Allah (S) had prophesied about the blindness of Abdullah bin Abbas and Zaid bin Arqam.

Forty-fifth miracle: Tabarsi etc. have narrated from Saeed bin Musayyab that Umm Salma's brother got a son and he named him Walid. His Eminence, said: "You should not name your sons after your Firons. Indeed a man will be born in my Ummah who would be named Walid and he will be worse than Firon for my Ummah. Thus Walid bin Yazid was born and he proved to be same as the Prophet had predicted.

Forty-sixth miracle: Shia and Sunni tradition scholars have narrated from the Holy Prophet (S) that Jibraeel informed the Prophet when the progeny of Abil Aas reaches to thirty, they will corrupt the religion of Allah, enslave the people and usurp the property of Allah. And regarding Marwan, he said that he would father four oppressors.

Forty-seventh miracle: Shia and Sunni tradition scholars have narrated that Jibraeel informed the Messenger of Allah (S) about the death of Najjashi, King of Abyssinia and the Prophet gathered people at Baqi and recited his funeral prayer and saw his bier. After that news arrived that he had passed away only on that particular day.

Forty-eighth miracle: It is narrated that on the day Aswad bin Isa was killed in Yemen, the Holy Prophet (S) told the people about his killing and his killer.

Forty-ninth miracle: It is narrated through various channels that when the Messenger of Allah (S) sent Ja'far Tayyar for the Battle of Tabuk,[122] during the sermon he announced that Zaid bin Haritha was martyred and Ja'far has taken up the standard.

After sometime, he said: "Now Ja'far's hands are severed and he is also martyred and the Almighty Allah has given him a pair of wings with which he will glide in Paradise and now Abdullah bin Rawaha has taken the standard and he is also martyred and now the standard is taken up by Khalid. Now the enemy had fled. He arose and went to the house of Ja'far, called their children and offered condolence to them.

Fiftieth miracle: Ibn Shahr Ashob etc. have narrated that one day the Messenger of Allah (S) saw the hands of Sarakha bin Malik which were thin and hairy. He said: "What will be your condition when you wear the bangles of kings of Iran?" Thus during the reign of Umar, Madayan was conquered and Umar called him and made him wear the bangles of king of Iran.

Then the Prophet said: "When you conquer Madayan do not eliminate the Copts, because Mariya, Ibrahim's mother is from that stock." Then he said: "You will conquer Rum and when you do that you should convert the church in east into a Masjid."

Fifty-first miracle: Through Shia and Sunni channels, it is continuously narrated that during the expedition of Khyber, the Messenger of Allah (S) gave the standard to Abu Bakr and he returned unsuccessful. Then he sent Umar and he also returned unsuccessful.

Now the Prophet said: "Tomorrow I will give the standard to one who loves Allah and His Prophet and Allah and His Prophet love him. He will attack in a daring manner and will not flee from the battle and the Almighty Allah will give us victory through him. The next day, he gave the standard to Amirul Momineen (a.s.) and he conquered the fort.

Fifty-second miracle: It is continuously narrated that on the day the Messenger of Allah (S) went for Ascension, he had informed about his night journey and said that I saw a certain caravan of Quraish at so and so place. Their camel had run away and he also mentioned some signs and said that the caravan will reach here at sunrise. All this proved to be true.

Fifty-third miracle: Ibn Shahr Ashob and other tradition scholars have narrated that the tribe of Bani Hayyan took Habib bin Adi as a prisoner and sold him to Meccans as a slave. When they crucified him, he said: "Peace be upon you, O Messenger of Allah (S)." At that time the Holy Prophet (S) was seated with his companions and he said: "And peace be upon you," and he wept and said: "Habib is saluting me in Mecca, the Quraish have killed him."

Fifty-fourth miracle: Ibn Shahr Ashob has narrated that a man came to the Messenger of Allah (S) and made some request to him. The Prophet told him to be seated and that his need would be fulfilled soon. Meanwhile another person arrived and he brought a bag for the Prophet saying: "This is an amount of 400 dirhams (silver coins), please distribute it among the needy."

The Prophet said to the first man: "Take these gold coins." The one who had brought them said: "O Messenger of Allah (S), they are not gold but silver coins." The Prophet said: "Don't falsify me as the Almighty Allah has made me truthful."

So the bag was opened and 400 gold coins came out of it. The donor was astonished. He said: "By Allah, I had placed silver coins in this bag." The Messenger of Allah (S) said: "You are right, but since I happened to say: gold coins, the Almighty Allah made them as such."

Fifty-fifth miracle: Ibn Shahr Ashob etc. have narrated that Abu Ayyub Ansari was seen in the Gulf of Constantine by the Islamic army and asked if he needed anything. He said: I don't need anything from your world, I only want that when I die, if possible take my body to the native place of disbelievers because I heard from the Messenger of Allah (S) that: "A righteous companion of mine will be buried in Constantine.

I am hopeful that I would be that person." Thus Abu Ayyub died and the Islamic fighters were busy in the battle carrying his bier in front of the army. The King Firang sent someone to inquire whose bier they were carrying. They said that he was a senior companion of the Prophet who made a bequest to be buried in this country.

The king said: "When you go away after burying him we will exhume the body and feed it to the dogs." They said: "If you do this we would eliminate all the Christians who reside in the Arabian Gulf and demolish all the churches. So they constructed a dome over the grave of Abu Ayyub which is still present there and people visit it.

Author's discourse: We have mentioned only one in a thousand miracles of the Messenger of Allah (S) and the fact is that all the words and deeds of the Prophet and all the practices and methods were miracles. Especially the miracles that are related to the Unseen, which were obvious from his miraculous words.

The hypocrites used to say: Don't talk about Muhammad, because doors, walls and even pebbles inform him what is going on." Many miracles were mentioned in the foregone and many will quoted in the coming pages. If a sane person contemplates with justice every word and

deed of the Prophet and Ahlul Bayt (a.s.) is nothing but a miracle and an extraordinary act.

Can anyone imagine a person to talk about a religious law without having received any revelation or inspiration, which if followed to perfection can make one successful in the world and the hereafter, and through which one can close the channels of evil. All the mischief created in the world are due to opposition to God-given law.

And no better option can be found with regard transactions, wars and litigations, inheritance, relations of father and son, husband and wife, etc. All that teachings of the religion of Islam that nothing better can be devised and if the scholars think upon it, they would realize that despite the fact that vested interests have altered many things, still some of the points have reached to the people.

The truth of the Prophet is proved from the fact that he was brought up in a society which was absolutely bereft of good morals and their world depended on racial discrimination and jealousy and they used to circle the Kaaba in a naked condition and used to call it worship. This shows how their habits must have been. Even when more than a thousand years have passed after the advent of the Prophet, if someone sees them in the desert of Mecca, he thinks that they are worse than quadrupeds.

It was in such a society that the Prophet arrived with the choicest of merits and when he obtained power over them, he was kind and merciful, especially on Abu Sufyan who had harassed the Prophet, fought battles with him and killed his relatives and companions but when the Messenger of Allah (S) achieved control over him and also declared that whoever enters his place will be granted amnesty and he also did not punish the Jew woman who had administered poison to him.

He used to keep his family members hungry for days but fed others. He used to glance at the killers of his descendants and remark that they were the same who would slay his Ahlul Bayt and wreak oppressions on them; but he used to keep them close and do favors to them and did not discriminate against them. It is obvious that these manners cannot come together except in a prophet or one who is superior to all the prophets.

Another proof of the veracity of the sacred Shariat of the Messenger of Allah (S) is that common people in spite of the carnal desires abstain from pleasure in seclusion and in spite of the harassment of tyrants they do not care for its prohibition.

So deep is people’s devotion of Ahlul Bayt (a.s.) that they sacrifice their lives and wealth for these holy personalities and visit their tombs and mausoleums with sincerity and as much the tyrants and opponents oppress them, as much they are inclined for Ziarat.

Notes:

[221] Surah Inshirah 94:4

[222] It is perhaps mistakenly mentioned as Tabuk because Ja’far was martyred during the Battle of Mutah which occurred in 8 A.H. and the Battle of Tabuk was fought in 9 A.H. in which the Prophet was present in person as will mentioned in the section of battles.

Chapter 24

The Holy Prophet (S) assumes the prophetical office

It is generally agreed by Shia scholars that the Prophet's assumption of the prophetical office took place on the twenty seventh day of the blessed month of Rajab. This is supported by the authority of traditions derived from the holy Imams.

Sunnis, however not only differ from Shias, but contradict each other in dating the assumption, some of them declaring it was on the seventeenth day of the blessed month of Ramadan, and others that it was on the eighteenth of that month; others say that it was on the twenty fourth of Ramadan, and others again affirm that it was on the twelfth of Rabiul Awwal. There are still some other accounts of the date of that year, but truth is with the first statement.

According to authentic accounts, at that time the Prophet was of forty years of age. Imam Ja'far Sadiq (a.s.) relates in authentic traditional reports that Jibraeel descended to the Prophet on the day of Nauruz. But it is evident from undoubted traditions that the Prophet was always a Prophet, as he himself said, "I was a Prophet when Adam was yet clay and water, or uncreated."

The compiler is of opinion that before his assumption, the Prophet conducted himself according to his own law, and received divine communications, and was aided by the Ruhul Qudus, and that after completing forty years, he first publicly appeared as a Prophet. In *Nahjul Balagha*, it is narrated from Amirul Momineen (a.s.) that the Prophet from his birth was attended by an angel, who was commissioned by the Almighty Allah to preserve in him the most perfect manners and best disposition.

In reliable traditions, it is narrated from Imam Muhammad Baqir (a.s.) that before the Messenger of Allah (S) was appointed to prophethood, he

used to hear the angels till Jibraeel came with prophethood and he used to see Jibraeel in his true form.

It is narrated through Imam Muhammad Baqir (a.s.) in another report that there is a Ruh greater than Jibraeel and Mikaeel, which always remained with the Prophet and made him follow good morals and straight path and the same Ruh accompanies the Holy Imams (a.s.) which keeps them informed of the Unseen knowledge and during their childhood it trains and helps them. There are many traditions in this regard, which shall be mentioned in the book of Imamate.

It is narrated from Imam Ja'far Sadiq (a.s.) in reliable traditions that when Jibraeel waited upon the Prophet, he sat in the manner of a servant before the Prophet, and that he did not enter the Prophet's house till invited to do so. He stood at a place which is today known as Maqam Jibraeel. It is mentioned in other traditions that sometimes when the Messenger of Allah (S) used to be with the companions he suddenly swooned and fell into a profuse perspiration.

This was a sign of descent of divine revelation This, according to Imam Ja'far Sadiq (a.s.), was occasioned by his awe at the words of God, and at the majesty and glory of the Eternal one. This state did not occur on Jibraeel's visiting him, but only when he received a direct communication from the Almighty Allah.

It is narrated from Amirul Momineen (a.s.) that divine communications are made to prophets in different ways; sometimes through angels, and sometimes directly from Allah. The Prophet asked Jibraeel how he received divine communications. He replied, "From Israfeel." "And where does Israfeel get them?" "It falls into his heart," said Jibraeel.

Ali bin Ibrahim has narrated from Imam Muhammad Baqir (a.s.) that Jibraeel said to the Messenger of Allah (S) that Israfeel is the porter of the Lord, and of all creatures, nearest to the place from where divine communications proceed. There is a tablet of ruby between his eyes, which on a communication being given touches his forehead. At this signal he looks at the tablet, and imparts the communication to us, and we transmit it through the heavens and earth.

The same Imam relates that as the inhabitants of heaven had heard no communication from the time of Prophet Isa (a.s.) till the assumption of the prophetical office by the Prophet, they swooned with terror at the thunder of a voice, like the sound of iron on a hard rock, communicating the Qur'an.

When the communication was ended, Jibraeel came down through the heavens and quelled the fears of the inhabitants. And Ayyashi has narrated from Imam Ali (a.s.) that when the Prophet received Surah Maidah, as he was riding his Mule called Shahba, and such was the weight, that the mule stopped and bent under the burden till its stomach nearly touched the ground. The Messenger of Allah (S) swooned and his hand was on the head of Mamba bin Wahab.

When the condition normalized, he recited Surah Maidah. Ibn Tawus has narrated from Imam Muhammad Baqir (a.s.) that Uthman bin Mazun has stated that I was passing the door of the Prophet in Mecca and I saw him sitting at the door and I also sat down with him and began to converse with him.

Suddenly I saw that his eyes were raised to the sky and for some time the Messenger of Allah (S) turned his eyes to the right and continued to nod his head like a person listening to the talk of a person. After sometime he continued to look at the sky for along time. Then he look to the right and then to me. Sweat was dripping from his holy face. I said: "O Messenger of Allah (S), I never saw you in this condition?" He replied: "Have you seen it now?" "Yes, O Messenger of Allah (S)." The Prophet said: "Jibraeel had come with the following verse:

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful."[223]

Uthman says: "I arose from there and came to His Eminence, Abu Talib and narrated the verse to him. He said: "O Ghalib, obey Muhammad, so that you may be guided and be successful. By Allah, he is inviting you to a perfect code of ethics.

Shaykh Tusi has narrated through authentic chains of narrators from Ibn Abbas that Amirul Momineen (a.s.) used to attend the Prophet every

morning and the latter also liked his visits most. He came one day and saw that the Holy Prophet (S) was sleeping in the courtyard and his holy head was in the lap of Dahiya Kalbi. Imam Ali (a.s.) said: “Peace be upon you, how is the Holy Prophet (S)?”

Dahiya said: “O brother of the Messenger, he is well.” Imam Ali (a.s.) said: “May Allah, give you a good reward.” Dahiya said: “I like you and I have brought a gift for you. You are the chief of believers and one who will take your followers to Paradise. After the Prophet you are the best of the creatures. On Judgment Day, Liwaul Hamd will be carried by you. You and your Shias will be the first to enter Paradise with the Prophet.

One who is devoted to you has obtained deliverance. And deprived of deliverance is one who denies your Wilayat. Whoever loved, loved Muhammad (S) and whoever hates you is in fact inimical to you because of his enmity to the Prophet and he is deprived of the intercession of the Prophet. Come near me, because you are deserving of this.” and he gave the Prophet’s head into his lap and went away.

When the Messenger of Allah (S) awoke, he asked: “Who was it that you were speaking to?” Imam Ali (a.s.) replied: “It was Dahiya Kalbi.” He said: “No, he was Jibraeel and he called you by the title that the Almighty Allah has given you. It is the Almighty Allah who has inculcated the hearts of believers with your love and your awe is put into the infidels.

Himyari has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when divine revelation was stopped for some days, people asked the Prophet about it and he said: “How can it come, when you don’t cut your nails and carry foul smell.”

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that the accursed Iblis pleaded four times: One when he was driven out from the court of the Almighty. Second when he was sent to the earth. Third when the Messenger of Allah (S) was invested with the office of prophethood. Fourth when the Surah Hamd was revealed.

Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that when the Almighty Allah constituted

the Holy Prophet as a Prophet, He commanded Jibraeel to dig the earth with a stroke of his wing, and left it for the Prophet and the Prophet was enabled to see every place as distinctly as a person sees his own hands.

He surveyed the world from east to west, and addressed every people in their own tongue, summoning them to embrace his faith; and by divine power the whole world saw the Prophet, heard his words, and understood his mission.

Ali bin Ibrahim, Ibn Shahr Ashob and Shaykh Tabarsi, rather all tradition scholars and exegetes have narrated that before his assumption of the prophetical office, the Prophet retired from his people and lived alone on Mount Hira, in devotion to Allah. There the Almighty Allah imparted to him religious guidance, by the aid of the Holy Spirit, with true dreams, the voices of angels, and just meditations. Meanwhile he advanced in the degrees of divine love and knowledge, and was adorned with all that is praiseworthy and excellent.

No one understood all this except Ali and Khadija. When thirty seven years of his life had elapsed, he dreamed that an angel addressed him by the title Rasoolullah, Messenger of Allah (S). One day when pasturing the sheep of Abu Talib among the mountains of Mecca, a person approached and addressed him by the same epithet. On inquiring who the stranger was, he replied, "I am Jibraeel, whom God has sent to invest you with the prophetical office."

Having brought water from heaven for the purpose, or, as another tradition declares, having thrust his foot down into the ground caused a fountain to spring up, Jibraeel performed ablutions and prayers, teaching the Prophet these acts, in which he instructed Ali at noon. When he came home, he performed with Khadija evening prayers the same day.

After some days His Eminence, Abu Talib came with Ja'far and saw that the Prophet was praying with Ali and Khadija. Abu Talib said to Ja'far: "You also pray with your cousin." And he also joined the worshippers. It is mentioned in authentic traditions from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "I was sleeping in Abtah with my hand under my head.

Ali was sleeping on my right, Ja'far Tayyar, on my left, and Hamza at my feet. Suddenly terror came upon me at the sound of the wings of Jibraeel, Mikaeel, and Israfeel, and I heard Israfeel inquire of Jibraeel, "To which of these are we sent?" Jibraeel pointed to me and said, "To this one, whose name is Muhammad, and who is the best of the prophets. The one on his right is his brother and successor, the best of all who have possessed that office.

On his left is Ja'far, the son of Abu Talib, who will hereafter fly in Paradise with two splendid wings; the other is Hamza, the chief of martyrs on Judgment Day." According to another tradition, Jibraeel sat at the head of the Prophet and Mikaeel at his feet and they did not waken him due to good manners. When he himself awoke, Jibraeel conveyed the message of Allah. When he arose and was about to leave, the Messenger of Allah (S) clung to the tail of his robe and asked: "Who are you?" He replied: "I am Jibraeel."

It is narrated from Imam Hasan Askari (a.s.) that when the Prophet reached to the age of forty years the Almighty Allah made him absolutely humble and sincere and found him to be most obedient to Him. So He created a light in his eyes and when He issued the command, the doors of the heavens were opened up.

Angels arrived in groups to the earth to see the Prophet and the Almighty Allah joined His mercy from the leg of the Arsh to His Eminence. Jibraeel came down encompassing the earth and the sky and holding the arm of the Prophet said: "O Muhammad, read." He asked: "What should I read?"

"Read in the name of your Lord Who created. He created man from a clot."[224]

Then he conveyed divine revelation to him. According to another tradition Jibraeel descended again attended by seventy thousand angels, and Mikaeel by the same number, and that they brought a majestic throne for the Prophet, and placed the crown of prophecy on his head, put the banner of praise (Liwa Hamd) in his hand, and directed him to ascend the throne and praise the Lord.

According to another report that throne was made of ruby and its feet of emeralds and pearl. When the angels returned to heaven, the Prophet descended from Mount Hira, and such glory beamed from him that no one could endure the light. Every tree and herb and stone he passed, bowed down before His Eminence, and saluted him with the epithet of Messenger of Allah (S), saying in fluent language: Peace be upon you, O Prophet of Allah. Peace be upon you, O Messenger of Allah (S).

On entering his house was illuminated by his effulgence and Khadija asked, "What light is this?" He replied, "This is the effulgence of prophecy: Say, There is no god but Allah; Muhammad is the Messenger of Allah (S)." Khadija replied, "I have known for years that you were a Prophet." She then repeated the creed and professed the faith. He then said to her, "I am cold, cover me with another garment," and laying down he received a divine communication:

"O you who are clothed! Arise and warn, and your Lord do magnify."[225]

The Holy Prophet (S) arose and raising his hands to his ears, said: Allah is the greatest (*Allahu Akbar*). Whoever heard the voice attested to his veracity. It is mentioned in *Nahjul Balagha*that at that time, except for the house of the Prophet, Islam had not entered any other house. I and Khadija used to witness the effulgence of divine revelation and prophethood and smell the fragrance of prophethood.

And we heard the wails of Satan when revelation descended on the Prophet. I asked: "What wail is it?" He replied: "It is Satan and he has despaired that people will ever worship him now. O Ali, I also hear whatever you hear and see what you see, but you are not a prophet, you are my legatee and you shall have a good end.

Tabarsi etc. have narrated that during that time a terrible famine struck Mecca and Abu Talib had many children. The Holy Prophet (S) told Abbas: "Your brother, Abu Talib is having many issues and the times are very hard. Let us distribute his burden." The Holy Prophet (S) took Imam Ali (a.s.) under his care and he always accompanied the Prophet. So much so that he declared his prophethood and the first to profess faith in him was Imam Ali (a.s.).

Through many authentic chains, it is narrated from Afif that he said: I was a trader and I reached Mina during the Hajj season and came to Abbas to sell some goods to him. Suddenly I saw a person emerge from the tent and he began to look at the sky. Seeing that the sun has begun its decline from the zenith, he stood up to pray.

Then a boy came out and stood besides him. Then a lady came and stood behind them and they all prayed the ritual prayer. I asked Abbas what religion these people were following and that I have seen nothing like it. He said: "This is Muhammad bin Abdullah, and he claims that the Almighty Allah has invested him with prophethood and he says that the treasures of Kaiser and Kisra will be obtained by him in booty.

And that lady is his wife, Khadija and that boy is the son of his uncle who has professed faith in him. Except these, no one else has professed faith in him. Afif used to regret that he didn't profess faith that day. In another report, it is mentioned that Lady Khadija asked Waraqa bin Naufal, her cousin who followed the Christian religion and was well versed in heavenly scriptures, and was a very old man who had lost his vision: "Who is Jibraeel?" Waraqa replied: "Quddus, Quddus.

How did you learn about him in a town where God is not worshipped?" Khadija said: "Muhammad bin Abdullah says that Jibraeel came to him." "He is right, I have read about his distinctive qualities in divine books. Jibraeel is that great angel of God who came to Prophet Musa and Prophet Isa (a.s.).

I have read in Taurat and Injeel that the Almighty God will send a Prophet who would be an orphan. God will afford refuge to him. That he would be poor but the Almighty God will make him needless of the people. He would walk on water and speak to the dead and stones and trees will salute him and testify to his prophethood."

Then Waraqa said: "I have dreamed for three consecutive nights that Almighty God has sent a prophet towards Mecca. I don't find anyone else more deserving of the office of prophet." Then Khadija went to the Jew monk named Adas. He was so old that his eyebrows hung upon his eyes. Khadija said: "Tell me about Jibraeel." Adas immediately fell down in prostration exclaiming: "Quddus Quddus.

How did you hear the name of Jibraeel in a town where people do not worship God?" Khadija adjured him not to disclose this to anyone and told him that Muhammad claims that Jibraeel visits him. Adas said: "Jibraeel is that great angel of God who came to Prophet Musa and Prophet Isa (a.s.). Sometimes Satan also comes in the form of angel. Take this amulet of mine to him.

If it is Satan or Jinn it will leave him alone and if this is really a divine matter, no harm will come to him." Lady Khadija returned from there to find the Holy Prophet (S) seated and Jibraeel was reciting the following verses to him:

"Noon. I swear by the pen and what the angels write, By the grace of your Lord you are not mad."[226]

Khadija was pleased to hear these verses. Then Adas came to the Prophet and witnessed the signs he had read in the books. He said: "Please show me the seal of prophethood." When he saw the seal of prophethood, he fell down in prostration exclaiming: "Quddus, Quddus! By Allah, you are the prophet whose glad tidings Prophet Musa and Isa (a.s.) gave."

Then he said to Lady Khadija: "The great affair and profound news will be seen from him." And he asked the Prophet if he had also been commanded Jihad to which the Prophet replied in negative. Adas said: "You will be driven out of this town. You will be commanded Jihad and if I survive till that time, I will fight with the infidels." It is narrated from Imam Ja'far Sadiq (a.s.) that Jibraeel had descended on the Prophet on the day of Nauroz.

Shaykh Tabarsi, Ibn Tawus, Ibn Shahr Ashob and all Shia and Sunni scholars have narrated through multiple channels that after the communication of the verse:

"And warn your nearest relations…"[227]

And according to the recitation of Ahlul Bayt (a.s.), along with this was revealed the following also:

"And warn nearest relations and sincere people…"

"…the Holy Prophet (S) called Ali and directed him to make one saa of wheat into bread, cook one leg of mutton, provide one cup of milk, and invite the sons of Abdul Muttalib to the entertainment at the defile of Abu Talib. Imam Ali (a.s.) called them and they were forty persons and according to some thirty and according to some ten. One of the invitees, Abu Lahab observed, after receiving the invitation, "Does the Prophet think he can satisfy us? Each of us would eat a whole sheep, and drink a great vessel of milk, and not have enough."

The next morning all the uncles of the Prophet, including Abbas, Hamza, Abu Talib and Abu Lahab assembled, and on entering made their salutations according to the idolatrous custom, which the Prophet returned according to the rules of Islam, which was disconcerting to them. Ali broke the bread into the mutton curry, and placed the dish with the cup of milk before the guests; the Prophet first putting his hand on the food and pronouncing Bismillah, said: "Eat in the name of Allah."

This likewise displeased them but as they were very hungry they began to eat without raising any objection, and continued till they were all satisfied, when it appeared that the provisions were not in the least diminished. Nor was the milk lessened after all had freely eaten of it. As the Prophet was about to address them, Abu Lahab preceded him, saying to the company, "Your host has shown a famous magic trick in satisfying you with so little provision which still remains as it was."

And they all dispersed from there. The Holy Prophet (S) said: "That man anticipated me today, so I didn't say anything. Make the same preparations again, and assemble them tomorrow that I may announce to them my prophetical mission." Amirul Momineen (a.s.) says that he made the same preparations the next day and when all had eaten, the Prophet said: "O sons of Abdul Muttalib, I think no one among the Arabs can have bestowed on his relatives a greater benefit than I have brought you.

Verily, I offer you the good of this world, and of that to come. If I should forewarn you that your enemies would attack you in the morning, or in the evening, would you not believe? They replied in the

affirmative, adding that they esteemed him to be a teller of truth. He replied, “Know that a well-wisher will not deceive.

Verily the Almighty Allah has sent me as a Prophet to the universe, and has commanded me to summon first to His worship my relatives and friends, and warn them with future punishment. You are my near kindred, and this food of which you have eaten, and witnessed my miracle, is like the table spread for the Bani Israel in the wilderness.

Whoever after partaking of this food does not believe in me, Allah will punish him more severely than He has yet punished any one of mankind. Know you sons of Abdul Muttalib; Allah has sent no Prophet for whom He has not appointed, of his own people, one to be his vizier, successor and heir. Now whoever of you first believes in me, shall be my brother, vizier and Caliph among my community, and sustain the same rank towards me that Harun did to Musa.

Who then will take precedence in obeying me, and be my brother, my helper against opponents, and become my successor; be my Caliph after me, and cancel all my obligations? If you do not choose this office, another will, to whom its advantages will accrue.” The Prophet ceased, but all were silent. Ali then rose and said, “I will render you obedience on your own conditions, and will obey whatever you command.”

The Prophet directed him to take his seat, saying, “Perhaps some who are your seniors may arise.” He then repeated his proposals, but all still were silent, and again Ali arose and pledged his faith. This was repeated three times, when the Prophet approved Ali’s acceptance of the offer, dropped saliva from his own blessed mouth into the mouth of Ali, and cast it between his shoulders and breasts.

Abu Lahab sneeringly said, “You have given your cousin a fine reward for accepting your offer, by filling his mouth with your spittle!” “No,” said the Prophet, “I have filled him with knowledge, gentleness and understanding.” The party then rose and went away laughing, and observed to Abu Talib, “Muhammad will order you to obey your own son.”

It is mentioned in a reliable tradition from Imam Ja’far Sadiq (a.s.) that when revelations began to descend on the Prophet, he remained in

Mecca for 13 years. And for three years and according to another report for five years remained concealed and was fearful of the idolaters of Quraish. Except for Ali Ibn Abi Talib (a.s.) and Lady Khadija no one supported him, till the Almighty Allah revealed the verse:

"Therefore declare openly what you are bidden and turn aside from the polytheists."[228]

It is narrated from Imam Muhammad Baqir (a.s.) that at first only Ali and Khadija believed in the Prophet, who remained three years concealed in Mecca in constant apprehension from the infidels, and expecting to be compelled to flee. At length he was commanded publicly to proclaim his message.

He then came to the Masjid, and standing by the rock of Ismail, cried with a loud voice, O you Quraish and Arab tribes, I call on you to testify to the unity of God, and to believe in me as a Prophet. I command you to renounce idolatry and obey the faith to which I summon you, that you may be sovereign of the Arabs and crowds of non-Arab obey you, and you be kings in Paradise. The Quraish derided this message, and Abu Lahab said, "Destruction to you! Was it for this you invited us to a feast?" At that juncture, the following Surah was revealed:

"Perdition overtake both hands of Abu Lahab, and he will perish."[229]

The infidels of Quraish said that Muhammad was deranged, and heaped upon him all sorts of verbal abuse, but fear of Abu Talib prevented them from physical violence.

After many had embraced faith, the Quraish infidels met Abu Talib and said, "Your nephew befools the people, reviles our gods, corrupts our youths, and causes divisions among us. If poverty compels him to take such a course, we will make a collection for him and enrich him above any of the Quraish, and give him in marriage any woman of the tribe whom he desires, and constitute him our chief, on condition that he ceases to assail our gods."

Abu Talib asked the Prophet what doctrine it was that raised such an uproar among his people. He replied, "Uncle, it is a faith which God

approves, and of which He has constituted me a messenger." Abu Talib then told him what offers his people had made. "If," said the Prophet, "they put sun in my right hand, and moon in my left, and give me in possession the whole face of the earth, I would not disobey my Lord.

I want one word of them, which if they utter, they shall become sovereigns of the Arabs and non-Arabs, and be kings hereafter in Paradise." "What word is that?" he inquired. "That they testify to the unity of God, and to my prophetical office." They asked, "Shall we forsake three hundred and sixty gods, to worship one? This is a strange requirement indeed." Again the Quraish visited Abu Talib, and proposed to give him Ammara bin Walid, a person of the highest rank, very handsome and accomplished, in exchange for Muhammad, that they might put him to death. "You do me great injustice," said Abu Talib, "in making such a proposition. Shall I give my son to be slain, and bring up your son?"

Ayyashi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when idolaters passed the Prophet, they used to hide their faces behind their garments lest he sees them. At that juncture, the following verse was revealed:

"Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public…"[230]

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that Abu Jahl the accursed came to Abu Talib along with a group of Quraish: "Your nephew has harassed us and our gods. Tell him not to talk ill of them." His Eminence, Abu Talib called the Messenger of Allah (S) and when he arrived he saw the infidels and said:

…and peace is on him who follows the guidance…"[231]

Then he took his seat. Abu Talib said: "These people are have certain complaints." The Holy Prophet (S) said: "Is it possible from them to say something that is better, which an make them the most exalted and powerful over all the Arabs?" Abu Jahl said, "Yes, it is possible, what is it?"

He said: “Say: there is no god except Allah.” When they heard this, they plugged their ears and make a hasty exit from there and ran away saying: “We have heard that there is no good of the hereafter in this religion. It is only a calumny.” At that juncture, the Almighty Allah revealed the initial verses of Surah Saad.

Furat Ibn Ibrahim narrates from Imam Ja’far Sadiq (a.s.) that the Prophet recited the Qur’an in a more melodious and delightful manner than any other person. Indeed his recitation were so enchanting that when he rose at night to perform prayer, Abu Jahl and other idolaters often came to listen to his recitations of Qur’an, but put their fingers in their ears when he repeated the introductory formula: In the name of Allah, the Compassionate, the Merciful.

And then they ran away from there to return again. Abu Jahl observed, “Muhammad repeats the name of his God a great deal, and verily loves Him.” “Abu Jahl in this told the truth,” remarks Imam Ja’far Sadiq (a.s.), “although that cursed one was a notorious liar.” Then the Almighty Allah revealed the following verse:

…and when you mention your Lord alone in the Qur’an they turn their backs in aversion.”[232]

Imam Ja’far Sadiq (a.s.) said that when the Messenger of Allah (S) used to recite, “In the name of Allah, the Beneficent, the Merciful”, they used to run away showing their backs. In another reliable tradition, it is narrated from the same Imam that the idolaters proposed to the Prophet that one year he should worship their gods and the next year they would worship Allah. So the Almighty Allah revealed Surah Kafiroon and they despaired that the Holy Prophet (S) would ever be inclined to their gods.

Kulaini has through good chains of narrators, narrated from Imam Ja’far Sadiq (a.s.) that one day the Prophet having arrayed himself in a new set of clothes, and being engaged in prayer in the place of devotion, the idolaters threw camel’s entrails on his back and defiled his garments.

He complained of this outrage to Abu Talib, who, inflamed with passion, seized his arms, mounted his camel, and attended by Hamza and the Prophet, went to the Masjid where he found the Quraish, who terrified at his wrathful countenance, did not venture to move. He then

ordered Hamza to rub the bloody, filthy entrails on the infidels, which Hamza did.

When this satisfaction was taken, Abu Talib turned to the Prophet, saying, “Your rank among us demands such retaliation.” According to Ibn Shahr Ashob and Rawandi it is mentioned that on the directions of Abu Jahl, Aqba bin Abi Muit brought entrails of camel and put them on the Prophet’s back when he was praying.

The Holy Prophet (S) threw away the entrails from his back and protested: “My Lord, only You can rid me of Quraish, Abu Jahl, Shaibah and Umayyah.” Abbas says: “By Allah, whoever was named by the Prophet that day, was killed in Badr.” Thus when this blatant act of Aqba was reported to Hamza he was infuriated and he came to the mosque and found Abu Jahl there. He snatched his bow and hit with it on his head and he picked that cursed one and threw him on the ground.

People gathered and saved the cursed one from His Eminence, Hamza and said: “It seems that you have also professed the faith of Muhammad.” “Yes,” he replied in anger and repeated the dual formula of faith. Then he came to the Prophet who recited verses of Qur’an to prove his veracity. Hamza repeated the formula again and became strongly attached to the religion of Islam. Abu Talib was highly pleased and recited some couplets in praise of His Eminence, Hamza.

Ayyashi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that the Messenger of Allah (S) suffered much harassment from his people. One day while he was prostrating, the idolaters threw sheep entrails on him. Lady Fatima arrived when the Prophet was in prostration, and she cleaned the filth from him.

At last, what the Prophet wished was fulfilled by the Almighty Allah. In the Battle of Badr, the Messenger of Allah (S) did not even have a single horse to ride, but on the day of the conquest of Mecca he was surrounded by 12000 mounted men and Abu Sufyan and other idolaters were praying for his forgiveness.

After the passing away of the Messenger of Allah (S), Amirul Mominеen (a.s.) had to bear the tortures at the hands of the hypocrites because

he had no support among the people. Hamza was martyred in Uhad and Ja'far in the Battle of Mutah.

Shaykh Tabarsi etc. have narrated that once the Messenger of Allah (S) was seated in front of the Kaaba when a man complained to him of the injury he had received from the Quraish, and asked him if he would not pray for their deliverance.

The Prophet was shocked and he said, "Of those who were believers in former times, some were raked to pieces with iron combs, and others sawn asunder, yet they patiently endured, and did not forsake their religion. Do you then endure patiently, for verily, God will so completely establish this faith that a single horseman who believes, may go alone from Mount Safa to Hadhramaut, and fear nothing but God."

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "The Almighty Allah has ordered me to be cheerful and nice to the people and to pray the obligatory prayer. And he said in another reliable tradition that Jibraeel came to the Prophet and said that the merciful and kind Lord has sent greetings to him and told him to be kind and affectionate to the people.

Through trustworthy chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when people falsified the Messenger of Allah (S), the Almighty Allah wanted to destroy all the people of the world except Amirul Momineen (a.s.). He revealed the following verse:

"Then turn your back upon them for you are not to blame."[233]

After that the Almighty Allah had mercy on the believers and addressed the Prophet as follows:

"And continue to remind, for surely the reminder profits the believers."[234]

It is mentioned in reliable tradition from Imam Ja'far Sadiq (a.s.) that the Almighty Allah commanded the Messenger of Allah (S) to express Islam but when the Prophet considered the paucity of Muslims and excess of idolaters, he became much aggrieved. The Almighty Allah sent

Jibraeel with a leaf of Sidratul Muntaha and said that the Prophet should wash his head with it. The Messenger of Allah (S) fulfilled the directions and his grief was dispelled.

Ali bin Ibrahim has narrated that the Messenger of Allah (S) said: "The Almighty Allah has sent me to eliminate all the kings of falsehood and to reserve rulership and kingdom for you, O Muslims." Abu Jahl said due to his jealousy and enmity of the Prophet: "O God, if Muhammad is right, rain upon us stones or send a painful chastisement."

Then he said: "We and Bani Hashim were like two horses who galloped together and were equal to each other. Now we cannot bear to see him claiming prophethood and that there should be a prophet among them and none in Bani Makhzum. Then he prayed for divine forgiveness. The Almighty Allah revealed the following verse:

"But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness."[235]

When they began to harass the Prophet and forced him to leave Mecca, the following verse was revealed:

"And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil)…"[236]

And they are the Messenger of Allah (S) and his companions. At last, the Almighty Allah sent chastisement on them in the Battle of Badr and they were killed.

Ibn Shahr Ashob has narrated from Kathir bin Aamir that one day a rider came to Mecca from the direction of Abtah, followed by 17 camels loaded with silken garments. One each camel rode a black slave and he was inquiring about the Prophet. When people asked him what he wanted from the Prophet, he said: "My father had willed that I should hand over these camels and slaves to him."

Abul Bakhtar signaled to Abu Jahl and said: "That is the one you are looking for." He came to Abu Jahl and could not find the signs he had been told about and he said: "You are not the one." And he began to roam about in Mecca till he reached the Prophet and identified him by those signs. He kissed the hands and feet of the Prophet and the Messenger asked: "Are you Naji bin Manzar?"

"Yes, O Messenger of Allah (S)," he replied. He asked, "Where are those 17 camels on each of which rides a black slave dressed in silk and gold?" Then His Eminence mentioned each of their names. He said, "Yes, O Messenger of Allah (S), they are at your service." The Prophet said: "Hand over the goods to me, I am Muhammad."

When he handed over the camels and goods to the Prophet, Abu Jahl screamed, "O, Aale Ghalib, if you don't help me against Muhammad, I will stab myself to death." All this wealth belongs to the Kaaba and Muhammad wants all of it to be under his discretion." Then he mounted and drawing out the sword roamed the streets of Mecca till he had mobilized thousands.

When Bani Hashim learnt about this, Abu Talib called all the descendants of Abdul Muttalib and gathered around the Prophet. Then he went to them and asked what they wanted from Muhammad. Abu Jahl said: "Your nephew had been very dishonest with us and when people brought some gifts for the Kaaba that boy (Muhammad) deceived them and admitted them in his religion and took all the gifts they had brought for the Kaaba."

Abu Talib said, "Wait, I will go and ask Muhammad, what the matter is." Then he came to the Prophet and told me to give all the goods to Abu Jahl but he said: "I will not give him anything from it." Abu Talib suggested, "You keep ten camels and give him the rest." But the Holy Prophet (S) refused saying, "I will take these gifts with camels to him and we will ask the camels to adjudicate between us."

Abu Talib came to Abu Jahl and informed him about his decision and remarked that Muhammad has done justice to you and he has said that you all should gather tomorrow at sunrise in the mosque and the camels will be brought with all the goods and asked to judge the matter.

They returned home and the next day, the accursed Abu Jahl came to the Kaaba, paid obeisance to Hubal and mentioned everything asking Hubal to make the camels speak up in his favor so that Muhammad may not get a chance to be victorious over them, as he (Abu Jahl) is worshipping Hubal for forty years and so far has not asked for anything from it.

"If you fulfill my wishes today, I will get a robe of white pearls for you. And gold bangles for both of your hands and silver sticks. And crown of gems." Meanwhile the Holy Prophet (S) also arrived and the camels were brought along with their load. Abu Jahl was asked to question the camels. He tried in every way but there was no response from the camels.

After that His Eminence asked the camels and they began to speak up with the command of Allah; they testified to his prophethood and said that all these goods belong to the Prophet. The Messenger of Allah (S) again told Abu Jahl to question the camels, but yet there was no response from them. Again the Prophet asked them and again they testified and this went on for seven times. At last the Prophet took the goods and camels in his custody and Abu Jahl was badly humiliated.

It is mentioned in some books that when the Almighty Allah ordered the Messenger of Allah (S) to openly invite the Quraish to Islam, the Holy Prophet (S) proclaimed his mission at a time when pilgrims were assembled at Mecca, stood for the purpose on Mount Safa, and cried with a loud voice, "O people, I am the Messenger of the Lord of the universe." The people looked at him in wonder, but were silent.

He then ascended Marwah, and three times repeated the same announcement. The accursed Abu Jahl on hearing this hurled a stone at him, which wounded his luminous forehead. The rest of the idolaters then picked up stones and pursued him. He ascended Mount Abu Qubais, and reclined in a spot which is now called Muttaka (the reclining place), the infidels meanwhile seeking him in all directions.

A person went and told Ali that the Prophet was slain, upon which he ran weeping to Khadija, saying, "It is reported that the idolaters have stoned the Prophet, and it is certain he is nowhere to be found. Give me water, and do you take food, and let us make haste to find and offer him refreshment." Imam Ali (a.s.) told her to go by the valley and that he was

going to ascend the mountains, he wept and cried, "O Prophet, O Messenger of Allah (S), may my life be your sacrifice! In what valley are you hungry and thirsty and have not taken me with you?"

Khadija cried, "Show me the way to the chosen Prophet, the vernal beauty, the sufferer for God's sake." In this state of things, Jibraeel descended to the Prophet, who wept at meeting the angel, and said, "See what my people have done to me; they have charged me with falsehood, and wounded me with stones of oppression." "Give me your hand," said Jibraeel, and he seated the Prophet on the mountain top.

He had brought under his wing a carpet of Paradise which was woven of pearls and rubies; this he spread in the air, and it covered all the mountains of Mecca, and again taking the hand of the Prophet seated him on it, and said to him, "Do you wish to know in what estimation you are held by the Almighty Allah?" He replied in the affirmative. "Then call that tree to you," said Jibraeel.

Immediately it obeyed the summons and made a prostration before the Prophet, and on his ordering it to return, it promptly obeyed. The angel Ismail, regent of the first heaven, now descended, and saluting the Prophet said, "My Lord has commanded me to obey you implicitly in everything. If you order, I will pour the stars upon your enemies and burn them.

The angel of the sun appeared and offered to consume the Prophet's enemies by bringing the sun upon their heads; the angel of the earth proposed to have them swallowed up by the opening ground; the angel of the mountains wished to hurl all the mountains on them; the angel of the ocean asked permission to drown them beneath the might of the sea.

Having first demanded of these angels if they were all commanded to aid him, and receiving an affirmative answer, he raised his blessed face toward heaven and said, "O my Lord, I am not sent to dispense chastisement, but am enjoined to be the mercy of the universe. Leave me to my people, for they are ignorant, and this is the reason of their treating me thus."

Jibraeel observed Khadija weeping in her search for the Prophet through the valley, pointed her out to him saying, "The angels of the

heavens also weep with her. Call her to you, give her my salutation, and tell her she has a house in Paradise built of pearl and adorned with gold, where there is no sound creating fear." He called Ali and Khadija, blood continuing to drop from his forehead, but he did not permit it to fall on the earth, lest the Almighty Allah should take vengeance on all its inhabitants.

At night Ali and Khadija brought the Prophet back to his house, and placed a large flat stone over the place where he sat, to protect him from stones descending in that quarter, while before him stood Ali and Khadija, shielding him with their own bodies, for the idolaters having heard of his return, came and assaulted the house with missiles.

At length Khadija exclaimed, "Are you not ashamed, you Quraish, to be hurling stones at the house of a woman who is of the highest rank among you? If you do not fear God, yet for honor's sake desist." At this rebuke the idolaters went away. The next day the Prophet went to the Masjid to perform his devotions, and the Almighty Allah inspired his enemies with such fear that they did not harass him anymore.

It is recorded that in the fifth year of his prophetical office, Sumayyah, the mother of Ammar bin Yasir, was martyred. She was of those who were tortured by the idolaters to compel them to forsake Islam. Abu Jahl the accursed, passed by her and thrust a spear into her heart.

Notes:

[223] Surah Nahl 16:90

[224] Surah Alaq 96:1-2

[225] Surah Muddaththir 74:1-3

[226] Surah Qalam 68:1-3

[227] Surah Shuara 26:214

[228] Surah Hijr 15:94

[229] Surah Lahab 111:1

[230] Surah Hud 11:5

[231] Surah Taha 20:47

[232] Surah Isra 17:46

[233] Surah Zariyat 51:54

[234] Surah Zariyat 51:55

[235] Surah Anfal 8:33

[236] Surah Anfal 8:34

Chapter 25

Ascension of the Holy Prophet (S)

With regard to Meraj or Ascension, the reader should know that it is related in the Qur'an, and in the most authentic and continuous traditions. At night, the Prophet was carried from sacred Mecca to the Masjid at Jerusalem and thence was transported through the heavens to Sidratul Muntaha, and to the high empyrean.

The wonders of heaven were shown him, secret mysteries and boundless knowledge was imparted to him, and in Baitul Mamoor, and at the throne of the divine empyrean, he worshipped the Almighty Allah and met the spirits of the Prophet. He entered Paradise and surveyed its abodes. Both Shia and Sunni traditions declare that the ascension was physical (bodily), and not merely in (bodiless) spirit; in the state of wakefulness, not of sleep.

Regarding this, there was no disagreement among the ancient Shia scholars. Thus Ibn Babawayh and Shaykh Tabarsi (r.a.) etc. have clarified the doubts which some have entertained whether the ascension was bodily, or only in the spirit, have arisen from want of examining the subject, or from disbelief of its divine attestations, and listening to people who are without faith themselves.

For how can one who possesses faith in the declarations of Allah and His Prophet, and in the Imams of the truth, the verses of the Qur'an, and thousands of traditions which relate in various ways and the clearest manner to a bodily ascension, deny or explain away the whole? In almost every book of Shia and Sunni traditions there is allusion to ascension, and were I to collect all that is said on this subject, the mass would make a volume like this volume.

I shall merely give some specimens of the whole. So that religious-minded friends may gain knowledge about them. We should know that is agreed by Shias and Sunnis that the ascension was before the Hijrat, or flight from Mecca. It is probable that the ascension was afterwards repeated. But that which occurred before the Hijrat, according to some authorities, happened on Friday night, the seventeenth of the blessed month of Ramadan, or on Saturday the twenty-first of this month, and six months before the Hijrat, Some say it was in the month of Rabiul Awwal, two years after the Prophet's assumption of the prophetical office.

Others maintain that the ascension occurred on the twenty-seventh of the month of Rajab, in the second year of Hijrat. There are differences respecting the place whence the ascension was performed: some say it was from the house of Ali's sister, Umm Hani, some from the defile of Abu Talib, and others from the Holy mosque of Kaaba.

It is not agreed whether the ascension was repeated, but respectable traditions will be adduced to show that it was repeated many times, and all the disagreement about the ascension may have arisen from this reason: that one account relates to one ascension and another statement to certain other ascension.

Of the verses relating to the Meraj, this is the following:

"Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing."[237]

Some maintain that the phrase, 'sacred Masjid' refers to the city of Mecca, as the whole city is a place for prayer and is held sacred; and that the remote Masjid means the one famous in Shaam. But from many respectable traditions, it appears that the remote Masjid is one in the fourth heaven, and the most remote of all the Masjids. Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he was once asked by a man what people said about this verse.

He replied, "They say the Prophet went from the Kaaba to Baitul Maqdas, that is not the meaning," said the Imam, "but the Prophet went from

the mosque on earth to the Baitul Mamoor, which stands perpendicularly over the Kaaba. And the whole space between it and the Kaaba is a holy protected sanctuary. And Ayyashi has narrated from Imam Ja'far Sadiq (a.s.) that he was also asked which were the most sacred and honorable Masjids, to which he replied, "The remote Masjid mentioned by Allah is in the heavens and the Kufa Masjid is better than the one in Shaam.[238]

In another instance the Almighty Allah says:

"I swear by the star when it goes down."[239]

It is narrated from Imam Ja'far Sadiq (a.s.) that 'Najm' denotes the Messenger of Allah (S) and the above statement means:"By the star when he went for Meraj or came down from it."

"Your companion does not err, nor does he go astray…"[240]

It is mentioned in many traditional reports that it implies that Muhammad (S) has not erred about the Caliphate of Ali (a.s.) and neither does he lie about it. Whatever you mentioned in his excellence is:

"Nor does he speak out of desire. It is naught but revelation that is revealed…"[241]

"The Lord of Mighty Power has taught him…"[242]

That is Jibraeel has told him about it.

"The Lord of Strength; so he attained completion…"[243]

That is, he stood for two nights in the form created by the Almighty Allah with absolute greatness and majesty.

"*And he is in the highest part of the horizon."*[244]

…when the Messenger of Allah (S) saw him in his form.

"Then he drew near, then he bowed. So he was the measure of two bows or closer still."[245]

Then he came close to the Prophet to tell him the divine secret. Thus there was less than a distance of two bows between them. Some say that Muhammad (S) reached the ideal point of proximity of the Almighty Allah, a position higher than which is not possible.

At that time, the Merciful and the Beneficent Lord, made him close to His blessings and gifts as if two persons are very close to each other. It is narrated through authentic chains from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) reached to the spot from where divine revelations descend and at that place, the ears of the Prophet were less then a bow length from it.

"And He revealed to His servant what He revealed."[246]

It is mentioned in many reliable traditions that the Almighty Allah revealed about the Imamate, exalted status and glory of Amirul Momineen (a.s.).

"The heart was not untrue in (making him see) what he saw."[247]

Thus whatever extraordinary things that the Prophet witnessed were not denied by his heart. He accepted everything with the radiance of certainty.

"What! do you then dispute with him as to what he saw?"[248]

O people, do you doubt about that which Muhammad (S) saw on the night of Meraj?

"And certainly he saw him in another descent, at the farthest lote-tree…"[249]

Then the Messenger of Allah (S) saw Jibraeel in his true form near the Sidratul Muntaha. That tree is located at the seventh heaven which is the last point of the flight of the angels and the deeds of human beings.

"Near which is the garden, the place to be resorted to."[250]

And near is the Paradise that is the abode of the pious.

"When that which covers covered the lote-tree…"[251]

At the time, it had covered the Sidra, that which had covered it, that is it was covered by the angels and spirits and the majesty of the Lord of the worlds.It is narrated that an angel stood at each leaf of the Sidratul Muntaha praising the Lord.

"The eye did not turn aside, nor did it exceed the limit."[252]

That is the eyes of the Prophet did not see to the right and left, they were only focused on what was to be seen. That is the Messenger of Allah (S) was standing with utmost respect to the Almighty Allah and was not attentive to anything except the Almighty Allah. He heard whatever he was told with absolute concentration and saw what he was shown without doubting anything.

"Certainly he saw of the greatest signs of his Lord."[253]

The Almighty Allah has mentioned that the Messenger of Allah (S) saw the great signs of His Lord to protect from misunderstanding those who think that the Messenger of Allah (S) saw the Almighty Allah Himself and that people should know that God cannot be seen through the physical eyes as the Holy Prophet (S) himself says: "That night I saw the Almighty Allah with the eyes of my heart." It is mentioned that of all those signs was that the Messenger of Allah (S) saw Jibraeel in his true form and his six hundred wings had surrounded the whole sky.[254]

Ibn Babawayh has through authentic traditions narrated from Imam Ja'far Sadiq (a.s.) that he declares: "He is not a true Shia who denies one of these four doctrines: the Prophet's ascension to heaven; angels questioning the dead in the grave; the existence of Paradise and Hell; and the intercession of the Prophet at the judgment."

It is narrated from Imam Ali Reza (a.s.) that one who does not have faith in Meraj, has denied the Messenger of Allah (S). In another trustworthy traditions it is mentioned that the true Shia is one who believes in: The Meraj of the Prophet, Intercession, Hauze Kauthar, angels questioning the dead in the grave; the existence of Paradise and Hell; Sirat Bridge and Mizan (balance of deeds), accounting, Judgment Day and resurrection.

Ibn Babawayh and Saffar etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: The Almighty Allah transported the Prophet to heaven a hundred and twenty times. And each time he emphasized Wilayat and Imamate of Amirul Momineen (a.s.) and regarding all the purified Imams more than He emphasized on other religious commands.

Ali bin Ibrahim has narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that on the night of ascension, Jibraeel, Mikaeel and Israfeel brought the creature, Burraq for the Prophet. One held the bridle, another the stirrup, and the third arranged the clothes of the Prophet as he mounted.

Burraq being silent, Jibraeel gave him a blow asking it why it was silent, for he was never mounted by a more worthy rider. As Burraq flew on his way, Jibraeel showed the Prophet the wonders of earth and the heavens. The Messenger of Allah (S) says: As we proceeded, a voice came on my right, which I disregarded. Then I heard another voice on my left, but to this I paid no attention.

Next I saw a woman before me with bare arms and adorned with all the ornaments of the world: she cried, "Look at me O Muhammad, and let me speak to you," but I paid no notice to her and was proceeding, when suddenly such a frightful noise assailed my ears as filled me with terror. Jibraeel now directed me to alight and perform prayers, saying, "this is the sacred place, Medina, to which you will flee." Having mounted and gone some distance he again directed me to alight and pray, observing, "This is mount Sina where the Almighty Allah spoke with Musa."

After mounting and proceeding a little, he again told me to alight and pray, saying "This is Bait-e-Najam (Bethlehem), where Isa was born." He then took me to Baitul Maqdas and bound Burraq with a chain to which the ancient prophets tied their animals, and I entered the Masjid with Jibraeel on my right. There I saw Ibrahim, Musa and Isa, with a multitude of prophets who were assembled on my account.

Jibraeel pronounced the Azan, stationed me in advance of the rest, and all the prophets in a rank performed prayers behind me. The treasurer of

Baitul Maqdas brought me three vessels: one of milk, one of wine and one of water. I heard a voice say, "If he takes the water, he and his community will be drowned; if he takes the wine, they will wander from the right way; but if he takes the milk, he and his community will find religious direction."

I took the bowl of milk and drank it. "You have found guidance," said Jibraeel, "and your community also." "But what did you notice on the way?" he inquired. On telling him he remarked that the voice I heard on my right was of a seducing Jew, whom if I had answered, my community would have become Jews.

The voice on my left was a Christian lure, a reply to which would have made my community Christians and the woman that strove in vain to fascinate me, was the world: if I had spoken to her, my community would have preferred this world to the future. Jibraeel said moreover, that the terrific noise I heard was the sound of a rock I hurled from the verge of Hell, seventy years before, and which struck the bottom of the abyss that night. After this dreadful indication of the depth of future woe, the Prophet never laughed.

"Jibraeel now conducted me," said the Prophet, "to the first heaven. There I saw Ismail, the angelic regent of that place, and lord of the meteors with which every Satan is repelled from the celestial mansions as the Almighty Allah says:

"Except him who snatches off but once, then there follows him a brightly shining flame."[255]

Under the orders of Ismail are seventy thousand angelic officers, each of whom commands a division of seventy thousand angels. "Who is this with you?" asked Ismail to Jibraeel. "The Prophet," replied my conductor. "Has he appeared?" "Yes," said my guide. Ismail then opened the gate of heaven, and we exchanged salutations, and mutually implored divine blessings on each other, and he said, "Hail and welcome! my worthy brother, and worthy Prophet."

The angels advanced to meet me, and all that saw me laughed for joy. And I entered the first heaven. At length I met an angel more gigantic than I had ever seen before, with an ugly look and signs of wrath in his

countenance. He like the rest prayed for my benediction, but did not smile like them. I inquired of Jibraeel who he was, for I was afraid of him. “You have cause to fear him,” replied my conductor “we all stand in awe of him.

He is the overseer of Hell, and has never smiled since the omnipotent Lord made him ruler of that dreadful world. His wrath against the enemies of God, and against sinners violating the divine law, is continually increasing; and by him Allah will take vengeance on them. If he has smiled on any one it had been on you, but he never smiles.” However I exchanged salutations with him and he congratulated me about Paradise.

As Jibraeel was the ruler of the angels, I asked him if he would not command this angel, Malik, to show me Hell. Accordingly he removed a curtain and opened a door of Hell, when suddenly a flame blazed forth which I feared would envelop me, and I asked Jibraeel to order him to quell the flame and shut the door. Malik ordered it to return to Hell and it obeyed his command.

Passing from there, I saw a very large man, of a wheaten complexion, and inquiring who he was, Jibraeel said, “This is your father, Adam.” Suddenly I saw this his sons were brought to him. They used to say that they are nice flowers and they are fragrant breeze that has ensued from a better body. His Eminence, recited the following verse:

“Nay! Most surely the record of the righteous shall be in the Iliyin.”[256]

We exchanged salutations and implored blessings on each other, and he bade me hail and welcome, as a worthy son and Prophet sent in a worthy time. Proceeding on, I came to an angel seated in a company of angels. He held the world between his knees, and a tablet of light in his hand. Something was written on the tablet, on which he looked with steady gaze of a melancholy man.

On inquiring who he was, Jibraeel said, “This is the angel of death; he is incessantly occupied in taking away life.” After being introduced by my conductor as the Prophet of mercy, I exchanged salutations with him,

and he bade me hail and welcome, saying that my community was good. I replied by expressing thanks to Allah.

Jibraeel now remarked, “This angel’s work is greater and more severe than that of any other angel.” I inquired if he alone took away the spirit of all. “Yes,” said Jibraeel. I then asked the angel of death if he saw and approached every individual. “Yes,” he replied, the world over which Allah has given me an office is no more in my hand than a dirham.

There is not a house whose inmates I do not observe one by one five times a day. When relatives weep the departure of a friend, I say to them, weep not for him, for I must visit you again and again till none of you are left. I remarked, “Death is enough to cause grief and overwhelming sorrow.” “That which follows death, added Jibraeel, is far more dreadful than dying.”

Passing from there, I came to a company seated at tables laden with the daintiest viands, and with the most putrid flesh, which they devoured without tasting that which was delicious. “Who are these?” I inquired. “They are those of your community,” said Jibraeel, “that eat forbidden things in preference to that which is lawful.”

Next I saw an angel whom Allah had created of immense size. Half his body was fire, and half was snow: the fire did not melt the snow, nor the snow quench fire. He cried with a loud voice, “I ascribe holiness to the Lord, who preserves the entire conflicting elements of my being: O Lord, who has united snow to fire, impart unity to the hearts of those that believe in You.”

On inquiring who he has, Jibraeel said, “This is the most benevolent angel of Allah towards true believers, and from the day of his creation till now he has uttered this prayer for the objects of his good will.” I saw two other angels, one of whom cried, “O Lord, whoever gives in your cause, do you reward him;” and the other cried, “O Lord, whoever is misery and gives not in your cause, do You destroy his property.”

Proceeding from there, I saw several companies that had lips like a camel; and angels cut the flesh off their sides with scissors and threw it in their mouths, forcing them to eat it. At my inquiry, Jibraeel said, “These derided believers, and sought out their faults.” Next I saw a party

beating their heads with stones. "These," said my conductor, "went to sleep without performing the prayers."

Next I saw a company into whose mouths angels were pouring fire, which passed the natural way through their bodies. They had unrighteously devoured the property of orphans, and it is declared in the Qur'an:

"(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire."[257]

Then I passed a crowd of people who could not rise on account of their huge stomachs. These were usurers, that in the Qur'an are compared to the people of Firon, dreading the wrath to come: "They shall be exposed to the fire of Hell morning and evening; and the day whereon the hour of judgment shall come, it shall be said unto them, Enter, O people of Firon, into a most severe torment."

Passing from there, I saw a party of women suspended by their breasts. These had committed adultery, and attributed their illicit offspring upon their husbands, and secured them an inheritance in their husbands' property. At this the Prophet remarked, "Terrible is the wrath of Allah against the woman guilty of such crimes."

I then beheld a number of angels, whom the Lord of the universe had formed as it had pleased Him, and placed their faces in whatever position He chose. All their members uttered praises to the Almighty Allah, in all manner of voices, and they wept through fear of God. Said Jibraeel, "These were created in the form you see, and since their creation they have not spoken to each other, nor raised their heads, nor looked under their feet, such is their awe, humility and fear of the Holy and Divine."

They returned my salutation only by a sign. Jibraeel then informed them that I was Muhammad, the Prophet of mercy, the last and best of the prophets, and inquired if they would not speak to me. They then saluted and honored me, and congratulated me on the goodness bestowed on me and my community.

Jibraeel now conducted me to the second heaven, where I saw two persons much resembling each other. "Who are these?" I inquired, Jibraeel replied, "They are two cousins, Yahya and Isa." We exchanged salutations and mutually implored blessings on each other, and they bade me hail and welcome, worthy brother and Prophet! In this heaven I saw angels inspired with awe, whose faces were turned in the direction God had commanded, and they looked to no other quarter.

In various voices they uttered praise and ascribed holiness to the Almighty Allah. I now ascended the third heaven, and saw there a man exceeding all others in beauty as much as the full moon excels the stars. Jibraeel said to me, "This is your brother, Yusuf." We saluted each other, mutually invoking blessings.

Here again I saw angels filled with awe, like those I had seen in the heaven below. And Jibraeel told them the same thing about me that he had said to the angels on the lower heaven and they also replied in the same way. On ascending the fourth heaven, I met a man who, Jibraeel informed me, was Idris whom God transported on high, according to a declaration in the Qur'an:

"And We raised him high in Heaven."[258]

We saluted each other, mutually imploring blessings. Here too were angels inspired with awe, who pronounced congratulations on me and my community. In this heaven, I saw an archangel seated on a throne, under whose orders were seventy thousand angelic officers, each commanding a company of seventy thousand angels. I thought there was no angel greater than this. Presently Jibraeel bade him rise, which he did, and he will remain standing till Judgment Day.

Ascending the fifth heaven, I saw an old man with large eyes, greater than whom I had not seen. I marveled at the multitude of his community that were around him. "This," said Jibraeel, "is the Prophet whose community loved him – Danial. Then I saw another person and asked who he was. I was told that he was Harun, the son of Imran.

I saluted him also. Here, likewise were angels of awe. Proceeding up to the sixth heaven, I saw a tall man of wheaten complexion and very long hair. I heard him say, "the Bani Israel think me the dearest with the

Almighty Allah, but this man, - meaning myself, - is dearer than I am." Being informed he was Musa, the son of Imran, we exchanged salutations and the imploring of blessings.

In this heaven also were angels of awe. When I ascended the seventh heaven and every angel I passed said to me, "Practice cupping (blood letting), and command your community to do the same." Presently I saw a man whose hair and beard were white, and he was seated on a throne. I inquired, who is this in the seventh heaven, in the neighborhood of the divine presence, at the door of Baitul Mamoor? "This" replied Jibraeel, is your father, "Ibrahim, and this is the region for the pure of your community." In relating this, the Prophet here recited the verse:

"Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers."[259]

We exchanged salutations, and he hailed me a worthy son and Prophet. There I saw angels of awe, as in the other havens, who pronounced congratulations upon me and my community. In the seventh heaven, I saw seas of glittering light whose effulgence dazzled the eyes; I also saw seas of darkness, and seas of snow.

When overcome by fear at the sight of these sublime wonders, Jibraeel bade me rejoice and render thanks to Allah, Who held me so dear as to confer on me such favors. The Almighty Allah then imparted to me power to survey those wonders, and understand those mysteries. While lost in admiration, Jibraeel said to me, "Are these things wonderful in your eyes? the greatness of your Lord, beyond compare, exceeds all you behold.

Verily, between the Almighty Allah and His intelligent creation are ninety thousand curtains, or material divisions, which separate Him from the place whence divine communications proceed. Myself and Israfeel enjoy the nearest approach, and between us are four divisions, one of light, another of darkness, the third of cloud, and the fourth of water."

Among the number of divine wonders that met my eyes was a cock that stood on the foundation of the seventh or lowest earth, and his head

reached the empyrean. He had two wings, which when expanded, outstretched the limits of the east and west, and his note of praise was "Holy is my lord, ineffably exalted." Every morning this cock expands and beats his wings and calls aloud in praise, proclaiming, "Holy is the King of Holiness; holy is the Lord of greatness and bounty; there is no God but the Living and Eternal."

When this morning call resounds, all the cocks on earth clap their wings and utter praises to the Almighty Allah; and when their angelic leader is silent, they become quiet. The wings of that empyrean cock are white, the feathers under his wings are green, and the beautiful effect of these colors is indescribable.

Attended by Jibraeel, I now entered Baitul Mamoor, and performed two rakats of prayer. There I beheld a company of my followers clothed in white garments, and a crowd clothed in old soiled garments. Those beautifully arrayed were admitted into the mosque, but the others were inhibited. On coming out, I saw two rivers, one called Kauthar, and the other named the river of mercy.

I drank from the water of Kauthar and bathed in the stream of mercy. The road to Paradise led me along these rivers, on whose banks I saw palaces for myself and family, and for my pure women. The soil of Paradise is musk. Seeing a girl swimming in the rivers of Paradise, I inquired who she was. She replied, "I am the daughter of Zaid bin Haritha." On returning to earth, I congratulated Zaid on his future bliss with that celestial nymph.

In that happy region, I beheld birds equaling in size the largest camel, whose beaks were as large as a great bucket. I saw a tree in Paradise so immense that a bird could not fly around its trunk in seven hundred years, and its branches extended to every house in that blissful abode. "What tree is this?" I inquired. Jibraeel replied, "This is Tuba, concerning which Allah has said:

"Tuba shall be theirs and a goodly return."[260]

The Messenger of Allah (S) says: After entering Paradise, my fear was dispelled and I inquired of Jibraeel what those seas were I had seen in the seventh heaven. He replied, "They are curtains stopping the light of

the empyrean or it would burn everything under it." I passed on to Sidratul Muntaha, every leaf of which could shade a great community. From this point, I advanced within a bow's length, or nearer:

"So he was the measure of two bows or closer still."[261]

…the divine presence of my Lord, Who addressed me, saying:

"The apostle believed what was sent him from his Lord." [262]

I answered:

"…and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles…"[263]

I then added:

"and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course."[264]

The Almighty Allah said:

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought:"[265]

"Our Lord! Do not punish us if we forget or make a mistake…"[266]

So the Almighty Allah said that He would not account us of mistakes. Then I said:

"Our Lord! do not lay on us a burden as You didst lay on those before us…"[267]

The Lord accepted that also. Then I said:

"Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, You are our Patron, so help us against the unbelieving people."[268]

The Almighty Allah replied, I grant all your requests on behalf of yourself and community. Imam Ja'far Sadiq (a.s.) says: The Almighty Allah did not honor and exalt any prophet as He honored the Messenger of Allah (S) and the Holy Prophet (S) said: O Lord, You didst impart peculiar excellencies to your prophets, therefore bestow such a favor on me.

The Almighty Allah answered: Of the things I grant you are these two expressions from my empyrean treasury, namely, 'There is no power and strength except by Allah', and 'there no refuge for except Him'. The Messenger of Allah (S) says: The carriers of the divine empyrean taught me a supplication which I recite every morning and night and it is as follows:

"O Allah, my injustice is in the refuge of Your forgiveness. And my sin is in the refuge of Your clemency and my degradation is in the refuge of Your honor. And my poverty is in the refuge of Your needlessness. And my condition and lowliness is in the refuge of Your power which is eternal, having no end."

His Eminence, said: I now heard an angel, who never before had been seen, proclaiming the Azan. After he had twice recited, Allah is the greatest! The Almighty Allah said: My faithful servant declares truly that I am greater than created minds can comprehend. When he said: I testify that there is no god but Allah, the Almighty Allah said: My servant speaks truth in the declaration, there is no Lord but Me.

When he had twice said: I testify that Muhammad is Messenger of Allah (S), the Almighty Allah added: True says my angel, Muhammad is My servant and messenger; I have sent him and chosen him. When the crier pronounced: Hasten to prayers, the Almighty Allah declared: True says My servant; he calls men to a religious duty, and whoever from earnest desire endeavors to be present and to please Me, this is an atonement for his sins.

When the angel cried: Hasten to prosperity, the omnipotent Lord said: Prayer is the means of worthiness and prosperity and salvation. I then performed prayers, standing in advance of the angels, who were arrayed behind me as the prophets had been at Baitul Maqdas. When prayers were finished, the effulgence of the love of Allah encompassed me and I fell in adoration.

The Almighty Allah called to me and said: I made fifty prayers daily obligatory on every community before you, and enjoin the same number on you and your followers. On my return through the heavens, Ibrahim and the other prophets made no inquiry of me concerning this matter, but when I came to Musa (a.s.), at his inquiry, I told him: The Almighty Allah had made fifty prayers obligatory on me and my community.

He replied: "The Lord has no need of your religious services; your community is the last and weakest of all, and unable to perform fifty prayers a day: return to your Lord, and implore Him to lighten the burden of your community." Accordingly, I returned to Sidratul Muntaha, where I fell in adoration and said: O Lord, you have made fifty prayers obligatory on me and my community; the duty is hard for us to perform; for the sake of your own exaltation, lighten the burden.

The Almighty Allah then remitted ten prayers, but on meeting Musa (a.s.) again he sent me back to intercede that Allah would still farther diminish the number, when another ten were cancelled; but Musa (a.s.), not yet content, sent me back again, to beseech more abatement, and thus the number of obligatory prayers was at last reduced to five.

Musa not satisfied even now, told me to return and implore a still further discount, but I replied that I was ashamed to intercede for another discount, for we could well endure the burden of five daily prayers. Immediately a voice from the Almighty Allah announced: Since you are patient in the performance of five prayers, I will grant you the benefit of the whole fifty, and will accept one prayer as equivalent to ten.

Whoever of your community performs a good act, I will give him credit for ten, and if he purposes to do it, and fails, I will still write for him a single reward due to such an act. Whoever, on the other hand, resolves to commit a sin and does it not, I will record nothing against him; and if he is guilty of the act, I will only write against him the single sin itself. Regarding this, Imam Ja'far Sadiq (a.s.) adds: May Allah give Musa bin Imran (a.s.) a good reward for this interest in the Muslims in lightening their burdens.

Ibn Babawayh has narrated through authentic chains of narrators that Zaid, a son of Imam Zainul Abideen, asked his father why his illustrious

ancestor, the Prophet, in his ascension did not himself beseech reduction of the fifty prayers enjoined on him by the Almighty Allah. The Imam replied that the Prophet thought it against courtesy to decline what Allah commanded, but when a prophet of Musa's exalted rank advised him to return and request for a discount, one could not in civility refuse.

"But if Musa was not satisfied when the number of prayers was reduced to five; why did not the Prophet go back again and entreat for further discount?" "Because," said the Imam, "while he wished to ease his community, he was anxious not to lessen their reward, desirous that they should still enjoy the benefit of fifty prayers, which benefit they would have lost had the prayers been reduced to a lesser number, for the Almighty Allah declares:

"Whoever brings a good deed, he shall have ten like it…"[269]

Thus when the Messenger of Allah (S) returned to the earth, Jibraeel appeared and said: O Prophet, the Creator of the Universe greets you and says that these five prayers are like fifty. Neither I change My statements nor am unjust to the people."

Through authentic chains of narrators, it is narrated that Abu Hamza asked Imam Zainul Abideen: "Can Allah be said to have a place, and has He a local residence?" The Imam replied, "Allah is too exalted and holy to be restricted to place." "Why" then replied Abu Hamza, "did He transport His Prophet to heaven?" "To show him the wonders of the heavens," answered the Imam, "and to unfold to his view the marvels of His works and the mysteries of His creation." "What then," continued the inquirer, "is the meaning of the passage which says:

"Then he drew near, then he bowed. So he was the measure of two bows or closer still."[270]

"The Prophet," said the Imam, "was thus near the curtains of divine light, whence he surveyed the kingdom of the heavens, and suspended over, looked down on earth, seeing the whole kingdom of this world so distinctly that he thought himself to be at a distance of less than the two ends of the bows or less."

It is narrated through correct chains that Yunus asked Imam Musa Kazim (a.s.) why the Almighty Allah transported His Prophet to heaven, thence to Sidratul Muntaha, and thence to the curtains of light, and revealed mysteries to him, when He had no peculiar place, he replied, "The Lord of the universe has no local residence: to His presence all places are the same, and time has neither past or future.

But he willed, by the visit of the Prophet, to ennoble the angels and inhabitants of heaven by their beholding the incomparable perfection of that star of the constellation of glory, and to show him the wonders of His own divine greatness, some parts of which the Prophet might relate to men on his return to earth for the increase of their faith. The reason of his being borne to heaven was not that Allah is only present there, as the doubters say.

Ibn Babawayh and Ahmad bin Abi Talib Tabarsi have related through reliable chains from Imam Ali Reza (a.s.) and Ibn Abbas that the Prophet declared: Allah made Burraq obedient to me, which is better than the possession of the world. Burraq is an animal of Paradise, of medium height, with a human face, and hooves like horses, and a tail like an ox, and is in size larger than an ass, and smaller than a mule.

Its saddle is ruby, with stirrups of pearl, and he has seventy thousand gold bridles. Its pair of wings are set with jewels, and adorned with pearls, rubies, emeralds and various other precious gems. On its forehead is inscribed: There is no god but Allah, who has no associate, and Muhammad is Messenger of Allah (S). His color is the most beautiful of all animals, and if Allah permitted him, he would circuit this world and the next in one step.

Another tradition from Ibn Babawayh says that the Prophet declared: I shall be mounted on Burraq at Judgment Day. His face is human, his form like that of a horse. His mane is of pearls, his ears are emeralds, his eyes sparkle like Venus, and his body is radiant like the sun; from his breast, pearls are exuded in perspiration, its limbs are long and he is possessed of reason like mortals. And it is narrated from Amirul Momineen (a.s.) that Burraq is Abu Hilal and Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that Jibraeel brought the Burraq for the Holy Prophet (S) which was bigger than a donkey and smaller than a mule.

Its ears were in constant motion and it covered the distance within its sight in one step. When it climbed the mountain its forelimbs reduced in size and its legs lengthened and when it descended to lower altitude, its legs reduced in size and the forelimbs prolonged. It was having long and thick hair that hung to its right. It had a pair of wings behind the head.

Kulaini and Ibn Babawayh have narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that when the Almighty Allah took the Messenger of Allah (S) to the seven heavens, in the first heaven, the Almighty Allah sent a blessing on the Prophet, and in the second heaven taught him all things obligatory, and in the third heaven sent for him a litter of forty different colored lights which surround the divine empyrean, and whose effulgence eyes cannot sustain.

One of their lights is yellow which is the source of all yellow colors; one is crimson, which is the source of all crimson and one is white, the source of all whites. In the same way are other lights. That litter had silver chains. The Prophet was seated in it and taken to heavens when angels saw they fell in adoration, and uttered praises:

Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.
Glorified be the Holy One. Our Lord and the Lord of the angels and spirit.

How similar is this effulgence to the effulgence of the empyrean of the Lord. Jibraeel said: Allahu Akbar. Allahu Akbar. The angels fell silent and the gates of heavens opened till on Jibraeel's announcing the Prophet to them, they flew with the utmost alacrity to salute him. They asked how his brother, Ali was to which he replied that he was in health. Angels said: When you meet him, convey our greetings to him.

The Holy Prophet (S) asked: "Do you know him?" "How can we not know him, when the Almighty Allah has taken confession of your prophethood and his Imamate. We always continue to invoke blessings on you and him. The Almighty Allah decorated the litter further with more lights on the first heaven and none of these resembles the previous lights. And He also added to them many more links.

From there the Holy Prophet (S) was taken to the second heaven. When he reached the door, the angels flew away and fell in adoration reciting the same recitation of: *Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.* Whereas Jibraeel said: I testify that there is no god except Allah, twice. The angels heard him and they opened the gates of heavens and asked him who this gentleman is.

Jibraeel said that he is Muhammad (S). They asked if he has appeared to which he replied in the affirmative. The angels saluted me and said: "Convey our greetings to your, brother, Ali also." I asked: "Do you know him?" "How can we not know him when the Almighty Allah has taken the covenant of love for him and his followers (Shia) till Judgment Day.

And all of us everyday ask of the well being of his Shia and we see them five times a day, that is at the time of prayers. After that the Almighty Allah added forty types of radiances to the previous ones that were different from the former ones and He increased the rings and links. The Holy Prophet (S) says that when I was taken to the sixth heaven, the angels of that place flew to the seventh heaven. And said: *Subboohun Quddoos. Rabbona wa rabbul malaikate war rooh.*

Whereas Jibraeel said: I testify that Muhammad is the Messenger of Allah. When the angels heard this testimony, they came running to me and opened the gates of the heavens and said: Welcome, O the first Prophet whom the Lord created and whom He decreed to be the greatest. And the Prophet of the last period of time whom the Almighty Allah sent after all the prophets and the Hashir (account taking) Prophet in whose time, Judgment Day will be held and Nashir Prophet who will spread knowledge, good deeds and perfections among the creatures.

That is he is the seal of the prophets. And Hail Ali who is the best of the legatees. After that the angels greeted me and inquired about the well being of Ali (a.s.). I said: I have left him as my representative on the earth. Do you know him? They said: Once a year we go for the Hajj of Baitul Mamoor and in it is written your name and that of Ali and Hasan and Husain and the Imams from his progeny and the names of all the Shia who will appear till Judgment Day.

We always draw our hand on that documents in order to seek blessings from it. After that the Almighty Allah added forty types of

radiances to the previous ones that were different from the former ones and He increased the rings and links. And I was taken to the fourth heaven. I heard muffled sound of angels as if their voices were caught in their chests. The gates of the heavens were promptly opened and angels gathered around me.

Jibraeel said: Hasten to prayers twice and Hasten to deliverance twice. Angels remarked: Two voices are joined together. Through Muhammad (S) we will pray and through Ali (a.s.) would we obtain deliverance. Then Jibraeel (a.s.) said: The prayer is established. The angels said: It is for the followers (Shia) of Ali as they will continue to establish prayer till Judgment Day as it deserves to be established.

Then the angels asked me where and in what condition have I left Ali (a.s.). I asked them: Do you know him? "Why not? There is a book in Baitul Mamoor in which are mentioned the names of Muhammad, Ali and Hasan and Husain and their Shia, in which not a single name will be added or subtracted. And it is a covenant that is taken from us. It is recited to us every Friday. I prostrated in thankfulness and I was addressed by the Almighty Allah: Look beneath your feet. I saw that the Holy Kaaba was below Baitul Mamoor.

If I had dropped anything, it would have fallen in Kaaba. Then a voice came: O Muhammad, this is a Holy sanctuary and you are the Holy Prophet and whatever is present in the earth has a facsimile in heaven. The Lord then commanded me to open my hand, and take of the water flowing from the right pillar of the empyrean, which I did; and for this reason it became meritorious to take up the water for ablution with the right hand.

A voice then commanded: Wash your face with this water, that you may become pure to behold the light of My majesty and glory; then wash your hands to the elbow, for you will take my word, and draw your wet hands over your feet to the ankles, and over your head, which last act signifies that I will draw the hand of mercy over your head, and send down my blessing on you. Drawing the hand over the foot is because I will carry you up through several regions where foot has never trod, nor will again after you.

Thus was the mode of prayer and ablution established. The Almighty Allah then commanded: O Muhammad, turn to the black stone which is before you, and extol Me according to the number of curtains by saying, Allah is the greatest! And on this account, seven repetitions of this exclamation were ordained for prayer, because the curtains were seven. Each time he passed a curtain, he said, Allah is the greatest! After passing three curtains he came to the oceans of light of the Lord of forgiveness, and on repeating the Takbir he passed two more curtains, and came to another sea of light.

When the last two Takbirs were pronounced, he passed the sixth and seven curtains, and came to still other oceans of light. Therefore it was ordained that three consecutive Takbirs should be pronounced, after which a prayer should be recited, then two more Takbirs and another prayer, next the last two Takbirs, closing with a prayer of steadfast looking to Allah after the example of the Prophet.

He passed the seven heavens and seven curtains of exaltation and glory, and arrived near the place of communion with the merciful Lord of glory; and prayer is the celestial ascent (Meraj) of the believer. When the perfect believer thus ascends and recites the seven Takbirs, the curtains of darkness, which on account of errors of worldly inclination come between him and the Almighty Allah, are removed and he approaches near the Lord of Lords.

The Lord then commanded the Prophet, Now you have arrived at this place of near intercourse with me, pronounce My name. Accordingly the Prophet said, In the name of God the compassionate, the merciful! For which reason this phrase was established to commence chapters and writings. Being commanded to offer praise, he said, Thanks to Allah the Lord of the universe, and proceeded in this manner till he recited the whole Surah commencing with, "Praise be to God, the Lord of creatures."

A voice then commanded him to recite the Surah on divine unity, saying: That Surah is a description of my praise and attributes. What likeness can exist between me and my creatures? After I had recited this Surah, "Say, God is one God; he begets not, neither is he begotten; and there is not any like unto him." the voice said, Bow before My exaltation, and put your hands on your knees and look towards My empyrean.

On doing this, light from the effulgence of the glory of Allah overpowered me, and I fell into a swoon and by divine inspiration said: Praise and thanksgiving to the God of glory. In purity I name the Lord of exaltation, and am employed in His praise. After repeating this I soon recovered and the terror of my spirit subsided when by divine inspiration I had seven times pronounced this ascription of praise.

On this account, it was ordained that this expression of praise should, in the performance of prayer, be recited in the bowing (Ruku) position. I was then commanded me to raise my head and stand erect, on which I heard the voices of the angels uttering praises and ascribing unity and thanksgiving to Allah.

I said: Allah hears everyone that utters His praises. I looked up and saw a light more intense than that which before caused me to swoon, and this made the bird of my reason fly away, and my terror was greater than in the former instance. From awe, I fell prostrate before the king, the Lord of glory, and placed my face in the dust of humility, and on account of the exaltation I witnessed, seven times repeated, by divine inspiration, Glory and praise to the exalted Lord.

At each repetition of this ascription, my terror diminished, till I recovered from that state of overwhelming awe, and attained to perfect knowledge of God. I then raised my head from prostration, and sat till relieved from the condition of amazement into which I had fallen. By divine inspiration, I again looked upward, and saw light more overpowering still than I had before witnessed, and again fell involuntarily in prostration before the Lord of vengeance, and seven times more repeated. Glory and praise to God.

Becoming thereby more worthy to behold the divine lights, I again raised my head, and sat for a little time, and looked towards them. For this reason two prostrations in prayer were established, and sitting a short time after them became meritorious (Sunnat). I then arose and stood like a servant before my Lord, when He commanded me to recite again the Surah Hamd, and afterwards Surah Qadr.

Again I stooped with my hands on my knees, and prostrated myself with my head on the ground, as at first, and as I was about to rise, the

Almighty Allah commanded, mention My favors to you and pronounce My name. By divine inspiration, I said in the name of Allah and by him: there is no god but Allah, and all perfect names belong to Allah. When I had repeated the two testimonies commanded, pronounce blessings on yourself and your family.

I prayed, O Lord, impart mercy to me and to my family; which was answered with blessings from the Almighty Allah. On looking around I beheld the angels and spirits of the prophets arrayed in ranks behind me, and the Almighty Allah commanding me to salute them, I said peace be upon you and the mercy and blessing of God.

The Almighty Allah then addressed me, saying, I am your peace, mercy and blessing, and of the Imams after you. As the prayer of Meraj consisted of two rakats, there should be no doubt in regard to the number now; that it was the first two units of Noon prayer and the first obligatory prayer on the Prophet.

Shaykh Karajili has related that the Prophet declared that on the night of ascension the Almighty Allah commanded me to inquire of the past prophets for what were they commanded, and they all testified, we were raised up to confess to your prophetical office, and the imamate of Ali bin Abi Talib, and of the Imams of your posterity A divine voice then commanded, look on the right side of the empyrean.

I looked and saw the similitude of Ali, Hasan, Husain, Ali Ibnul Husain, Muhammad Baqir, Ja'far Sadiq, Musa Kazim, Ali bin Musa Reza, Muhammad Taqi, Ali Naqi, Hasan Askari and Mahdi, all performing prayers in a sea of light. "These" said the Almighty Allah, "are My proofs, vicegerents and friends, and the last of them, Mahdi, will take vengeance on My enemies."

It is narrated through authentic chains of narrators from Ibn Abbas that the Prophet stated that when he went to Meraj, the angels inquired so particularly about Ali that he began to conclude Ali was better known in heaven than himself, "when I arrived," he continued "at the fourth heaven, I saw the angel of death, who said that it was his office to take the soul of every creature except mine and Ali's;" "Your spirits," said he, "the Almighty Allah will Himself take away, by the hand of His power."

When I came under the empyrean, I saw Ali bin Abi Talib standing there, and said to him, “O Ali, have you got here before me?” “Whom are you addressing?” said Jibraeel. “My brother Ali,” said I, but Jibraeel said: “O Muhammad, this is not Ali, it is an angel of the merciful God, whom He created in the likeness of Ali; and when those of us privileged to approach near the Deity wish to behold Ali, we visit this angel.”

Shaykh Hasan bin Sulaiman has narrated that the Messenger of Allah (S) said: When I went to Meraj and reached the levels of ‘two bow lengths or lesser’ I saw the facsimile of Ali. The Almighty Allah asked me if I recognized that face and I said: “It is the face of Ali.” The Almighty Allah revealed to me: “Give the hand of Fatima in marriage to Ali and appoint him as your Caliph.”

In Ibn Babawayh’s *Meraj* it is narrated from Imam Muhammad Baqir (a.s.), that when the Holy Prophet (S) performed ascension, he was seated on a throne of ruby, inlaid with emerald figures. Angels transported the throne to heaven where Jibraeel directed the Prophet to recite the Azan, which he did, the angels repeating it after him.

They then inquired after his successor Ali. “I left him,” said the Prophet, “in my own place among my people.” They replied, “You have left a good Caliph. Verily, Allah has made it obligatory on us to obey him.” The Prophet was then carried up through the heavens, the angels of each of those blessed abodes making the same inquiries and receiving the same answers as those of the first heaven.

In the seventh heaven he met Isa, who saluted him and inquired about Ali. “I have put him,” said the Prophet, “in my own place among my community.” Isa replied: “You have chosen a good Caliph, obedience to whom Allah has made obligatory on the angels.” He then met Musa and all the prophets, all of whom repeated the inquiries after Ali. “I then,” said the Prophet, “asked the angels where my father Ibrahim was.”

They answered, “He is with the infant of Shias of Ali.” On entering Paradise, I saw Ibrahim seated under a tree, which had fruits like udders, and each of the infants had a teat in its mouth. Whenever a teat fell out of the mouth of an infant, Ibrahim arose and replaced it.

I exchanged salutations with Ibrahim, who likewise inquired after the health of Ali bin Abi Talib, and repeated that the obedience of the angels was due him. Ibrahim said that he had besought the Lord to give him the office he enjoyed of training up the infant Shias, and that every taste from those droughts imparted to them the flavor of all the fruits and rivers of Paradise.

In the same way, in the same book it is narrated from Jabir bin Abdullah Ansari that when on night of Meraj I was taken to the seventh heaven, I found inscribed on every door: There is no god except Allah, Muhammad is the messenger of Allah, Ali Ibn Abi Talib is Amirul Momineen. When I reached to the curtains of light, I found the same formula inscribed on each curtain and when I reached to the empyrean, I found the same inscribed on that also.

In that same book, it is quoted from Amash that Imam Ja'far Sadiq (a.s.) said that the Messenger of Allah (S) said: When during Meraj I reached the fifth heaven, I saw the face of Ali Ibn Abi Talib (a.s.). I asked Jibraeel about it and he said that angels had expressed a desire to see the face of Ali (a.s.) so they prayed: O Lord, everyday human beings look at Ali, the Caliph and successor of Prophet Muhammad, so please grant the same opportunity to us also.

So the Almighty Allah created a similitude of Ali in the heavens by His divine light. Then Imam Ja'far Sadiq (a.s.) said: When Ali was martyred by Ibn Muljim, his celestial likeness appeared wounded also, wherefore the angels visiting that similitude morning and evening, curse the assassin.

When the Imam Husain (a.s.) was martyred, the angels carried him to the fifth heaven, where all passing upward and downward beheld him stained with blood, and poured their imprecations on Yazid and Ibn Ziyad, and all the murderers of that Imam and this will continue till Qiyamat. Amash says that this tradition is from the secret sciences, so do not mention it to anyone except one who is deserving of it.

It is mentioned in the same book that the Messenger of Allah (S) said: When I went up to Meraj I did not hear any discourse better than that of my Lord. I said: O Lord, You made Ibrahim (a.s.) Your Khalil and spoke to him; raised Idris (a.s.) to a high position; bestowed Dawood (a.s.) with

Zabur; bestowed a kingdom to Sulaiman which is not deserved by anyone; what will You bestow me?

The Almighty Allah said: O Muhammad, I have taken you as My beloved, like I made Ibrahim (a.s.) as my Khalil (confidant) and I spoke to you like I spoke to Musa; and I gave you the opening of the book and Surah Baqarah to you which I did not bestow to any prophet; and appointed you as a prophet for people of every stock and also on the Jinn kingdom; I made the earth pure and a place of adoration for you and the people of your Ummah, and legalized war booty for you and your Ummah and helped you with such an awe which I put into the hearts of your enemies that they tremble to a distance of two months' journey; and I gave you the best Book, which will testify all the heavenly scriptures and it is the first and last collection. And I raised your name with My name in such a way that wherever My name is uttered, your name is also recalled.

In the same book it is mentioned from Salman Farsi (r.a.) that the Messenger of Allah (S) said: When I was taken up to the heavens during Meraj on the first heaven I saw a silver palace in which two angels were posted. I asked to whom that palace belonged and they told me that it belonged to a youth of Bani Hashim.

Then I ascended the second heaven and there I saw a palace of gold which was better than the first palace and two angels were posted here also. I asked Jibraeel and he asked whose palace it was and we were told that it belonged to a young man of Bani Hashim. On the third heaven I saw a palace of red ruby which was again manned by a couple of angels. I asked Jibraeel and we were told that it also belonged to a young man of Bani Hashim.

On the fifth heaven, I saw a palace of yellow pearls guarded by a pair of angels. On inquiring about it we were informed that it was owned by a Bani Hashim youth. On the sixth heaven again we witnessed a palace of green emeralds with a pair of angels acting as sentries and we were told that it belonged to a young man of Bani Hashim.

I reached the seventh heaven and saw a palace of divine light. A couple of angels stood at its gate and we were told that it belonged to a young man of Bani Hashim. From there we ascended further and

traversing oceans of light and darkness reached till the Sidratul Muntaha. Jibraeel stopped there leaving me to move on further.

I said: "You are leaving me alone at such a crucial point?" He replied: "By the One Who has sent you with truth, the point crossed by you has not been crossed by any messenger prophet or any privileged one and no one has ever reached this point. I don't have the power to go beyond it. I entrust you to the Kind and Merciful Lord.

Thus I moved forward and oceans of lights and waves of divine majesty continued to submerge me from light to darkness and from darkness to light. Till the Beneficent Lord brought me to His celestial kingdom where He wanted me to bring. A call ensued for me: O Ahmad, stand up in My court.

When I heard the call of the Lord I began to tremble and lost control. Then a voice came: The Powerful Lord sends you His greetings. I said: Only He is safety and the safety is from Him and safety turns back to Him only. Another voice same: O Ahmad! I said: Here I am my Lord and master. I was told:

"The apostle believes in what has been revealed to him from his Lord…"[271]

I said to the divine inspiration:

"…and (so do) the believers; they all believe in Allah and His angels and His books and His apostles…Thy forgiveness (do we crave), and to Thee is the eventual course." [272]

The Almighty Allah said:

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought…"[273]

I said:

"Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord

do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people." [274]

So the Almighty Allah said: I have given you and your Ummah whatever you have asked. When I concluded this whispered conversation with the Almighty Allah, I was asked whom I had appointed as my successor on the earth. I said: I have appointed my cousin as my successor. Then for seven times a voice came from celestial kingdom: O Ahmad, behave nicely with Ali Ibn Abi Talib (a.s.) and protect his sanctity.

Then I was told to look at the right side of the Arsh. I saw inscribed on the right leg of the Arsh: There is no god except Me and I have no associate and Muhammad (S) is My Messenger. And I have helped him through Ali. O Ahmad, I have derived your name from My name. I am Mahmud and Hamid and you are Muhammad.

And the name of your cousin is also derived from My name: I am Ali and friend of Ali. O Abul Qasim, O the guiding one and the guided. Go back. May your heavenly visit be blessed and what to say of you and one who believes in you and testifies for you. Then I fell down in the ocean of light and its waves brought me down. When I returned to Jibraeel at Sidratul Muntaha, Jibraeel said: O my friend, may your heavenly sojourn be blessed.

What did you say and what did you hear? I told him what was worth and concealed whatever was worth concealing. Jibraeel asked: What was the last call made to you? I said: I was told: O Abul Qasim, O guiding one and guided. Jibraeel asked: Did you inquire why you were called by the epithet of Abul Qasim? "No, O spirit of Allah."

Suddenly a voice came from the High Celestial kingdom: "No, O Ahmad, I have given you the Kunniyat of Abul Qasim because you will distribute My favors among My creatures on Judgment Day. Jibraeel said: O my beloved, good cheers of this gift from your Lord. By the one who sent you with prophethood, the honor bestowed on you was not received by anyone else before you. The Messenger of Allah (S) said: Then with Jibraeel (a.s.) I came to the palace. Jibraeel told me ask who that

Hashemite youth is. "Your cousin, Ali Ibn Abi Talib (a.s.)," said the angels at every stage.

Kulaini (r.a.) has narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) was taken by Jibraeel to the point where he himself had to stop, and told the Holy Prophet (S) to move on. Jibraeel stopped there leaving me to move on further. I said: "You are leaving me alone at such a crucial point?"

He replied: "By the One Who has sent you with truth, the point crossed by you has not been crossed by any messenger prophet or any privileged one and no one has ever reached this point. In another traditional report it is narrated from the same Imam that people asked him how many times did Meraj occur and the Prophet declared that he performed the ascension twice.

Jibraeel brought the Holy Prophet (S) to that elevated place and said: No messenger prophet or any privileged angel one has ever reached this point. And indeed your Lord send you His benedictions and says: I am absolutely sacred and pure. I am the Lord of the angels and spirits. My mercy precedes My wrath.

The Holy Prophet (S) said: O Lord, I seek Your forgiveness and blessings. Then the Messenger of Allah (S) went to the point of 'two bows length' and reached a luminous curtain of light made of green emeralds and pin point light appeared along with a voice: O Muhammad, whom have you chosen as your legatee on your Ummah. I said: The Almighty Allah knows better.

It was said: Ali Ibn Abi Talib Amirul Momineen (a.s.) leader of Muslims and leader of the bright-faced ones. Imam Ja'far Sadiq (a.s.) says: The Imamate of Ali Ibn Abi Talib (a.s.) is divinely ordained, and the Almighty Allah directly without intervention of any angel told His Prophet about it.[275]

Through correct chain of narrators it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: On the night of Meraj I was taken to the celestial world. It was revealed to me from the curtain, in such way that there was no angel in between. Among the revelations was: One who degrades my Wali and my friend is like one who has

made war on me. And I also make war on one who makes war on me. I asked: "O Lord, who is Your Wali?" He replied: "One who believes in the Imams from your successors."

Through authentic chains of narrators it is narrated that Nafe said to Imam Muhammad Baqir (a.s.): I want to ask you about something which none can reply except a Prophet or his successor. "What is it?" asked the Imam. He said: "Please tell me what was the period between Isa and Muhammad?" "Five hundred years, and according to your statement, it was 300 years." He said: "Please explain the following statement of the Almighty Allah:

"And ask those of Our apostles whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent God?"[276]

Nafe said: "When you say that there was a difference of 500 years between Muhammad (S) and prophets. How did Allah ask them to ask the prophets?" Imam (a.s.) replied: When the Almighty Allah called His Prophet for Meraj and among the signs that He showed to him was that He gathered all the souls of the prophets in Baitul Maqdas and then commanded Jibraeel to recite the Azan and Iqamah and recited: Hasten to the best of deeds in Azan.

The Messenger of Allah (S) fell down in adoration and then all the prophets prayed with him. When he concluded, he asked them by the command of Allah: "What do you testify and whom do you worship?" The prophets said: "We conclude that except for One there is no God and there is no associate of His in creation or lordship and we testify that you are His prophet. And it was on this point that covenant was taken from us." Nafe said: "O Abu Ja'far, you are right."

Through good chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that on the night of Meraj, Jibraeel brought the Burraq for the Holy Prophet (S). He mounted and traveled to Baitul Maqdas where he met his brothers and prophets. Upon his return, he told his companions: I went on Meraj last night and entered the Baitul Maqdas. The proof of my veracity is that on the way I saw the caravan of Abu Sufyan returning from Shaam and that it had halted at a certain place.

A red camel of theirs is lost and they were looking for it. That caravan will reach Mecca at sunrise tomorrow and that lost camel will be ahead of the caravan. Some infidels of Quraish said in ridicule: What a fast rider he is that he went to Shaam and back within a night. There are present some people who have been to Shaam.

If this man is right he should describe Baitul Maqdas. Ask him about its lanterns, pillars and the description of the market of Shaam so that his falsehood is proved. So people asked him: and Jibraeel showed the scene of Shaam to him. Whatever they used to ask, the Holy Prophet (S) used to look at it and reply to them. Till he told them everything, but except for a few no one believed in him. So the Almighty Allah revealed the following verse:

"…and signs and warners do not avail a people who would not believe."[277]

Kulaini, Tabarsi and Ibn Babawayh have narrated from Imam Ja'far Sadiq (a.s.) that when on the night of Meraj, the Messenger of Allah (S) reached before Masjid Kufa, Jibraeel said: This is the Masjid of your forefather, His Eminence, Ibrahim (a.s.) and it is the place of prayers of the prophets. So the Messenger of Allah (S) prayed two units of prayers there and then went to the heavens.

It is mentioned in *Ikhtisas* from Imam Ali Naqi (a.s.) that the Messenger of Allah (S) said: "During Meraj, when I reached the fourth sky, I saw such a dome that I had never seen a dome better than it. It had four pillars and four doors of green mica. I said: O Jibraeel, what dome is it? Jibraeel said: It is blue print of a city called Qom. Believing servants of Allah will gather here and wait for Judgment Day for the intercession of the Messenger of Allah (S) and they will suffer many sorrows.

The narrator asked: "When will they get relief from these trials?" He was told: "When water will appear from underground." Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "On the night I went to Meraj, Jibraeel made me sit on his right shoulder and on the way I was taken to a red-colored land which was brighter than saffron and more fragrant than musk.

I saw an old man there wearing a tall cap. I asked Jibraeel what land was it. He said: It is a land where your and Ali's devotees will gather. I asked who that man is and I was told that it was the accursed Iblis who wants to restrain them from love and Wilayat of Amirul Momineen (a.s.) and to encourage them transgression.

I asked to alight there and Jibraeel took me there as fast as lightning. I said: "Stand up (Qom!) O accursed, and mix with the women, children and wealth of his enemies, you will not have power to deviate the Shias of Ali." From that day, the city was called Qom. Sayyid Ibn Tawus has narrated through authentic chains of narrators from the Messenger of Allah (S) that he said: One night I was sleeping in Hajare Ismail when suddenly Jibraeel pressed my feet.

I awoke but did not see anyone. He pressed my feet again and I didn't see anyone. Then he took my hand and seated me on a chair and I reached another place in the blink of an eye. Jibraeel asked if I had any idea where I was and I replied in negative. Jibraeel said: You are in Baitul Maqdas where all the creatures will be gathered. Then he raised the finger of his right hand and recited the Azan along with the phrase of 'Hasten to the best of deeds,'.

Then he recited the Iqamah also in the same way and at last he said: "Indeed the prayer has been established." After that a light flashed from the heavens by which the graves of the prophets opened and they emerged from them saying: Labbaik and gathered in Baitul Maqdas. They were 4414 in number and they stood in array.

Jibraeel caught my arm and moved me forward saying: "O Muhammad, pray with the prophets; they are your brothers and you will end their series. Then I looked to the right and saw my father, Ibrahim wearing two green garments. Two angels stood on each of his sides. I glanced to the left and saw my brother, Ali Ibn Abi Talib (a.s.) standing there wearing two robes and he was also straddled by two angels.

I was elated on seeing Ali (a.s.) and after the prayer went to His Eminence, Ibrahim (a.s.) and he shook hands with me and held my hand in his and said: "Hail, O the chosen Prophet and the one sent in the best of times. Then Ali Ibn Abi Talib (a.s.) arrived and His Eminence, Ibrahim

(a.s.) shook hands with him also saying: “Hail, the chosen son and the legatee of the chosen Prophet.” In the morning, I and Ali were in Batha and we did not feel any tiredness.

Ibn Babawayh has narrated through authentic chains of narrators from the Messenger of Allah (S) that he said: When Jibraeel took me to the heavens, he took my hand and made me enter Paradise and made me seated on a sofa and gave me a quince, which opened, and a Hourie came out of it with very black eyelashes.

The Prophet greeted her, saying, “Who are you? God be gracious to you!” She replied, “I am Contentment. The upper part of my person is composed of camphor, the next of amber, and the last of musk, I was kneaded in the waters of life. Allah said to me, Be, and I came into being for your brother and legatee, Ali Ibn Abi Talib (a.s.).”

Through authentic chains of narrators, it is narrated that one night Jibraeel brought a quadruped for the Holy Prophet (S) which was smaller than a mule and bigger than an ass. Its legs were longer than its legs and it covered the distance visible to the eye in one step. When the Holy Prophet (S) wanted to mount, it stopped him. Jibraeel said: “This is Muhammad (S).” When it heard the name of the Prophet, it became so humble that it lowered itself to the ground and the Holy Prophet (S) mounted it.

When it climbed altitudes its forelegs reduced and hind legs increased in size and when it came down the incline its forelegs prolonged and the hind legs reduced in size. In this way the Prophet passed a company carrying trading goods of Abu Sufyan. Their camels ran on the sound of the wings of Burraq. Some camels stumbled scattering their wares and the leg of the camel was fractured. The Holy Prophet (S) moved on and reached Bulgar.

He said: O Jibraeel, I am thirsty. He brought a bowl of water which the Prophet consumed. They moved on from there and saw a company suspended by their feet on hooks of fire, because when the Almighty Allah had made them rich in lawful things, they coveted what was unlawful. Another company were having their mouths sewed up with needles and threads of fire because they had deflowered virgins through fornication.

Moving forward he saw a man trying to lift a bundle of sticks but he could not lift it and more sticks were loaded on it. On asking he was told: He is a debtor who did not repay his debts but continued to take loans. From there they reached to the east mountain of Baitul Maqdas. The Prophet found the climate very hot there and he heard a horrific sound. He was told that they belonged to Hell.

The Holy Prophet (S) said: I seek the refuge of Allah from Hell. Then a fragrant breeze came from his right and a nice sound was heard. He was told that it belonged to Paradise. He said: I beg the Almighty for Paradise. They set out from there and reached the gates of the city of Baitul Maqdas. A Christian was present there who was entrusted with the keys of the shrine.

That night no matter how much they tried, the door could not be closed. People came and told him that the door cannot be closed. He suggested them to appoint a nice guard for it. When the Holy Prophet (S) entered, Jibraeel raised the stone of Baitul Maqdas and took out three bowls from under it: one of milk, one of wine and one of water.

When he was offered wine he said that he was satiated. Jibraeel said if you had taken it, your whole community would have deviated and separated for you." Then the Holy Prophet (S) prayed in Baitul Maqdas and a group of prophets followed him. That night with Jibraeel had come an angel, who had never before descended to earth, who met the Prophet and offered him the keys of worldly treasure, saying, "If you please, be the Prophet of servants, or, if you prefer it, take these keys and be the Prophet of kings."

Jibraeel signaled to Prophet to be humble, and he said, "I prefer to be a humble servant of Allah and I don't desire the sovereignty of earth." From there they moved to the heavens and on reaching there Jibraeel told them to open the door. Angels asked: "Who is accompanying you?" He said: "Muhammad (S)." "Welcome," said the angels and they opened the door.

The Prophet says: "Whichever group of angels I passed used to greet me and invoke blessings on me in welcome. We passed an old man seated below a tree surrounded by many children and the Prophet asked

who he was and whose children they were. Jibraeel said: This is your father Ibrahim, and these are children of believers.

His Eminence, takes care of them in Paradise." Then we saw another old man seated on a chair, who, when he looked on his right hand, laughed and rejoiced, but when he looked on his left, mourned and wept. "This," said Jibraeel, is your father Adam; when he beholds those of his children who will enter Paradise, he rejoices and is merry, but when he sees those of his posterity doomed to Hell, he is afflicted and weeps.

On moving ahead we saw an angel seated on a chair and he saluted me but there was no smile on his face and when I asked Jibraeel about it he said: This is Malik the caretaker of Hell. He was more cheerful than other angels, till the Almighty Allah kept him as the caretaker of Hell, and he saw the punishments that the Almighty Allah has fixed for those who are disobedient to Him, and that is why he is so scared.

Then the Prophet passed from there till he reached the position of whispering to the Lord of Might. The Almighty Allah made fifty prayers obligatory on his Ummah and through the request of Musa (a.s.) were reduced to five. On his return, he passed by His Eminence, Ibrahim (a.s.) and His Eminence, said: O Muhammad (S), convey my salutations to your Ummah, give them glad tidings of Paradise whose water is sweet, sand is fragrant and land is plain; its trees are created through the recitation of: Glory be to Allah, and praise be to Allah, and there is no god except Allah and Allah is the greatest and there is no might or strength except by Allah.

So order your community to mention this often so that there may be many trees for them in Paradise. His Eminence set out from there and on the way reached to a caravan of Quraish, and dismounting, he told the people of Mecca of his ascent to heaven, and in proof of it, that he passed the caravan of Abu Sufyan in such a place, and that a camel there started, threw its load, and broke its foreleg, and that the caravan would enter Mecca about sunrise, all of which circumstances were found to be true.

Ibn Babawayh and Ali bin Ibrahim have narrated through trustworthy traditions from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: One night I was asleep in Abtah. Ali was to my right, Ja'far to my

left and Hamza near me. Suddenly I heard the sound of the wings of angels and someone was saying: Who have we come for? Jibraeel pointed at me and said: This is the best of the humans, and to his right is his legatee, cousin and son-in-law and the other is his uncle, the chief of the martyrs.

And that one is his cousin, Ja'far, whom the Almighty Allah will give a pair of colored wings to glide in Paradise with the angels. Keep quiet as his eyes sleep but his ears and heart are aware. Their example is of that king who makes a house and spreads various types of dishes in it and calls his slave for dinner. In reality the king is the Almighty Allah and that house is the world and the palace is the Paradise of the Almighty Allah. And the one invited by the Almighty Allah is the Holy Prophet (S).

Then Jibraeel mounted the Holy Prophet (S) on Burraq and took him to Baitul Maqdas and made him halt in the prayer niches of the prophets. The Holy Prophet (S) prayed there and returned. On the return, he passed a caravan of Quraish which was camping at a place and it had lost a camel and they were searching for it. There was a vessel filled with water in the caravan. The Holy Prophet (S) drank from it and threw away the rest.

When he returned to Mecca, he narrated that last night he had gone to Baitul Maqdas where he saw relics and positions of the prophets. On my return I saw the caravan of Quraish which had camped at a particular place and they had lost a camel. I drank water from their vessel and threw away the rest. Abu Jahl said: "Ask him how many pillars are there in Baitul Maqdas and how many chandeliers are there.

The Almighty Allah brought the Baitul Maqdas before the view of the Prophet and he could reply each of their queries. Then people said: Let us see when the caravan arrives. He said: "The caravan will reach at sunrise and the red haired camel will be in lead." Next day the Meccans gathered at Aqba to check the veracity of the Messenger of Allah (S). When the sun arose, the caravan appeared according to what the Prophet had predicted. The members of the caravan reported what the Prophet had mentioned about them, but after witnessing this miracle their rebellion and deviation increased.

Ibn Babawayh has narrated through authentic chains of narrators from Ibn Abbas that the Messenger of Allah (S) told Amirul Momineen (a.s.): O Ali, when I was taken to the seventh heaven the place where there is Sidratul Muntaha and from there to the holy curtains, the Almighty Allah honored me with a confidential conversation and informed me of many mysteries and also said: O Muhammad, know that Ali is the Imam of my friends and he is a light for one who obeys Me. He is that word that I have made obligatory for the pious.

Whoever obeyed him, obeyed Me. Whoever disobeyed him, disobeyed Me. So convey glad tidings to Ali. When the Holy Prophet (S) came to the earth he gave the glad tidings to Ali (a.s.) that the Almighty Allah had sent. Amirul Momineen (a.s.) said: "O Messenger of Allah (S), has my honor scaled to his level that my name should be mentioned at such a lofty place?" "Yes Ali," said the Prophet "You should thank your Lord for that." Amirul Momineen (a.s.) fell down in adoration as thanksgiving for that bounty. At last the Holy Prophet (S) said: "O Ali, raise your head as the Almighty Allah boasts to His angels about you."

From another channel it is narrated from Ibn Abbas that when the Messenger of Allah (S) was taken to the heavens, Jibraeel took him to a river of light as mentioned in Qur'an:

"…and made the darkness and the light…"[278]

…and Jibraeel directed him to cross, adding it had never yet been passed by angel or prophet, Jibraeel said that he bathed in it everyday, and washed his wings, and that the Almighty Allah, of every drop which fell from his wings, created an exalted angel having twenty thousand faces and forty thousand tongues, each of which speaks a distinct language unintelligible to the rest.

Passing that river, the Prophet arrived at the curtains or partitions, which are five hundred in number, and between every two of which is the immense space of five hundred years' journey. Jibraeel directed the Prophet to proceed alone, saying that he could advance no further, Another tradition says that the angel declared, if he should go the length of a finger joint further, he should be consumed.

The Prophet now proceeded alone as far as Allah willed, where He proclaimed: I am Mahmud and you are the Prophet; I derived your name

from My own. Whoever unites with you in love and obedience, I will come near him in favor and mercy; and whoever separates from you, I will cut him off from My regard. Go down to My servants and inform them what honor I have conferred upon you. I have given a vizier to every Prophet I have sent; you are My apostle, and Ali is your vizier.

Through authentic chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that on the night of Meraj, the Almighty Allah said: O Muhammad, your prophethood is about to end and these are your last days, have you appointed anyone as your successor? The Holy Prophet (S) said: I examined your creatures and did not find anyone as obedient to You as Ali."

The Almighty Allah said: "You are right, inform him that he is an ensign of the path of My guidance and the leader of My friends; and he is a light." The Holy Prophet (S) says that he returned from there and seated on an arm of an angel, I passed the Sidratul Muntaha and reached to the Arsh and clung to the leg of the Arsh. A call came: I am God, and there is no god or deity except Me. I am pure of every defect.

I afford security from My chastisement to the believers. I am the caretaker and witness of the creatures. I am powerful, dominant and strong. Greatness is restricted to Me. I am kind and merciful to My creatures. The Holy Prophet (S) says: I saw the Almighty Allah through the eyes of the heart and not through the physical eyes.

Shaykh Tusi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: When I was taken to the heaven and I entered Paradise, I saw a palace of red ruby and it was so transparent that the light of interior was visible from outside. It had ten domes of pearls and emerald.

I asked about it and was told that it was for one who spoke the good word, who is generous in feeding others, who fasts much by day and prays when others are asleep. Amirul Momineen (a.s.) says: I asked the Holy Prophet (S) who in his Ummah could have such a nature. The Prophet (S) said: "Good word is:*Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest.*

And fasting all the time means fasting during the month of Ramadan. And feeding too much means that he earns livelihood for his family members so that they are not in need of others. And being busy in nights is that he should pray the Midnight prayers, when Jews, Christians and all disbelievers sleep.

Ibn Babawayh has narrated through multiple channels from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "On the night of Meraj, the Almighty Allah said to me: O Muhammad, know that Ali is the leader of the pious, ruler of believers and chief of the bright faced ones that is one who will take the Shias to Paradise.

And from another reliable tradition, it is narrated from the same Imam that the Messenger of Allah (S) said: "On the night of Meraj, the Almighty Allah spoke to me saying: O Muhammad, after you, Ali is My proof on the creatures and he is the leader of those who obey me. Whoever obeyed his command, obeyed My command, whoever disobeyed him, disobeyed Me. So appoint him as the ruler on your Ummah so that My servants may be guided through him after you.

And it is narrated through many authentic traditional reports that on the night of Meraj, the Almighty Allah told the Messenger of Allah (S): "O Muhammad, whom have you appointed as your legatee on your Ummah?" His Eminence, said: "My Lord, You only appoint him." It was told: "After you I have appointed your beloved, Ali (a.s.)."

And through other reliable chains it is narrated from Ibn Abbas that the Messenger of Allah (S) said: "When I was taken from the seventh heaven to Sidratul Muntaha and from there I reached to the curtains of light, the Almighty Allah said to me: "O Muhammad, you are My servant and I am your Lord. So be humble for Me.

Worship Me and rely on Me. Do not rely on anyone other than Me, because I have chosen you as My favorite, messenger and prophet and chosen your brother, Ali to be My Caliph and the one to have preference in My court. Therefore he is My proof on My servants and the leader of My creatures. Only through him would my friends and enemies be recognized. Only through him would the army of Satan be distinguished from My army.

Only through him would my religion be established and My limits shall be protected and My laws will be enforced. And O my beloved, I shall be merciful on My servants and slave girls through your and their descendants who will be Imams. And through your Qaim will inhabit My earth with My glorification and praise. And through him would I clean My earth from My enemies and shall make My friends inherit it.

And through him would I degrade the word of disbelievers and exalt My word. And through him would I enliven My servants and populate My cities and with My will, reveal My treasures. And I will make him aware of My secrets. And help him through My angels who shall help him in enforcing My laws. He is My Wali and the one who will guide the servants with truth.

It is narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that Amirul Momineen (a.s.) said that the Messenger of Allah (S) said: "The Almighty Allah has not created anyone more excellent to me." I asked: "O Messenger of Allah (S), are you superior to Jibraeel?" The Messenger of Allah (S) said: "O Ali, indeed the Almighty Allah has given precedence to messenger prophets over the privileged angels and given me superiority over all prophets.

After that you and the Imams after you are given precedence. Indeed the angels are our servants. O Ali, the carriers of the Arsh and the angels surrounding them praise and glorify the Lord. And they seek forgiveness for those who bring faith in your Wilayat. O Ali, if we had not been there, the Almighty Allah would have created neither Adam nor Hawwa, neither Paradise nor Hell, neither sky nor the earth.

And why should we not be superior to angels when we have preceded them in glorification of the Lord, because our souls were created first of all by the Almighty Allah. And after that He made us speak with His praise and then created the angels. When they beheld the souls with a light, and witnessed the greatness of our Noor, they considered our lights to be extremely great.

I said: Glory be to Allah, so that the angels may know that we are creatures of Allah. And the Almighty Allah is pure of all the qualities of creatures. Angels learnt the manner of divine glorification through us and they considered the Almighty Allah to be pure of all qualities. And

when they witnessed our greatness and majesty, we said: There is no god except Allah, so that the angels may know that we are the creatures of Allah and that we have no partnership in His divinity and except for Him no one is deserving to be worshipped.

When the angels realized our greatness, we said: Allah is the greatest, so that they may know that Allah is greater than the greatest in the world, and all greatness and power belong only to the Almighty Allah. Then we said: There is no power and might except by Allah. So the angels understood that the Almighty Allah has made our obedience obligatory on all the creatures and we said: Praise to be to Allah.

So the angels were guided through our merits and they understood the praise and glorification of the Almighty Allah. Then the Almighty Allah created Adam (a.s.) and placed our Noor in his loins and commanded the angels to prostrate for our respect and honor. Their prostration was in obedience of Allah and was due to the respect of Adam, because we were present in his loins. So why we cannot be superior to the angels because they prostrated before Adam.

And when I was taken to the heavens Jibraeel recited the Azan and Iqamah and said to me twice: "O Muhammad, go ahead and lead the prayers." I asked: "O Jibraeel shall I take precedence over you?" He replied: "Yes, because the Almighty Allah has given precedence to all prophets over angels and given you precedence on all creatures."

So I stood in front of him and led the prayer. But I don't say this in pride. From there I reached to the curtains of light and Jibraeel said: "O Messenger of Allah (S), go ahead." And he stopped there. I said: "Are you leaving me alone at this juncture?" He said: "O Messenger of Allah (S), it is the last point I have access to, if I go ahead, my wings will burn out."

So I was immersed in the ocean of light and I began to swim in the divine lights till I reached the point that the Almighty Allah wanted me to reach. Then a call from the high said: "O Muhammad, You are My servant and I am your Lord. Worship Me and rely on Me. Indeed you are My Noor among My servants, My Prophet among My creatures, My proof among My servants; and I have created Paradise for those who

obey you and created Hellfire for those who disobey you and for your legatees, I have made my bestowals and miracles obligatory.

And for their Shias I have made divine rewards compulsory. I said: "O Lord, show my legatees to me." He said: "Your legatees are those whose names are inscribed on the leg of My Throne." When I looked, I saw twelve lights on the leg of Arsh and in each Noor I saw a green line in which the name of each legatee was mentioned. The first of them was Ali and the last, Mahdi. I asked: "My Lord, would they be my legatees after me?"

"Yes, O Muhammad, after you they shall be My friends, legatees and proof on the creatures. And they are your legatees and successors. And after you they are the best of the creatures. By my honor and majesty, I shall express My religion through them and exalt my Word through them. And through their last purify the earth of My enemies. And give the whole world into his control.

Give the wind under his control and make the hard cloud obedient to him so that he may ride it anywhere he likes in the sky and the earth. Help him through my armies and strengthen him through My angels. So much so that My call should be raised and all the creatures gather on my Oneness. And after My friends one after the other I will make as the leader of My faith. So his rulership will continue till Judgment Day."

Through authentic chains it is narrated from Imam Ja'far Sadiq (a.s.) and Ibn Abbas that one day when the Messenger of Allah (S) was showering affection on Fatima by kissing her, Ayesha arrived there and said: "Why are you kissing such a grown up girl and why are you so affectionate to her?" The Messenger of Allah (S) said: "O Ayesha, when I went to the fourth sky during Meraj, Jibraeel recited the Azan and Iqamah and then all the folks of the sky prayed in my leadership.

Then I looked to my right saw Prophet Ibrahim (a.s.) in a garden of Paradise surrounded by angels. When I reached the sixth sky, a call came: "O Muhammad, what a nice ancestor is Ibrahim for you and what a nice brother is Ali." Then I reached to the curtains of greatness and majesty. Jibraeel took my hand admitted me to Paradise.

There I saw a tree of Noor, under which two angels were folding robes and jewelry. I asked to whom the tree belonged. They said: "It belongs to your brother, Ali Ibn Abi Talib (a.s.) and these two angels are folding robes and jewelry for him; they shall continue to do so till Judgment Day." I moved forward and some dates, softer than butter were brought for me, more fragrant than musk and sweeter than honey.

I tasted one date and it became a sperm in my back. When I returned to the earth, I joined with Khadija and she became pregnant with Fatima. Thus Fatima is a Hourie of Paradise in the human form. When I become eager of Paradise, I kiss Fatima, because she is the fragrance of Paradise. According to another report he said: When I perceive the fragrance of tree of Tuba.

In the same way, through reliable chains it is narrated from Imam Zada Abdul Azim from Imam Muhammad Taqi (a.s.) that Amirul Momineen (a.s.) and his wife, Fatima, one day visited the Prophet and found him weeping profusely. May my parents be your sacrifice! said Ali; what is the cause of your grief, O Messenger of Allah (S)? He replied, On the night I was carried to heaven I saw a number of the women of my community in great torment, and it is for them I weep.

I saw a woman suspended by her hair, and her brain was boiling from excessive heat. Another was suspended by her tongue, and liquid from the fountain of melted copper in Hell was poured down her throat; and another was hung up by her breasts. I saw a woman eating the flesh of her own body, which fell from her, and fire meanwhile was flaming under her.

I saw a woman bound hand and foot, and assailed on all sides by serpents and scorpions. Another, blind, deaf and dumb, was encased in a coffin of fire, and her brain was dropping out at her nostrils, and her body was falling to pieces from gangrene and leprosy. I saw a woman suspended by her feet in a furnace of fire; the flesh of another was being cut off on all sides with scissors of fire.

I saw a woman whose face and hands were burning, and who ate her own entrails. I saw a woman with the head of a hog and the body of an ass, tormented in a million different ways. I saw a woman in the form of

a dog, and fire was poured through her body, issuing at her mouth, and the angels were beating her with maces of iron.

Fatima exclaimed, O beloved of my soul, and light of my eyes, tell me what they had done and what they had been that the Almighty Allah inflicted on them such horrible torments. The Prophet replied, "Dearest daughter, the woman suspended by her hair, did not conceal it from the view of men. The one suspended by her tongue, tormented her husband with that member.

The one hung up by her breasts would not acknowledge her husband's conjugal rights. She suspended by her feet, was in the habit of going out without her husband's consent. The one that ate her own flesh, adorned her person for the view of those who had no right to see her. The woman bound hand and foot, neglected to wash herself and cleanse her garments. She did not perform the necessary and obligatory ablutions, and held prayer of light account.

The one blind, deaf and dumb, bore children from adulterous intercourse, and caused her husband to bear the burden of their support. She whose flesh was cut off with fiery scissors, showed herself to incite men to desire her. The woman who was burning and ate her own entrails, was a procuress, and brought together wicked men and women.

She with the head of a hog was slanderer and liar; and the one in the form of a dog was a professed singer, and mourner, and envier, whose practice was to excite discontent under the providence of God. Woe, said the Prophet, to the woman that angers her husband, and happy is she that contents him. Through authentic chains it is narrated from Imam Hasan Askari (a.s.) that one day Imam Ja'far Sadiq (a.s.) asked about a companion of his and it was said that he was unwell.

The Imam went to visit him and he was in his last moments. Imam (a.s.) said: "Have good expectation from your Lord." He said: "I do have a good expectation, but I am aggrieved on account of my daughters." The Imam said: "Just as you hope to increase your good deeds and wipe off your sins, in the same way you should hope in the well being of your daughters.

Perhaps you have not heard the Messenger of Allah (S) say: "When on Meraj, I reached to Sidratul Muntaha, some of its branches were hanging like teats from some of which flowed milk, honey from some, oil from some and white flour from some. Some clothes and some fruits like berries. I asked to myself for whose use all these are?

Since Jibraeel was not with me I could not ask him; as he had stopped at his stage and I had climbed further. So the Almighty Allah said: O Messenger of Allah (S), all these are food for your children, so tell the fathers of girls that they should not worry about their daughters as like We have created them in the same way We will provide sustenance to them."

Through reliable chains of narrators it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: On the third heaven on the night of Meraj, I saw a man seated there, one of his legs was in the east and the other in the west and he was looking at a slate and shaking his head. I asked: "O Jibraeel, Who is this?" Jibraeel replied: "He is the angel of death."

Through reliable chains of narrators, it is narrated from Imam Husain (a.s.) that he said: I heard my grandfather, the Holy Prophet (S) say: On the night of Meraj, I saw an angel, who was carrying a sword of Noor that he was slashing like the Amirul Momineen (a.s.) slashed Zulfiqar in the battlefield. I said: "O Lord, is he my brother, Ali Ibn Abi Talib (a.s.)?"

A voice from Allah said: "O Muhammad, he is an angel that I have created in the form of Ali so that he may worship Me before the Arsh and the reward of that worship is dedicated to Ali Ibn Abi Talib (a.s.) till Judgment Day.

Through reliable chains of narrators, it is narrated that Habib Naqshbani asked about the interpretation of the following verses:

"Then he drew near, then he bowed. So he was the measure of two bows or closer still."[279]

Imam (a.s.) said: "O Habib, this verse means that the Holy Prophet (S) at the ideal proximity became very near to the court of the Almighty; he was very near to it, till he was only at a distance of half a bow or less

than that. At that time the Almighty Allah revealed to him what He wanted. When the Messenger of Allah (S) conquered Mecca, he used to prostrate much to thank for that bounty. One day Imam Ali (a.s.) was with him.

The Holy Prophet (S) performed excessive Tawaf of Kaaba. When darkness spread, both of them went to Safa to perform the Sayy. Then they came down and turned their attention to Marwah. At that point a Noor came down from the sky which covered them. All the mountains were illuminated and all the eyes were dazzled by it. And a great awe overtook them.

When they went to Mount Marwah, the Holy Prophet (S) looked at the sky and beheld two pomegranates near his head. He stretched his hands and a voice came: O Muhammad, these are the fruits of Paradise, none can consume them except you and your legatee Ali Ibn Abi Talib (a.s.). From there the Holy Prophet (S) was taken to the heavens till he reached Sidratul Muntaha.

Jibraeel stopped there and told the Holy Prophet (S) to go ahead, because he could not go beyond that. Imam Muhammad Baqir (a.s.) says: The tree is called Sidratul Muntaha because as the angels take the deeds of people till there and note them down on the heavy slates. The Holy Prophet (S) beheld each branch of Sidratul Muntaha that it has reached to below the Arsh and is surrounding it.

Then a ray of the greatness and majesty fell on the Messenger of Allah (S) due to its dazzle, his eyes closed and he began to tremble. The Almighty Allah strengthened his heart and bestowed strength to his eyes. And He gave another Noor to him with which he saw the signs of his Lord, which he saw. And he heard the discourses of his Lord, that he heard. When he returned to Sidratul Muntaha, he saw Jibraeel again as the Almighty Allah says:

"And certainly he saw him in another descent. At the farthest lote-tree…"[280]

Which means that: He saw Jibraeel in the form as Ahle Sunnat say: And saw Allah through the vision of his heart. And saw through his physical eyes. He saw His great signs which neither any creature has

seen or will ever see. Imam (a.s.) says: The circumference of the tree, Sidratul Muntaha, is a hundred years' journey as time is reckoned on earth; and that one of its leaves would cover all the people in the world. There are certain angels who are the protectors of trees, otherwise wild beasts would destroy all the fruit. The Prophet forbid certain natural acts under fruit trees, because the angels were there.

It is narrated from Imam Ja'far Sadiq (a.s.) that people asked him why Maghribain and Morning Prayers are recited aloud and other prayers recited softly. Imam (a.s.) said: When the Holy Prophet (S) was taken to heavens, the first prayer that the Almighty Allah made obligatory on the Prophet was Zuhr prayer on Friday. Angels were commanded to follow the Prophet and He told the Holy Prophet (S) to recite the prayer aloud so that his excellence may become known to the angels. Then Asr prayer was made obligatory and none of the angels were ordered to follow him.

The Holy Prophet (S) was told to recite it softly as no one was following him. Then Maghrib and Isha prayer was made obligatory and the angels were commanded to follow him and he was asked to recite loudly so that angels may hear him. When he returned to the earth at dawn, Morning Prayer was made obligatory and he was commanded to pray with the people so that his excellence is known to the people as it was known to the angels.

People asked them why in the last two rakats, is there more excellence in reciting Tashbihat Arba instead of Surah Hamd? He replied: "During the last two rakats rays of light fell on the Prophet, which made the Prophet fearful so he recited: "Glory be to Allah, and praise be to Allah and there is no god, except Allah, and Allah is the greatest." That is why it is more rewarding to recite these recitations than Surah Hamd.

It is also narrated through reliable chains that people asked Imam Musa Kazim (a.s.): "Why one Ruku and two sajdahs were made obligatory in each rakat of prayer?" Imam (a.s.) said: "The first prayer that the Holy Prophet (S) performed was in front of the Divine Throne. Because on the night of Meraj, the Messenger of Allah (S) was carried to the heavens and when he reached below the Arsh, the Almighty Allah said to him: "O Muhammad, wash your face and hands at the stream of Saad and pray for your Lord.

The Holy Prophet (S) went to that spring and performed the complete ablution, and stood up to pray. The Almighty Allah commanded him to initiate the prayer and the Holy Prophet (S) recited the Takbir. He was told to recite from In the name of Allah, the Beneficent, the Merciful to the end of Surah Hamd. Then recite Surah Tauheed.

The Messenger of Allah (S) after these recitations said: "As my Lord is". He was ordered to perform ruku and he obliged and the Almighty Allah told him to recite: Glory be to my Lord who is most great and praise be to Him. Which the Prophet said thrice and then he was told to raise his head. The Holy Prophet (S) stood erect.

He was then told to prostrate to his Lord. When he prostrated he was ordered to recite: Glory be to my Lord who is most High and praise be to Him. The Messenger of Allah (S) recited it thrice and the Almighty Allah said: O Muhammad, now sit up straight. His Eminence, sat up and mentioned the greatness and majesty of his Lord and then by the order of the Lord of the Lords went into prostration again and recited the Tasbih thrice.

Then he was told to stand and recite the chapters of Qur'an. Again he was ordered to perform Ruku and Sajdah. When he performed the first Sajdah, he mentioned about the majesty of his Lord and then performed the second Sajdah. The Almighty Allah said: Raise your head from the Sajdah, the Almighty Allah will exalt you. Now recite the Tashahud. When the Prophet concluded the Tashahud he was told to recite salutation to his Lord.

The Almighty Allah said in reply: And peace be upon you. O Muhammad, you have received the bounty of worshipping Me along with the other bounties. I have bestowed you with prophethood with My infallibility and made you My beloved. Imam Musa Kazim (a.s.) says: In each rakat, the Almighty Allah commanded one Ruku and one Sajdah, the Holy Prophet (S) because of the imagination of the greatness of Allah, added another Sajdah and the Almighty Allah made that also obligatory.

People asked the Imam what Saad is? He replied: It is a spring that flows from a pillar of Divine Throne which is also called as the 'nectar of life' as the Almighty Allah has said:

"Suad, I swear by the Qur'an, full of admonition."[281]

It is narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that people asked him: "Why seven Takbir were appointed before prayers and why in ruku are we supposed to recite: Glory be to my Lord the most great and praise be to Him and why we say Glory be to my Lord the most High and praise be to Him in Sajdah? Imam (a.s.) said: The Almighty Allah has created seven heavens seven levels of earth and seven curtains.

When the Messenger of Allah (S) went up to Meraj, he reached Qaba Qausain three times and from the seven curtains of Paradise one curtain was removed for the Prophet so he recited 'Allahu Akbar' (God is the Greatest), on removal of each curtain, he said: 'Allahu Akbar' (God is the Greatest); since prayer is the Meraj of believers, that is why it became recommended to recite seven Takbirs in the beginning.

So that the curtains that lie because of distance may be lifted from him. When after the removal of curtains from the heart of the Messenger of Allah (S) lights of greatness and majesty of Allah became illuminated for him, the Holy Prophet (S) began to tremble due to awe and he bowed down in Ruku and said: Glory be to my Lord the most great and praise be to Him, three times.

When he straightened, a Noor of that greatness shone on him and he fell down in prostration and recited seven times: Glory be to my Lord the most High and praise be to Him, and the awe that had come upon him was dispelled. That is why these recitations were made a part of Ruku and Sajdahs.

Through reliable chains, it is narrated that people asked Imam Ja'far Sadiq (a.s.) why the Messenger of Allah (S) tied Ihram for Hajj in the Masjid Shajarah and not at some other place?

Imam (a.s.) said: On the night the Messenger of Allah (S) was taken up for Meraj, when he reached perpendicular to Masjid Shajarah, the Almighty Allah said: O Muhammad, did I not find you in grief and accorded space to you? And did I not find you lost and showed you the path? The Holy Prophet (S) replied: "Indeed the praise and bounty is

only for You. You have no associate. Here I am my Lord!" That is why he used to wear Ihram from Masjid Shajarah.

Shaykh Tusi has narrated through reliable chains from Ibn Abbas that the Messenger of Allah (S) said: The Almighty Allah has given me five merits and given five to Ali. He gave me the comprehensive word and gave comprehensive knowledge to Ali. He gave me prophethood and made me my legatee. He gave me Kauthar and gave Salsabeel to him. He honored me with divine revelation and gave direct inspiration (Ilham) to him.

They took me to the heavens and for him the doors of the heavens were opened so that he could observe me and I could observe him. Then the Holy Prophet (S) began to weep. I asked: "O Messenger of Allah (S), May my parents be sacrificed on you, why are you weeping? The Messenger of Allah (S) replied: "O Ibn Abbas, the first thing that the Almighty Allah said to me was: O Muhammad! I raised my head and saw that the curtains have been raised and the doors of the heavens are opened and Ali has raised his head and he was seeing me.

Then Ali and I spoke to each other and the Almighty Allah spoke to me." I asked: "What did He say to you?" He replied: "The Almighty Allah said: I have appointed Ali as your legatee, Vizier and your Caliph after you. Tell him to listen to your statements properly and from that place sent the divine message to Ali and he replied: I have heard and obeyed."

The Almighty Allah commanded angels to send greetings to Ali and all greeted him and he replied to the greetings. I saw that the angels were highly pleased at the reply of Ali (a.s.) and I didn't pass any group of angels but that they wished me about the Caliphate of Ali (a.s.) and said: "By the one who sent you with truth, angels are highly pleased because the Almighty Allah has appointed your brother, Ali as the Caliph."

And I saw the upholders of the Arsh that they were looking to the earth. I asked: "O Jibraeel, why are the upholders of the Arsh looking to the earth?" Jibraeel said: "At this moment there is no angel who is not looking at Ali (a.s.) with pleasure, except for the upholders of the earth who have been permitted to look at you." When I came back to the earth,

Ali (a.s.) narrated to me whatever I had seen. At that time I realized that curtains were removed for Ali (a.s.) from all the places that I had visited.

Ayyashi has narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) performed Isha prayer on the earth and went up to Meraj and came back before the morning and prayed the Morning Prayer on the earth.

It is narrated through reliable chains from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) said: On the night of Meraj, when I came back to the earth, I asked Jibraeel if he had any wish. He said: My wish is that you convey my and Allah's greetings to Khadija. When the Messenger of Allah (S) conveyed it to Khadija she said: "My God is security and all safety is from Him only and all safeties turn to Him only.

It is mentioned in reliable books of Ahle Sunnat that the Messenger of Allah (S) said: On the night I went for Meraj, I saw on the fourth heaven an angel sitting on a pulpit of light surrounded by many angels. I asked Jibraeel about him and was told to approach him and greet him. I went to him and greeted him and saw that he was my brother, Ali Ibn Abi Talib (a.s.).

I said: "O Jibraeel, has Ali preceded me to the heavens?" He replied: "O Messenger of Allah (S), angels petitioned the Almighty Allah that they should be allowed to see Ali (a.s.), so the Almighty Allah created with Noor this angel in the form of Ali and angels every Friday eve perform his Ziarat a thousand times and glorify and praise the Almighty Allah and gift that reward to the followers of Ali (a.s.).

Manaqib Khwarizmi has narrated through many reliable chains that the Messenger of Allah (S) was asked by the people: In what language did the Almighty Allah speak to you during Meraj? He replied: "He addressed me in the language or style of Ali and He inspired me." I asked: "O Lord, are you speaking to me or it is Ali?" Voice came: "I don't resemble anything and neither anything resembles Me. I cannot be compared with anything or anyone. I am speaking to you in the language and style of Ali so that you may feel comfortable.

Ali bin Ibrahim has narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: When on

the night of ascension, I entered Paradise, I beheld a white plain where a number of angels were building palaces of gold and silver bricks. Now they plied their work, and then they stood idle.

I asked them why their labors were thus interrupted? They replied, "We wait to have expenses paid." "What expenses?" I asked. They answered, "The recital on earth by believers of such ascriptions as: Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is the greatest. Whenever they pronounce these ascriptions, we build; but when they cease, our work also ceases.

Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said to Imam Ali (a.s.): On the night I was taken up for Meraj, I was welcomed on each heaven by the angels and they gave many glad tidings till Jibraeel introduced me to many groups of angels. All said: If the people of your community had united on the love of Ali (a.s.), the Almighty Allah would not have created Hell.

O Ali, the Almighty Allah presented you for me on seven occasions so I derived your company and comfort: (1) When I reached to the heavens Jibraeel asked: Where is your brother, Ali (a.s.)? I said: "I have left him on the earth. Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your facsimile and then saw some angels in array. I asked: "Who are these?"

Jibraeel replied: "They are some groups through whom the Almighty Allah will be proud about you on Judgment Day." I went to them and spoke with them about the past and future events till Judgment Day. (2) When I was taken to the Arsh for the second time, Jibraeel asked: O Muhammad, where is your brother, Ali (a.s.)?

I said: "I have left him on the earth. Jibraeel told me to pray to Allah to bring him there for me. I prayed and saw your image and all the curtains of the seven heavens were removed from my eyes. I saw the inhabitants of the celestial kingdom and saw every person who was in the sky at any place and you also saw him. (3) When I was sent for the Jinns, Jibraeel asked: O Muhammad, where is your brother, Ali (a.s.)?

I said: "I have left him in my place, but whatever I said to the Jinns and whatever they said to me was heard and memorized by you. (4) The

Almighty Allah specialized me with the Night of Power (Lailatul Qadr) but you share it with me. (5) When I whispered in secret to the Almighty Allah at the highest heaven, you were with me.

And each time I prayed to the Almighty Allah for you and He gave everything to you except prophethood, because there will no prophet after me. (6) When I circled Baitul Mamoor, I saw you with me and when the prophets prayed behind me your facsimile was behind me. (7) During the period of Rajat (return) when I will eliminate the groups of infidels, you will be there with me.

O Ali, the Almighty Allah has given me excellence over all the people of the world and gave you excellence over them after me. And gave excellence to Fatima over all the ladies of the world and gave excellence to Hasan and Husain and Imams from the progeny of Husain (a.s.) over all the people after me and you.

O Ali, I found your name joined to my name and on some occasions this afforded me peace and comfort. First of all, on the night of Meraj when I reached Baitul Maqdas, I found written on the arch of Baitul Maqdas: "There is no god, except Allah. Muhammad is the Messenger of Allah. I have strengthened Muhammad through his vizier and helped him through him." I asked Jibraeel: "Who is my vizier?" "Ali Ibn Abi Talib (a.s.)."

Secondly when I reached Sidratul Muntaha I found written there: "There is no god except Me and Muhammad is My chosen one from My creatures. I have strengthened him through his vizier and brother and helped him through him." Thirdly, when I passed Sidratul Muntaha, and reached to Divine Throne, I found it inscribed on the pillar of Arsh: "I am Allah, the One and Muhammad is My beloved and My chosen one from My creatures.

I have strengthened him through his vizier and brother and helped him through him." I asked Jibraeel: "Who is my Vizier?" "Ali Ibn Abi Talib (a.s.)," said he. Sayyid Ibn Tawus has narrated through reliable chains from Amirul Momineen (a.s.) that the Messenger of Allah (S) said: "One night I was sleeping in Hijre Ismail when all of a sudden Jibraeel arrived and woke me up gently and said: "O Muhammad, come mount this, as your Lord has summoned you."

And he had brought a quadruped which was smaller than a mule and bigger than an ass. Its steps were in proportion to its body. It had wings of gems and it was named Burraq. I mounted it and when I reached to Aqba I found a person standing there and his hair were lying on his hands. When he saw me, he said: Peace be upon you, O the first. Peace be upon you, O the last one. Peace be upon you, O the gatherer (Hashir). Jibraeel said: "Reply to his greetings."

So I said: "And peace be upon you and the mercy of Allah and His blessings." When I reached in between the Aqba I saw a white haired person who also greeted me like the first person and without Jibraeel urging I replied to his salutation. He said thrice: Protect the dignity of your legatee, Ali Ibn Abi Talib (a.s.) because he is the privileged servant of the Creator. When I reached Baitul Maqdas, I saw there an extremely handsome man who also saluted me in the same manner, and I replied to him as Jibraeel signaled.

He said thrice: O Muhammad, protect the sanctity of your legatee, Ali Ibn Abi Talib (a.s.) because he is the privileged one of the Almighty Allah and the trustee of Hauze Kauthar and the intercessor of Paradise." Then I dismounted and Jibraeel held my hand to enter Baitul Maqdas. The mosque was full of people I could not recognize. Jibraeel took me ahead of the rows of people and suddenly a voice came from the heavens: O Muhammad, come forward to lead the prayer. Jibraeel made me stand ahead and I prayed with all of them.

A staircase of pearls was fixed to the first heaven. Jibraeel held my hand and took me to the sky. When we reached near the sky I beheld guards and arrows of fire. Jibraeel knocked at the door; angels asked who it was. "I am Jibraeel." "Who is with you?" "Muhammad (S)." Angels asked: "Has he been raised?" "Yes."

They opened the gate and said: "Welcome O brother of a high rank and Caliph of the Lord of the lords and chosen one of the powerful God. You are the last of the prophets, and there will be no prophet after you. Then a staircase of ruby was fixed, which was adorned with green emerald. Through it I reached to the second heaven.

Jibraeel knocked at the door; angels asked like the angels of the first heaven. When the door was opened, I was welcomed in the same manner and then from there a staircase was fixed to the third sky. This was surrounded my many types of lights. Jibraeel said: O Messenger of Allah (S), remain firm footed and the Almighty Allah will guide you.

In this way I crossed all the heavens and reached the seventh heaven, where I heard a great sound and was told that it belonged to the Tree of Tuba and it produced that sound in my eagerness. I was struck with terror. Jibraeel said: O Messenger of Allah (S) you have reached the point not reached by any creature. Go near your Lord.

If the merit of your companionship had not been there even I would not have been able to reach till here and my wings and feathers would have burnt up in divine effulgence. Then due to the Taufeeq of the Almighty Allah I crossed the stations of majesty and honor and seventy veils were removed from my eyes.

Then a voice came from the Lord: "O Muhammad." When I heard this, I fell in prostration saying: "Labbaik, O Lord of power." "O Muhammad, rise up and ask whatever you like. I will give it to you. Indeed you are My beloved, My chosen one, My prophet on My creatures and My trustee on My servants. When you have come in My vicinity, whom have you appointed as your successor?"

I said: "O my Lord, I have appointed one whom you know better than me. He is my brother, son of my uncle." The Almighty Allah said: "I swear by My might and honor, I will not accept the faith of anyone in My being and on your prophethood if it is not accompanied with faith in his Imamate and Wilayat. O Muhammad, do you want to see him in the celestial kingdom?" "Yes," said I. "Raise your head."

I raised my head and saw Ali (a.s.) along with the privileged angels on the high heavens and I was elated to see him and I said: "O Lord, my eyes have become illuminated." I was told: "O Muhammad, I make a covenant about Ali (a.s.), Ali is the ensign of the path of My guidance, chief of the righteous ones, eliminator of infidels and leader of the obedient ones. He is word that I have made compulsory for the pious.

And gave My knowledge and understanding in his inheritance. Therefore whoever loved me has loved Me. And whoever has been inimical to him has been inimical to Me. I will test the people through him. O Muhammad give him these glad tidings." Jibraeel came to me and said: O Messenger of Allah (S), go on further.

When I moved ahead, I reached a stream whose banks were having domes of gems and rubies. And the water of that stream was whiter than snow, sweeter than honey and more fragrant than musk. Then Jibraeel came to me and I asked him about it. He said: "This is Kauthar, which the Almighty Allah has presented to you as He says:

"Surely We have given you Kauthar."[282]

I saw some people in the act of being cast into Hell, and on inquiring who they were, was told they were Kharijis, Nasibi and Bani Umayyah, and those that are inimical to the Imams of your the Prophet's progeny and your sons, and these five groups have nothing to do with Islam. Are you happy? I said: I thank that God, Who made Ibrahim (a.s.) as his Khalil, spoke to Musa (a.s.), bestowed the great kingdom to Sulaiman (a.s.) and spoke to me and made me His beloved and gave me a great matter with regard to Ali (a.s.).

O Jibraeel, tell me who were those whom I saw in the first Aqba and they saluted me. He said that he was his brother, Musa who had said: Peace be upon you, O the last one, because you are the last prophet. And his saying: Peace be upon you, O the gatherer (Hashir), it is so because all the communities will be raised during your prophethood.

Then I asked: Who were those seen in between the Aqba. Jibraeel (a.s.) said: He was your brother, Isa (a.s.), who advised you about your brother, Ali Ibn Abi Talib (a.s.). I asked: "Who were those in Baitul Maqdas?" He said: "He was your respected father, Adam (a.s.) and he told you about Ali Ibn Abi Talib (a.s.) that he is the king of the believers."

I asked: "Who were the ones who had prayed behind me in Baitul Maqdas. He said: They were prophets and angels whom the Almighty Allah had presented for your dignity. So that they may pray behind you. Thus when the Messenger of Allah (S) returned that night from Meraj, he called for Ali (a.s.) and said: "O Ali, let me narrate to you that Musa and

Isa and your father Adam (a.s.) have sent greetings to you and all have recommended about you."

Ali (a.s.) began to weep in joy and he said: "I praise the God Who made me known among His prophets." Then he said: "O Ali, I give you another good news, that when I reached to the Arsh of my creator, I saw your image over there and the Almighty Allah took promise from me about you. O Ali, all the inhabitants of the high heavens pray for you and the chosen persons of the lofty heavens pray to Allah for permission to visit you and you will intercede for communities on Judgment Day when they will stand besides Hell.

It is narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that one day a person came to Imam Ali (a.s.) in Kufa Masjid and inquired about the interpretation of the following verse:

"And ask those of Our apostles whom We sent before you…"[283]

He said: "When the Almighty Allah took His beloved on the night of Meraj from Masjidul Haraam to Masjidul Aqsa (and it is Baitul Mamoor which is in the heavens). There Jibraeel took him to a stream and said: "O Prophet, perform ablution from this stream." Then Jibraeel recited the Azan and Iqamah and sent the Prophet ahead to lead the prayers of a group of prophets and messengers whose number is only known to Allah.

In the first row will be Adam, Nuh, Hud, Ibrahim, Musa and Isa (a.s.) and all the prophets who were sent to the world since the time of Adam (a.s.) to the Holy Prophet (S). The Prophet led the prayers and all followed him. When he concluded the prayer, the Almighty Allah revealed to him: O Muhammad, ask them if they used to worship anyone else other than the One God.

So the Prophet posed this question: "To what do you testify?" they said: "We testify that there is no deity except Allah and He has no partner and we testify that you are the Messenger of Allah and the best of the prophets and Ali is the best of the successors and the Almighty Allah has taken covenant from all of them regarding you and Ali (a.s.). And all have chosen you and Ali from all the world.

In another reliable traditional report, it is narrated from Imam Musa Kazim (a.s.) that the Messenger of Allah (S) said: On the night of Meraj, I was taken to a tree and it was so tall and beautiful that I had not seen anything better. An angel was appointed at each of its branch and leaf and the tree was surrounded by divine light.

Jibraeel said: "This is Sidratul Muntaha. Before you, no prophet has gone further than this point. The Almighty Allah will carry you from here to Behisht to show you His great signs. So remain assured and steadfast with Allah's support so that the light of divine miracle is perfected for you. You move towards the proximity of the Almighty Allah." So with the help of the Almighty Allah I moved to the higher level till I reached Arsh.

A green curtain was drawn before me whose brilliance and beauty I cannot describe. When I clung to it, it was pulled up till I entered the holy court and I glided through the loftiness of my position and reached a point where even the sound of an angel cannot reach. I became oblivious of myself and all fear was dispelled. I thought that all the creatures had died. Then the Almighty Allah gave me some respite so that I may regain my consciousness and my fear may be dispelled, and I closed my eyes by the Taufeeq of Allah and I opened the eyes of my heart and saw the celestial and the earthly world as the Almighty Allah has said:

"The eye did not turn aside, nor did it exceed the limit. Certainly he saw of the greatest signs of his Lord."[284]

Then the Almighty Allah called out to me: "O Muhammad, have you seen your status and greatness in My view?" I replied: "Yes, my master." The Almighty Allah said: "Have you recognized the status of your successors in My view?" I replied: "Yes, my Lord." He said: "O Muhammad, what do the inhabitants of My high heavens say about the grades and heaven and the rewards of good deeds?

And do you know what they are?" I said: O my Master, You know better." He said: "Performing complete ablution in winter time and to struggle for prayers for you and your descendants and to wait for prayer after one prayer, to feed the people and to pray at nights when the people sleep. Then my Lord made bestowals to me and presented gifts to my Ummah.

And then He said: I ask you, even though I know better than you, tell me who have you appointed as your representative on the earth?" I replied: "My cousin, Ali Ibn Abi Talib (a.s.) who has helped Your religion." You are right, O Muhammad, I chose you with prophethood and raised you with messengership and tested Ali for conveying your messages to your Ummah and appointed him as My Proof on the earth, with you and after you.

He is the light of my friends and the Wali of those obedient to Me. I gave Fatima in marriage to him and made him your Wasi, inheritor of your knowledge and helper of your religion. He will be killed because of his relation with religion and for being related to Me and you. The vilest man of this Ummah will slay him." The Messenger of Allah (S) says: "Then my Lord, commanded me for certain things which he did not permit me to disclose.

Then I was conveyed below through the curtain of honor, till I came to Jibraeel. And when they took me below Sidratul Muntaha, I saw my and Ali's dwellings. Jibraeel was speaking to me. Suddenly a ray of divine light fell upon me and I glanced at it like a point of a needle; it was also like the Noor I had seen near the Divine Throne.

After that the call of truth reached my ears: "O Muhammad, My mercy precedes My anger for you and your progeny. You are my privileged one among My creatures. Only you are my trustworthy and My prophet. I swear by My might, if My creatures come to Me with all types of worship acts, but having doubts in your prophethood, or has enmity to My chosen Imams from your progeny, I will throw all of them into Hell and care less about it.

O Muhammad, Ali is the chief of believers, leader of the Muslims and who will lead the Shias to Paradise, and who will be martyred unjustly." After that the Almighty Allah encouraged me for prayers and other things that He wanted. Through reliable chains, it is narrated from Ibn Abbas that the Messenger of Allah (S) said: "When I taken to the heavens, at each level angels inquired about the well being of Ali Ibn Abi Talib (a.s.) and said: O Messenger of Allah (S), when you return to the earth, convey our greetings to Ali and his Shia.

When I reached the seventh heaven and moved ahead from there, all angels and Jibraeel separated from me. I reached the curtains only through Taufeeq of the Almighty Allah and entered the holy court from one curtain to another. Veil of honor, veil of power, veil of light, veil of miracles, veil of greatness, veil of highness, veil of Noor, veil of dignity, veil of perfection; till the Taufeeq of the Almighty Allah enabled me to cross seventy thousand curtains.

After that through the wings of acceptance, I flew up the divine sanctuary and reached to the curtain of majesty and stood on the legs of servitude in a special chamber and whispered to my Lord. Whatever the Almighty Allah liked, He revealed to me and whatever I asked for myself and Ali (a.s.), was granted by Allah. And He promised me intercession for the Shia of Ali.

Then the Almighty Allah called out: "O Muhammad, whom do you like best in My creatures?" I said: "I like one whom You like." I was told: "Hold Ali dear, as I hold him dear. I also hold dear one who holds him dear." I fell down in prostration and praised and thanked the Almighty Allah." Then a voice came: "O Muhammad, Ali is my Wali, My chosen one among My creatures.

I have chosen him after you so that he may be your brother, successor, Vizier, chosen one and your legatee and that he may be your helper in the heavens. O Muhammad, I swear by My might, I will surely destroy the tyrant that harbors enmity against Ali (a.s.) and I will surely defeat and kill the enemy that confronts Ali (a.s.). O Muhammad, I know what My servants hold and found Ali (a.s.) most obedient to you, therefore you should consider him as your brother, successor and Caliph and give your daughter, Fatima Zahra in marriage to him.

I will bestow him with two sons, who are pure and righteous. By My self, I have made it compulsory that one who loves Ali, his wife and Imams from his sons more than others, I will doubtlessly raise him to the Divine Throne and admit him to Paradise and make him drink the water of the holy fountain. I will deprive their enemies from all these bounties and take them away from the courtyard of My mercy and increase My chastisement and curse for them.

O Muhammad, indeed you are My messenger to all My creatures. And Ali is My Wali and the leader of believers. It was on this belief that I have taken covenant from all My creatures when they were in the form of spirits before I created the heavens and the earth due to the love I have for you, Ali and the Shia. And I have created your Shia from your essence."

I said: "O my Lord, please unite my whole community on his Imamate." It was said: "They are examiners and others are examined through them. Through them will I put to test in the heavens and the earth so that I may complete their rewards who obey Me about you. And curse be on those who disobey Me about your rights and through you I will separate the evil doers from the righteous. O My beloved, I swear by My might, if I had not created you, I would not have created Adam.

And if I had not created Ali, I would not have created Paradise. Because through you, I will punish and reward My servants on Judgment Day and through Ali and his sons, I will take revenge from My enemies. Thus all their return is to Paradise on Judgment Day. After that I will appoint you and Ali as the rulers over Paradise.

Your enemies will not enter Paradise and your friends will not enter Hell and I have sworn by My sacred being that I will do this only." Thus when I returned from there and came out of the curtains, I heard a voice from behind: "O Muhammad, endear Ali, O Muhammad, honor Ali. O Muhammad, give precedence to Ali, O Muhammad, appoint Ali as your brother, successor and Caliph.

O Muhammad, endear one who endears Ali. O Muhammad, I advise you about Ali and his Shia. When I reached the angels, I was congratulated in the heavens: "O the Messenger of Allah (S), good cheers for you and Ali (a.s.) for this exaltation."

Through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: "When I entered Paradise, I saw a tree on which, instead of fruits, there were robes and jewelry. There were Houries between it and below it were piebald horses. And that tree was shaded by the pleasure of the Almighty Allah.

I asked: "O Jibraeel, for whom this tree is?" He replied: "It is for your cousin, Ali Ibn Abi Talib (a.s.). When the Almighty Allah commands that

people should be admitted into Paradise, Shia of Ali will be brought below this tree and they will wear the robes and jewelry and mount those horses. Then the caller will call out: These are the followers of Ali (a.s.) who bore the troubles of the world with patience and today they are bestowed with these bounties.

Through reliable chains, it is narrated from the Messenger of Allah (S) that he said: “When I was taken to the heavens during Meraj, I reached a palace of pearls which was gilded with gold water and it shone bright. I came to know that the Almighty Allah had prepared that palace for Ali and Abbas.”

Through reliable chains, it is narrated from Imam Ja’far Sadiq (a.s.) that: “One night the Messenger of Allah (S) was in Abtah. Suddenly Jibraeel appeared with Burraq upon which were tied a thousand saddles. Burraq prevented him from mounting, so Jibraeel gave her a slap such that it began to perspire and he said: “Keep straight, this is Muhammad (S).” So I mounted and the Burraq flew to Sidratul Muntaha.

When we reached the first heaven, the sound of the wings of Burraq and the brilliance of its Noor caused the angels to fly away in fear. Jibraeel said: “God is the greatest, God is the greatest.” Then the angels understood that it was some creature of Allah and they returned to Jibraeel and asked: “Who is this?” He replied: “It is Muhammad, the angels saluted him and then Burraq flew up to the second heaven. The angels of that place also dispersed in fear. Jibraeel said: “I testify that there is no god, except Allah.” Angels said: “It is a creature of Allah.”

And they came back to Jibraeel and asked what the matter was. When they recognized the Holy Prophet (S), they greeted him. This was repeated at every level and Jibraeel recited a part of Azan at every juncture. When they reached the seventh heaven the Azan was complete. There the Holy Prophet (S) led the prophets and angels in prayers. Then Jibraeel took him to a place where he stood and said: “You go ahead from here, I can’t move forward beyond this point.”

From there the Almighty Allah took him up by His limitless power till the point He wanted to take him. And He opened the doors of knowledge and recognition as much as He wished. Then He said: O Muhammad, who have you appointed for the guidance of your Ummah.

He said: "Allah knows better." The Almighty Allah said: "Ali is the chief of the believers."

Through reliable chains, it is narrated by Ali bin Ibrahim from the Messenger of Allah (S) that he said: "When I entered Paradise, I saw the tree Tuba, whose root is in Ali's celestial palace, and its branches shaded all the houses of Paradise. On the tree were pails filled with garments of brocade and satin of Paradise. A million pails were allotted to every believer, each pail contained different colored garments, all of different colors and fashions.

The shadow of Tuba is so extended, that a horseman could not gallop across it in a hundred years. The fruit of that tree is the food of the inhabitants of Paradise. Every branch in the palaces of believers, produces a hundred thousand different colored fruits, such as you have seen on earth, with a vast variety never found there. The place of fruit plucked from this tree, is immediately supplied by fresh fruit. As the Almighty Allah says:

"Neither intercepted nor forbidden…"[285]

Beneath that tree is a river having four branches: one of clear water, one of milk, another of wine, and the fourth of honey. Ibn Babawayh has narrated through authentic chains that the Messenger of Allah (S) said: "When I reached the seventh heaven during the night of Meraj, my sweat dropped on the ground through which a red flower grew up.

That flower fell into the sea and a fish tried to catch it and an Amus (a worm having a broad head and a thin tail and which appears in dirt) also wanted to snatch it. The Almighty Allah sent an angel who distributed it equally to both of them. Due to this green leaves that are present in petals are half thin like the tail of Amus and do not have petals on some sides and on one side they have petals and one side is missing. Thus that flower is half like a fish and half like the Amus. Iranians have versified this subject also.

Ibn Shahr Ashob has narrated that when the Messenger of Allah (S) went for Meraj and His Eminence, Abu Talib did not find him in his bed, he was much worried, and he gathered Bani Hashim and said: "Be prepared, if Muhammad is not found till the morning, I will take up the

sword and kill whomsoever from the enemies of Muhammad that I may find. He was in this turmoil when the Holy Prophet (S) came down to the house of Umm Hani, sister of Amirul Momineen (a.s.).

Abu Talib was pleased to see him return and taking his hand brought him to Masjid Haraam and said to Bani Hashim: "Remove your swords." And to the Quraish he said: "If he had not returned tonight, by Allah I would not have spared anyone of you."

In the same way it is narrated that the Messenger of Allah (S) six months before Hijrat, on Saturday 17th Ramadan, on the basis of different reports, he was in the house of Umm Hani or in the house of Lady Khadija or in the defile of Abu Talib or Masjidul Haraam. And according to another report, two years after Besat it was the month of Rabiul Awwal, when Jibraeel and Mikaeel came down each with a thousand angels.

All greeted the Prophet and congratulated him. They had a quadruped with them which has a human face, legs like camels and arms like that of horses and the tail of a cow. It had a pair of wings on its thigh. Its bridle was made of red ruby and it was attached to its head. When the Prophet mounted it, it flew towards the heavens. It flew from one heaven to the other and angels were saluting the Prophet and giving him glad tidings.

The Holy Prophet (S) could see the prophets on the heavens and also heard glad tidings from them. So much so that he passed the heavens and reached to the curtains of light. At this point the Holy Prophet (S) heard that the angels of curtains were reciting Surah Noor and when he reached till Kursi, the angels were seen reciting Ayatul Kursi. When he reached the Arsh, the upholders of the Arsh were reciting Surah Momin.

There it was told a thousand times: Come near. And each time a big wish of the Prophet was fulfilled. Till he reached to the level of Qaba Qausain (two bows) and he was told to mention his need. The Holy Prophet (S) said: "You have made Ibrahim as the Khalil, made Musa as the one spoken to, Sulaiman got the great kingdom; what did You bestow me with?"

The Almighty Allah said: "If I made Ibrahim as my Khalil, I made you as my Habib (beloved). If I spoke to Musa at Mount Tur, I spoke with you at the mat of Noor. If I gave the great kingdom to Sulaiman, I gave

you the everlasting kingdom of the hereafter and gave Paradise in your charge and also gave you intercession."[286]

Notes:

[237] Surah Isra 17:1

[238] The author says: The phrase - remote Masjid - may refer to the shrine in heaven, without contradicting the fact that the Prophet was carried to the Masjid of Baitul Maqdas, which a great many traditions prove to have been the case, although it is probable that in some of his ascensions, he did not visit that Masjid.

[239] Surah Najm 53:1

[240] Surah Najm 53:2

[241] Surah Najm 53:3-4

[242] Surah Najm 53:5

[243] Surah Najm 53:6

[244] Surah Najm 53:7

[245] Surah Najm 53:8-9

[246] Surah Najm 53:10

[247] Surah Najm 53:11

[248] Surah Najm 53:12

[249] Surah Najm 53:13-14

[250] Surah Najm 53:15

[251] Surah Najm 53:16

[252] Surah Najm 53:17

[253] Surah Najm 53:18

[254] The author says: The interpretation of all these verses will be mentioned under the traditional reports that prove Meraj.

[255] Surah Saffat 37:10

[256] Surah Mutaffifeen 83:18

[257] Surah Nisa 4:10

[258] Surah Maryam 19:57

[259] Surah Aale Imran 3:68

[260] Surah Raad 13:29

[261] Surah Najm 53:9

[262] Surah Baqarah 2:285

[263] Surah Baqarah 2:285

[264] Surah Baqarah 2:285

[265] Surah Baqarah 2:286

[266] Surah Baqarah 2:286

[267] Surah Baqarah 2:286

[268] Surah Baqarah 2:286

[269] Surah Anaam 6:160

[270] Surah Najm 53:8-9

[271] Surah Baqarah 2:285

[272] Surah Baqarah 2:285

[273] Surah Baqarah 2:286

[274] Surah Baqarah 2:286

[275] The author says: The Prophet may have made the ascension twice from Mecca, and one hundred and eighteen times from Medina; or have made it twice to the empyrean, and on other occasions, to the heavens only; or have done it twice bodily, and in the remaining instances spiritually – Allah knows best.

[276] Surah Zukhruf 43:45

[277] Surah Yunus 10:101

[278] Surah Anaam 6:1

[279] Surah Najm 53:8-9

[280] Surah Najm 53:13-14

[281] Surah Saad 38:1

[282] Surah Kauthar 108:1

[283] Surah Zukhruf 43:45

[284] Surah Najm 53:17-18

[285] Surah Waqiya 56:33

[286] The author says: Other traditions of Meraj will be mentioned in the coming chapters, Insha Allah.

Chapter 26

Migration to Habasha

Shaykh Tusi, Ali bin Ibrahim and other tradition scholars have narrated that when the call of the Messenger of Allah (S) gained strength and some people joined the religion of the Prophet, the infidels of Quraish united to harass those who had converted to Islam, so that perhaps they may recant their faith. So people of every clan decided to harass those of their clans who had accepted Islam.

And since the Holy Prophet (S) had not been commanded to perform Jihad against the infidels; in the 5th year of Besat, by the order of Allah, a group of Muslims was ordered to migrate to Habasha, whose King, Najjashi also named as Ashama was a nice king who neither oppressed nor agreed to oppression.

The Muslims were ordered to migrate to Habasha and remain there in his refuge, till the Almighty Allah gives relief to the Muslims. There were exigencies in their migration. They helped in conversion of Najjashi and people of Habasha and their acceptance of Islam strengthened the Muslims. Thus eleven men and four women secretly left Mecca and set out for Habasha.

Uthman was also among them as was his wife, an adopted daughter of the Prophet. Zubair, Abdullah bin Masud, Abdur Rahman bin Auf, Abu Huzaifa and his wife, Sahla, Musab bin Umair, Abu Salam bin Abdul Asad and his wife, Umm Salma binte Abu Umayyah, Uthman bin Mazun, Aamir bin Rabia and his wife Laila binte Abu Khathima, Khatib bin Amr and Suhaili bin Baiza.

All of them set out individually in a secret manner. When they reached the sea side a boat of traders was present there. They boarded and set out for Habasha. When the infidels of Quraish came to know about it,

they set out in their pursuit but they could not apprehend them. They remained in the country of Najjashi during the months of Shaban and Ramadan.

And they returned in the month of Shawwal and each of them entered into the security of a Meccan, except for Ibn Masud and he went back to Habasha. Due to this Hijrat, idolaters of Mecca increased their atrocities on the Muslims. Then next time the Holy Prophet (S) permitted them by the command of Allah and they migrated to Habasha and according to the report of Ali bin Ibrahim, this time His Eminence, Ja'far bin Abi Talib went to Habasha with seventy-two Muslims.

According to others they were eighty-two, other than women and children. In one report it is mentioned that eleven ladies accompanied them. This time the idolater of Quraish sent Amr bin Aas and Ammara bin Walid with gifts and presents to Najjashi so that he may get them back to Mecca. There was enmity between Amr bin Aas and Ammara, which Quraish had reconciled. Ammara was a handsome young man.

Amr bin Aas had also taken his wife along. When they boarded the ship, they had wine and Ammara told Amr to tell his wife to kiss him. "How is it possible?" asked Amr. When Amr was also intoxicated and was sitting on the edge of the ship, Ammar slapped him and threw him into the sea. Amr held at the ship and some people pulled him aboard. This created further enmity between them. When they came to Najjashi, they prostrated before him and presented the gifts. Then he said: "Some of our people have opposed us in our religion and they abuse our gods and they have fled our country and taken refuge over here.

We request you to send them back." Najjashi called for Ja'far. Ibn Masud says: "When we went to Najjashi, Ja'far told us to remain quiet and that he would speak to the king. Thus when we entered Najjashi's court, the officers told us to prostrate before Najjashi. Ja'far said: "We don't prostrate before anyone other than Allah." Najjashi told them about the claims of Quraish and His Eminence, Ja'far said: "O King, ask them if we are their slaves?" Amr Aas said: "No, they are free and they belong to the noble class."

His Eminence, Ja'far said: "Ask them if we are indebted to them?" Amr Aas said: "No, we are not owed anything by them." His Eminence,

Ja'far said: "Ask them if we have committed any murder for which they want to punish us." Amr Aas said: "No." His Eminence, Ja'far said: "Then what do you want from us? You have harassed us too much and we left your country." Amr Aas said: "They oppose us on our religion and they abuse our gods and disaffect our youth from our religion, and create discord in our unity. Give them back to us so that we may settle the matter."

His Eminence, Ja'far said: "O King, our opposition with them is based on the fact that the Almighty Allah has raised a Prophet among us and he commands us not to attribute any partner to Allah. And not to worship anyone except the One God, not to gamble, to pray, pay Zakat, deal with justice and favor, do a good turn to the relatives, and he restrains from evil, oppression, unjust bloodshed, adultery, usury, offal and blood.

And he is the prophet whose arrival was predicted by Isa (a.s.) and his name is Ahmad." Najjashi said: "The Almighty Allah has sent His Eminence, Isa (a.s.) also with the same code of law. Najjashi was pleased by Ja'far's discourse. Amr here exclaimed, "O king, these people contradict your assertions respecting Isa. "What says your Prophet of that matter?" demanded Najjashi. Ja'far replied, "He says of Isa what God has declared concerning Him, that He is the Spirit and Word of God who caused Him to be brought forth of a virgin."

Najjashi, turning to his scholars, observed, "More than this cannot be claimed for Isa;" then addressing Ja'far, he inquired, "Do you remember any communications which your Prophet has received from God?" Ja'far replied in the affirmative, and began to recite Surah Maryam, and when he came to the verse:

"And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates: So eat and drink and refresh the eye."[287]

…Najjashi and the Christian scholars, who were in the assembly, began to weep excessively, and the king said to Ja'far, "Prosperity be to you and to him from whom you come! I testify that he is a Messenger of Allah (S), the one on whom Isa bin Maryam pronounced blessings. If my royalty did not hinder me, verily, I would go and assume the office of

bearing his shoes. You have leave to retire, and no one shall molest you."

At the same time he ordered them to be furnished with provisions and clothing, and whatever was necessary. Amr complained, saying, "O king, this is contrary to our religion; deliver Ja'far to us." At this Najjashi struck Amr on the face, bidding him be silent, and swearing if he said anything ill of Ja'far, he would put him (Amr) to death. The king then ordered the gifts which Amr had brought, to be returned to him, and the wretch left the assembly with blood dripping from his face. He was saying: "If you say, we will not criticize him."

During this audience, a maid that stood behind Najjashi fanning him, fell in love with the handsome Ammarah, and as Amr had met with such severe rebuke, in order to involve his companion in trouble from the motive of their old enmity, he said to him, "The king's maid was much smitten with you; send someone to foster her passion. Ammarah was stupid enough to engage in the intrigue, and receiving a favorable answer from the maid, next took Amr's insidious advice to send to her for some of the king's perfume.

When it was brought, Amr, instigated by the old hatred, took it from the wretched fool Ammarah and carried it to Najjashi, saying, "I am under the greatest obligations to preserve the king's honor, and serve him, as I am in his territory and enjoy his protection, and must not, therefore, act a false and dishonest part towards him. My colleague has beguiled your maid, who has sent him some of the royal perfume.

Being duty bound, I have informed the king of this matter, and here return the stolen perfumes." This tale, attested as it was by the perfume, threw Najjashi into a rage, and at first he resolved to put Ammarah to death; but on reflection, concluded that was inexpedient, as the young man had entered his dominions under his own royal protection.

However he summoned his magicians and ordered them to inflict on Ammarah a punishment worse than death. Accordingly they apprehended him, and inserted mercury in his sexual organ which made him insane, and he ran mad into the wilderness and associated with wild men. The Quraish, hearing of his condition, sent a party after him, who, concealing themselves by a spring where he came with the wild men for

water, caught him, but he yelled and struggled in their hands till death relieved his sufferings.

Amr despairing of obtaining the restoration of the refugees, returned to the Quraish, and reported his failure. Ja'far and his companions continued to enjoy the favor of Najjashi till the Prophet fled to Medina and made peace with the Quraish. After this event, the Muslim party in Habasha started for Medina, and met the Prophet on the day of the conquest of Khyber. Abdullah bin Ja'far was born through Asma binte Umais in Habasha. While Ja'far was in Habasha, a son was born to the king, whom he named Muhammad.

Ali bin Ibrahim has narrated that Umm Habib binte Abu Sufyan was the wife of Abdullah bin Jahash. Abdullah died in Habasha and the Messenger of Allah (S) sent message to Najjashi to marry her to him (the Prophet). Najjashi performed the marriage and gave 400 gold coins as dower on behalf of the Prophet and sent her a nice dress and perfumes.

Then he prepared for her journey to the Holy Prophet (S). She was accompanied by Mariya the Copt, mother of Ibrahim, also with a lot of garments and horses. And he sent thirty Christian scholars to study and ascertain in what manner he spoke, ate, drank, sat, prayed, and other particulars of his habits and customs. When they reached Medina, the Holy Prophet (S) invited them to Islam and recited the following verse:

"When Allah will say: O Isa son of Maryam! Remember My favor on you and on your mother, when I strengthened you with the holy Spirit, you spoke to the people in the cradle and when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment."[288]

On hearing this passage, they wept and believed and returning to Najjashi extolled the agreeable manners of the Prophet and repeated verses to him at which the king and all his scholars wept. The king became a

Muslim, but did not disclose his faith to the people of Habasha through fear they would kill him. He left his kingdom with the intention of attending on the Prophet, but after his embarkation, died. On this event, the Almighty Allah revealed this verse:

"Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly. And when they hear what has been revealed to the apostle you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth)."[289]

Shaykh Tabarsi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that one day Najjashi called Ja'far with his companions and when they came, they saw that Najjashi was seated on the ground wearing old clothes. Ja'far says: When we saw this, we were shocked and when he noticed our apprehension, he said: "I thank the Almighty Allah who helped Muhammad and lighted my eyes with his help.

Would you like to hear the good news? "Yes," I said. He said: "Right now my spy has told me that the Almighty Allah helped his Prophet and killed many of his enemies. So and so was killed and so and so were taken captive. Their battle took place in a valley called Badr. As if I can see that valley in which I used to graze the sheep of my master which was situated in Bani Zumra."

Ja'far asked: "O good king, why are you seated on the ground and why have you donned old clothes?" He replied: "O Ja'far, we have read in Injeel that when the Almighty Allah, the generous one, bestows some favor to the servant, the servant is duty bound to offer thanks at that moment and it is mentioned in that same Injeel that in the view of Allah no thankfulness is better than humility. Thus I have adopted this humility to thank for the victory of the Prophet."

When the Messenger of Allah (S) heard this he said to his companions: "Sadaqah increases the wealth of the giver, so you must also pay

Sadaqah so that the Almighty Allah is more merciful to you humility results in honor, so you must also adopt humility; so that the Almighty Allah also raises your grades and forgiveness increases respect. So forgive the mistakes of others so that the Almighty Allah may hold you respectable.

Shaykh Tabarsi and Qutub Rawandi etc. have narrated that the Messenger of Allah (S) wrote a letter to Najjashi respecting Ja'far and his companions and sent it through Amr bin Umayyah Zumri, the purport of which was this: In the name of Allah the Compassionate, the Merciful. This is a letter from Muhammad, the Messenger of Allah (S), to Najjashi, king of Habasha. Peace be on you! I render thanks to Allah, the Holy King and faithful Protector.

I testify that Isa the son of Maryam is the Spirit and Word of Allah. The Almighty Allah bestowed that one chosen and created by Himself, on Maryam, a virgin, who had been kept separate from men, who was pure and holy, and who was unstained by fornication or carnal intercourse. She conceived Isa by the breath of the Holy Spirit, and Allah breathed into Him His own chosen Spirit, as by His own power He created Adam of clay, and breathed into Him His own chosen Spirit.

I call you to the acknowledgment and worship of the sole God Who has no associate. I enjoin you to be the friend of man, in obedience to Allah. I summon you to follow and believe in me and in that which has been revealed to me. Verily, I am a Prophet sent by Allah. I have sent to you my cousin, Ja'far bin Abu Talib, with a company of Muslims. On their arrival, entertain them and be not haughty.

I summon you and your army to the cause of God. And now the divine message with which I am charged concerning you is executed. I have laid before you the conditions of future good. Receive my counsel, and the peace of God be on him who follows the path of religious instruction.

In reply to the Prophet's letter, the king wrote as follows: In the name of Allah the Compassionate, the Merciful; this is a letter to Muhammad, the Messenger of Allah (S), from Najjashi, the son of As-ha. Peace be to you from Allah, O apostle of Allah and of mercy and blessing be to you from Allah besides Whom there is no Lord. He has guided me into the

faith of Islam. Verily, your letter has reached me, O Messenger of Allah (S).

I swear by the Lord of heaven and earth, that what you say concerning Isa is true, and that he is no more than you have described him to be. I have fully understood the rest of your reverenced epistle, and have honored your cousin and his companions. I testify that you are the Messenger of Allah (S), truth-speaking, and witnessed to be true. I have believed in you, and have pledged myself to your cousin, and by his instrumentality have become a Muslim, a true believer in the Lord of the universe. I have sent to you, apostle of Allah, my son.

I have no power to make any one a Muslim but myself. If you command it, I will wait upon you in person. I testify that all your commands are according to truth. Najjashi accompanied his letter with presents, and sent Mariya the Copt, who became the mother of the Prophet's son Ibrahim, along with a group of persons who embraced Islam at his hands and then returned.

It is related that His Eminence, Abu Talib wrote a letter to Najjashi asking him to help and support the Messenger of Allah (S) and had also mentioned some couplets therein as follows:

O king of Habasha, you should know that Muhammad (S) is a prophet like Musa and Masih bin Maryam (a.s.) and he also brought the divine teachings like the previous prophets had brought. And you read about the veracity and qualities of the Messenger of Allah (S) in your books. So do not associate anyone with the Almighty Allah and accept Islam which is the true path and which is an illuminated and a clear path. It is not dark and concealed.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Hasan Askari (a.s.) that when Jibraeel (a.s.) informed the Holy Prophet (S) about the passing away of Najjashi, King of Habasha, the Messenger of Allah (S) wept in grief and remarked: "Your brother, Ashama has departed from his holy abode today."

Then the Holy Prophet (S) came out of the Baqi cemetery and the Almighty Allah lowered all the highlands till the Holy Prophet (S) saw his bier in Habasha and recited his funeral prayers with seven Takbirs. The same report Shaykh Tabarsi has quoted from Jabir Ansari and Ibn

Abbas etc. in which it is also mentioned that when the Messenger of Allah (S) recited the funeral prayer of Najjashi, the hypocrites commented: He is reciting the funeral prayer of a Christian of Habasha whom he has never seen. At that juncture, the following verse was revealed in their refutation:

"And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning."([290])([291])

Kulaini, Ibn Babawayh and Shaykh Tabarsi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that His Eminence, Ja'far returned from Habasha and reached the Prophet on the day of the conquest of Khyber. The Messenger of Allah (S) was highly elated and he said: "I can't say on which to express more happiness: on the conquest of Khyber or the return of Ja'far."

When Ja'far arrived, the Prophet embraced him and accorded him a warm welcome and asked: "Do you want me to bestow you something?" "Yes, O Messenger of Allah (S)." People thought that the Holy Prophet (S) would give him a lot of wealth from the booty of Khyber and they craned their necks to see what he was giving. The Holy Prophet (S) said to Ja'far: I give you something and teach you an act which if you perform everyday, it will be better than everything in the world.

Or even if you perform it once a month or once a year, all sins committed during this time will be forgiven." Then the Messenger of Allah (S) taught him a prayer called Prayer of Ja'far at-Tayyar. Shaykh Tabarsi has narrated that His Eminence, Ja'far returned to the Holy Prophet (S) on the day of the conquest of Khyber along with sixty-two persons of Habasha and eighty people from Shaam including Bahira, the monk.

The Messenger of Allah (S) recited Surah Yasin before them and they wept a great deal and said: How similar is this discourse to the one revealed on Prophet Isa (a.s.)!

Notes:

[287] Surah Maryam 19:25-26

[288] Surah Maidah 5:110

[289] Surah Maidah 5:82-83

[290] Surah Aale Imran 3:199

[291] This report which says that Najjashi died in Habasha is more clear and more famous.

Chapter 27

Confinement in Shebe Abu Talib – events leading to migration to Medina

Shaykh Tabarsi and Qutub Rawandi have narrated that in the eighth year of the Prophet's prophetical office, when the Quraish infidels and idolaters of Mecca saw that Hamza had become a Muslim, and heard that Najjashi had protected the Muslim refugees, and had himself become a believer, and when they witnessed the resolution with which Abu Talib and most of the Bani Hashim defended the Prophet, and that Islam was spreading among most Arab tribes, and the truth of the Prophet's claims manifested to multitudes – in view of all these things, they were greatly perplexed, and the fire of hatred and of idolatry blazed afresh in their bosoms.

Under the influence of these feelings, they assembled in Darul Nadwa, a noted place, and carried their hostile resolutions so far that they pledged themselves to each other by oath, and signed a covenant, that they would not eat, nor speak, nor trade, nor intermarry with the Bani Hashim, till they were forced to deliver the Prophet to them so that they can put him to death.

They resolved, moreover, that Muhammad should be put to death whenever an opportunity offered. On being informed of these resolutions of Quraish, Abu Talib assembled the whole company of Bani Hashim, who were in all forty men, and swore by the Kaaba, that if, by means of an enemy, a thorn pierced the foot of the Prophet, he would kill them all.

He then took the Prophet, and with the company of Bani Hashim, retired to a defile, called, in consequence, the defile of Abu Talib. He stationed guards day and night at the passes leading to his retreat, in order to protect the Prophet from all harm. Sword in hand, while the Prophet

slept at night, he guarded him with the greatest vigilance, and as a moth circles a candle, so he continued to march around that lamp of prophecy.

He used the additional precaution of having the Prophet sleep part of the night in one place, and part in another, and moreover caused Ali, the dearest of his sons, to sleep with the Prophet during the first part of the night, so that if an enemy at that hour had observed the Prophet, and afterwards attempted his life, the stroke might fall on Ali and the Prophet escape. In this arrangement, Amirul Momineen (a.s.) most cordially acquiesced, cheerfully exposing his life on behalf of the Prophet. The same vigilant guard was kept up during the day, Abu Talib making his sons and nephews responsible for the Prophet's safety.

The party in the defile were at length reduced to great straits; no Arab coming to Mecca ventured to sell anything to Bani Hashim, for if he did, his property was plundered by the Quraish. Abu Jahl, Aas bin Wail, Nazar bin Harith and Aqba bin Muit was particularly active in intimidating caravans and preventing them from relieving the Bani Hashim.

Khadija spent the greater part of her large fortune in support of her husband and his party when they were in the defile. All the Quraish chiefs had signed the agreement against the Bani Hashim, except Motam bin Adi, who declared it was a tyrannical proceeding, and he would have nothing to do with it.

Forty Quraish chiefs, among whom was Abu Lahab, set their seals to the covenant, which was wrapped and hung up in the Kaaba. At the seasons of pilgrimage, sacred from war and violence, the Prophet left the defile, and, mingling with the pilgrim Arabs, said, "I am sent as a Prophet from Allah, and call on you to embrace my faith, enter the pale of my religion, and protect me from the designs of my enemies, and I will be surety that you shall enjoy Paradise." Abu Lahab followed the Prophet, saying to the people, "Do not listen to what this fellow says; although he is my nephew, he is liar and a sorcerer."

The Prophet and his protectors remained in the defile for four years, only venturing to leave their asylum at the seasons of Hajj, of which there were annually two, one called Umrah, in the month of Rajab, and the other the great pilgrimage, in the month of Zilhajj. During these seasons, the Bani Hashim left their valley, traded and returned, and

however much hunger and other necessities pressed them, through fear of the Quraish they did not venture out again till another pilgrim season.

During this period, the Quraish sent a message to Abu Talib, promising to make him their king on the condition that he would deliver up to them Muhammad to be put to death. The brave chieftain answered in an extemporaneous ode in which he extolled the Prophet in the highest degree, manifested his own faith in him, and declared he would defend him as long as he lived. This ode from Abu Talib threw the Quraish into despair.

Abu Laith bin Rabia, a son-in-law of the Prophet, brought his camels laden with wheat and dates to the entrance of the defile, and shouted after them till they had gone in, when he returned. Goods were unloaded and the camels came out again. On this generous act the Prophet said, "Abu Laith had done nobly by us, fulfilling the obligation of a son-in-law."

The distress of the Bani Hashim at last reached that pitch that the cries of their children for food prevented the people of Mecca from sleeping. Most of the Quraish now began to repent of the agreement into which they had entered, but having signed the covenant they could not act contrary to it. When they met at the Kaaba in the morning, and inquired for each other's health, some would say they could not sleep the past night on account of the crying children of the Bani Hashim from hunger. This indeed caused the most malignant to exult, but some of the Quraish were troubled by it.[292]

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that when Quraish forced Bani Hashim to take refuge in the defile of Abu Talib, the Quraish appointed some persons to guard the entrances so that they may prevent rations from them. Companions of the Prophet were reduced to the greatest distress; they were miraculously relieved by the Prophet, Allah sending them better supplies than the manna and quails provided for the Bani Israel.

And all got what they so desired. They once complained about their confinement in the defile and the Holy Prophet (S) signaled to the walls of the defile to move further and a huge field appeared in the defile. Then the Holy Prophet (S) signaled with his hands to the desert to throw

up miraculous vegetation and streams of water etc. Then Bani Hashim complained to the Prophet that their clothes had become old and soiled.

He commanded them to breathe on them, draw their hands over them in putting them on, and pronounce blessings on him and his sacred family, by which means their garments were rendered white, clean, and becoming, and their grief and trouble were removed, and their persons moreover were thus perfectly cleansed.

They exclaimed, "How wonderful it is that by pronouncing blessings on you and your family, our garments and persons should become so pure!" He replied, "This likewise purifies your hearts from hypocrisy, enmity, and everything bad, and washes out the record of your sins more entirely than the soiling of your garments."

It is related in previous reports that after Bani Hashim had lived four years, by another account three years, and by another still two years in the defile, the Almighty Allah sent termites against that cursed scroll of Quraish, which they had placed in the Kaaba, and utterly cleared the parchment of every word except the name of Allah, which was written on it. Jibraeel revealed this to the Prophet, who reported it to Abu Talib.

At these glad tidings, the chieftain dressed and started for Kaaba, where he found the Quraish chiefs assembled. On seeing Abu Talib, they said to one another, "He is now forced to surrender the Prophet to us." At his approach, they rose and treated him with the greatest deference and respect, and said, "We perceive you have come to unite your counsels with ours and deliver your nephew to us."

"No, indeed!" said Abu Talib, "I come for no such purpose; but my nephew, who never lies, has assured me that the Almighty Allah has sent termites that have totally effaced your cursed agreement, and obliterated the tyrannical and unjust compact into which you entered, and that nothing remains on the parchment, but the name of Allah. Produce it now: if the Prophet's declarations herein prove true, then fear God, and turn, from your oppressive and unmerciful doings: if what he has asserted is false, I will deliver him to you, and if you please, put him to death."

They agreed that this was an equitable proposition, and bringing the parchment from the Kaaba, they found the seals perfect, but when they opened the instrument, it appeared in just the state the Prophet had described. The Quraish hung their heads, while Abu Talib warmly exhorted them to fear God and leave off their tyranny. Several of them like Motam bin Adi, Abul Bakhtari bin Hisham and Zubair bin Umayyah now rose and declared they were heartily sick of the embargo, and it was agreed to tear the sheet on which it had been written, notwithstanding Abu Jahl's efforts to have it re-established.

The Bani Hashim now left the defile, and returned to their houses, and two months after this event, Abu Talib fell sick. When the Prophet visited him and saw that he was soon to depart, he said, "O my uncle, you brought me up in infancy, assisted me in manhood, and supplied my wants in my orphan state. May God, on my account, grant you the best rewards.

I ask one word from you that my eyes may be enlightened." The object of the Prophet in this was, that it might be publicly known that Abu Talib was a Muslim, though he had not openly professed Islam, that he might more effectually serve the Prophet. Abu Talib now repeated the creed, declared his faith in Islam, and after committing to the Prophet the relics of the prophets, and the covenant of Ibrahim, departed to the eternal God.[293]

The Prophet consigned his remains to the tomb, and wept, saying, "O my uncle, your kindred kindness has been unceasing, may Allah give you a good reward!" It is well known that Abu Talib's death occurred in the tenth year of the Prophet's prophetical mission. Thirty-five days after that melancholy event, or according to some, three days afterwards, Khadija departed to the holy world.

By these calamities, one speedily following the other, the Prophet was grievously afflicted. Both of these individuals had been his viziers, assistants, and helpers in promoting Islam, and were his companions in most pressing adversities.

Shaykh Tabarsi has narrated from, Ibn Abbas that the death of Abu Talib occurred on the twenty-sixth of the month of Rajab, in the last part of the tenth year of the prophetical mission of the Prophet, and Khadija

dying three days afterwards, the Prophet named that the year of grief (*Aamul Huzn*). Ibn Babawayh has narrated that when Khadija was near her departure to the eternal world, the Prophet visited her and said, "To me it is a heavy burden to see you thus, but when you reach your place in Paradise give your companions my salutation."

"Who are they?" she inquired. He replied, "Maryam, daughter of Imran, Kulthum, sister of Musa, Asiya wife of Firon, all of whom, with yourself, will be my wives in Paradise." "May the union be blessed," added Khadija. It is well known that Khadija was sixty-five years old when she died. The Prophet buried her at Hajoon. He entered the grave himself to lay her in it.

Kulaini his through good chains narrated from Imam Ja'far Sadiq (a.s.) that after the death of Abu Talib, Jibraeel descended and directed the Prophet to depart from Mecca, for no one was left able to defend him from Quraish, who were becoming more, exasperated against him. Accordingly he left the city, and went to a mountain near Mecca, called Hajoon.

Ayyashi has also narrated from the same Imam that the Messenger of Allah (S) after Besat remained in concealment for three years from the idolaters of Quraish and there was no one with him except Amirul Momineen (a.s.) and Khadija. Till the Almighty Allah commanded him to disclose his faith and not to care about the idolaters.

At that time the Prophet declared his faith to the Arab tribes and sought their help, but they used to deny him and drive him away. And Shaykh Tabarsi has narrated that after the death of Abu Talib when the harassment of Quraish increased he went to Taif in order to call the people towards the true religion.

He met the three chiefs of Thaqif tribe who were brothers; Abde Bil Lail, Habib and Masud bin Amr. The Holy Prophet (S) invited them to embrace Islam and complained about the harassment of his people and sought their help in this regard. They replied in the nastiest way and instigated their own people to harass the Prophet and the wretched people stood in his way. Wherever the Prophet went, he was welcomed with stones, till his feet were injured and bleeding. At last he took shelter under a tree in an orchard.

He met Atba and Shaibah and since he was aware of their enmity, he was aggrieved to see them. One of their slaves, Adas was from the Nainawa area and the two of them sent him to the Prophet with a tray of grapes. When Adad came to the Prophet, the latter asked him to which place he belonged. Adas said that he was from Nainawa. The Holy Prophet (S) said: "You are from the righteous servant of Allah, Yunus bin Mata. Then he narrated to him the story about Prophet Yunus (a.s.) and invited him to Islam.

The Holy Prophet (S) did not consider anyone too lowly to be invited to embrace Islam; he considered all equal in this regard. Since Adas was a learned man and had studied the past books, when he came to know about the perfections and good qualities of the Prophet, he accepted Islam and fell down at the bleeding feet of the Messenger of Allah (S). He kissed the feet of the Prophet and rubbed his eyes against him.

Then he returned to that accursed duo who asked him why he had prostrated to Muhammad while even though they were his masters, he had never prostrated to them. He said it was because I became aware of his greatness and majesty and I got his recognition, and I found my heart brimming with his love.

The due laughed and said: "Do not be deceived by him, he is a sorcerer." And Ibn Shahr Ashob has narrated that when the Holy Prophet (S) reached Taif, he saw the accursed duo seated on chairs and seeing the Prophet, they remarked: "He is coming, now he will stand before us." But when the Prophet came near, their chairs bowed down in obeisance and the duo fell down. So they said: "When your magic did not work on Meccans, you have come to Taif?"

According to one report it is mentioned that the Holy Prophet (S) went to Taif with Zaid bin Haritha in the 10th year of prophethood in the end of the month of Shawwal. And he stayed there for 10 or 50 days. After that he set out for Mecca. On the way, he halted at a grapevine and supplicated the Almighty:

"O Allah, I complain to You for the weakening of my strength and lack of my determination and dependence to people. You are the most merciful of the merciful ones. Lord of the deprived ones. And You are the

Lord; to whom do you entrust me to? To the people who do not obey me or to any enemy" Who has the control of all my affairs.

If there is no anger from you, I don't care. But Your forgiveness is most vast for me. I seek refuge from the light of Your face which dispels all the darknesses. And due to which all the affairs of the world and hereafter were reformed, that Your anger should come upon me or Your chastisement should fall on me. All the prayers are from you till are not pleased…"

This supplication is proved effective in removal of hardships. When the Holy Prophet (S) reached Nakhla, the Almighty Allah sent a group of Jinns to him, which embraced the faith.

Ali bin Ibrahim has narrated that when the Holy Prophet (S) returned from Taif, he donned the Ihram for Umrah and tried to enter Mecca. He sent a man from Quraish who had secretly believed in the Prophet to Akhnas bin Shareek and said that Muhammad wants to enter Mecca and perform Umrah and Sayy under his guarantee, and the Prophet himself hid in Hira cave along with Zaid. When this message was delivered he said: I am not from Quraish, I am their Caliph.

I doubt if they would accept my guarantee and this would be humiliating for me. Then the Holy Prophet (S) sent him to Suhail bin Amr seeking his guarantee but he also declined. Then Motam bin Adi was contacted and he said: "I have given guarantee to you, you may come to Mecca and do whatever you like."

And he told his sons and sons-in-law and his brother, Taima to arm themselves and publicly declared that he has stood as a surety for Muhammad. "Keep circling the Kaaba and grant him protection, so that he may perform the Tawaf and Sayy." They were ten persons in all. When the Prophet entered Mecca, the accursed Abu Jahl said: "O Quraish, Muhammad has come alone, his protector and helper is dead. You can do whatever you like with him."

Taima heard this and said: "Shut up, my brother has stood as surety for him." The accursed Abu Jahl came to Motam and asked: "Have you all become a member of Muhammad's religion?" "No," said he, "but I have stood as a surety for him." When the Messenger of Allah (S)

concluded the Tawaf and Sayy, he came to Motam and said: "O Abu Wahab, you stood as a surety for me and did a favor on me. Now I am leaving your protection." He asked: "Why don't you continue in my protection? Quraish will cause no harm to you."

The Holy Prophet (S) said: "I don't want to stay in the protection of an idolater for more than a day." Motam called out: "Muhammad has gone out of my protection." The Messenger of Allah (S) used to invite the Arab tribes to accept faith in every season and he used to visit their homes and propagate Islam. That year he married Ayesha, the daughter of Abu Bakr, and Saudah, the daughter of Rabia.[294]

Ali bin Ibrahim has narrated that Asad bin Zurarah, and Zakwan bin Abde Qays, of the tribe of Khazraj, had visited Mecca in one of the Umrah seasons in the month of Rajab. Between the Khazraj and the tribe of Aws the fire of war had been blazing for years, and about the time just mentioned, the Battle of Baas was fought, in which the tribe of Aws were victors.

Asad and Zakwan came therefore to Mecca to negotiate an alliance with the Quraish, to enable their tribe to repulse the victorious enemy. Asad being acquainted with a Quraish chief, named Atba bin Rabiah, on arriving at Mecca, alighted at his house and declare the object of his visit. Atba replied, "Our country is distant from yours, and we have now special business on our hands, which will prevent us from meddling with others' affairs."

"What important matter may this be?" inquired Asad, as you dwell in the sacred and secure city. "A man has arisen among us," replied Atba, "who claims to be the Messenger of Allah (S), talks nonsense on the subject of religion, reviles our gods, and beguiles our youth." "Is he one of yourselves, replied the other, or a stranger?" "He is one of us," said Atba, "and of the best class of us, the son of Abdullah bin Abdul Muttalib, and is the most noble, excellent, and illustrious among us."

As the tribes of Aws and Khazraj had often been told by the neighboring Jews of the tribes of Bani Quraiza, Bani Nuzayr, and Bani Qinqaa, that a Prophet was to arise at Mecca, flee to Medina, and slay a great many Arabs, Asad, on hearing Atba's account, thought that this man must be that same Prophet described by the Jews, and therefore inquired

where he was. Atba replied, "You will now find him seated by Hajar Ismail, but he and his party are shut up in a defile, except at the season of pilgrimage.

But say you nothing to him, nor listen to his words, for he is a magician, and by the sorcery of his words, robs people of their hearts." This conversation, it will be observed, happened during the period the Bani Hashim were besieged in the defile of Abu Talib. Asad replied, "I have come on a pilgrimage, and of course must go to the Masjid to perform the religious circuits." "Fill your ears with cotton," then said Atba, "that you may not hear what he says."

Asad followed the advice he had received, and entering the place of devotion, beheld the Prophet, with a party of Bani Hashim, seated at Hajar Ismail. The visitor began his circuits, and passed before the Prophet, who looked at him and smiled. In the second circuit, Asad said to himself, "How silly I am to return to Medina without finding out the truth of this matter which is agitating Mecca."

He then took the cotton out of his ears, and approaching the Prophet, saluted him with, "Good morning," which was the customary form of salutation. The Prophet, raising his head, said, "Allah has given me a better salutation, even than that of the inhabitants of Paradise, namely, peace be on you!" "To what do you call us?" asked Asad. He replied, "I call you to testify to the unity of God and to my prophethood.

Ascribe no associate to Allah; do good to your father and mother; do not kill your children through fear of poverty: abandon open and secret sins; put no one to death unjustly; touch not the property of orphans except to improve it; let your weight and measures be perfect; speak accordingly to justice and truth; incline not to one side to favor a kinsman, and fulfill your covenant with God. This is the message God sends you, perhaps you will remember it."

On hearing these words the light of faith entered Asad's heart, and eternal felicity made him her own. He exclaimed, "I testify that there is no God but Allah, and I testify that you, O Messenger of Allah (S), are His apostle. May my father and mother be your sacrifice! I am of Medina, of the tribe of Khazraj. Between us and the tribe of Aws the bonds of friendship are broken. If God should reunite them by your means, and

restore peace between us, none would be more esteemed among us than yourself.

I have colleagues here of my own tribe; if they should embrace this faith, I am hopeful our matters will be arranged by your good offices. Verily, I have heard of you from the Jews, who congratulate us on your future coming to Medina, and give us descriptions of your character, and I hope our region will be honored by your removal there, for which the Jews have assured us.

I thank God for the favor of having seen you; verily, I came to sign a treaty with Quraish, and God has imparted to me something better than I sought." Then Zakwan arrived and Asad told him that he had found Muhammad respecting whom the Jews had congratulated them, and described his character to his colleague, who also believed.

They then implored the Prophet to send a person with them to teach the Qur'an and call their people to the faith of Islam. He accordingly sent with them Musab bin Umair, who was still a mere youth. He had been very tenderly brought up, was the darling of his father and mother, who watched over him so affectionately that he had never been out of Mecca before he became a Muslim. His parents then treated him very cruelly, and banished him from their presence.

He took refuge with the Prophet in the defile, and his personal appearance was much altered, because it was difficult for him to endure hardships. He had treasured up in his memory very much of the Qur'an, and of the divine precepts. Asad and Zakwan, with their Muslim teacher, Musab, now departed for Medina, and on rejoining their people, related the story of the Prophet, and narrated his perfections.

One or two persons of every tribe at Medina directly became Muslims. Musab lodged in the house of Asad, and went daily among the parties of Khazraj, calling on them to embrace Islam, and he won the youth over to faith. At that time Abdullah bin Ubayy was chief of the Khazraj, with who the Aws came into an agreement to make him chief over both tribes, on account of his noble rank and generosity.

A crown was being prepared for him, its completion being delayed for want of gems to be set in it. The Aws, notwithstanding because he did

not aid the Khazraj at the Battle of Baas, declaring the war unjust on their part. The spread of Islam at Medina caused the royal power of Abdullah to totter, for which reason he endeavored to put a stop to the new schism among his people. Asad now said to Musab, “My maternal uncle, Saad bin Maaz, is one of the chiefs of Aws.

He is a noble and intelligent man, of the greatest influence in the clan of Amr bin Auf. If he should become a Muslim, our affairs would be complete. Let us, then, visit their quarter.” So they arrived there, and seating themselves by a well, a party of young people came around them, to whom Musab began to recite the Qur’an.

The news soon reached Saad bin Maaz, who called a chief named Usaid bin Khuzayr, and said to him, “I hear that Asad, with a Quraish man, has come to our quarter, and is corrupting our youth. You go and put a stop to their doings.” When Usaid appeared, Asad observed to his companion, “This is a great and noble man, if he should join our party, I am hopeful our object would be accomplished.”

Usaid, on approaching, said to Asad, “Your maternal uncle sends you this message: Come not into our assemblies, corrupt not our youth, and fear the Aws.” “Sit down,” replied Musab, “and give us leave to explain: if our doctrine pleases you, accept it; if not, at your wish we will leave your district.”

Usaid complied, and Musab had no sooner recited a chapter of the Qur’an to him than the light of Islam illumined his heart, and he inquired, “What must one do who embraces this faith?” Musab replied, “He must bathe, put on two clean garments, pronounce the two testimonies, and pray at the Kaaba.” Usaid immediately threw himself into the well, came out, wrung his clothes, and said, “Tell me the testimonies.”

He then repeated the creed: There is no god but Allah; Muhammad is the Messenger of Allah (S); and performed two rakats of prayer.” Now, said Usaid to Asad, “I will go, and by one device or another will send your uncle to you.” As this fortunate man was approaching, Saad swore he was coming back with a new face on him.

Usaid put his stratagems in operation and succeeded in sending Saad to Musab, who had no sooner recited to him the chapter entitled, Ha Mim than the light of faith illumined his mind. After sending home for two clean garments, he bathed, pronounced the creed, and performed two rakats of prayers. He then took the hand of Musab, brought him to his house, and said, "Proclaim your religion and fear no one."

Saad went himself to the tribe of Amr bin Auf, and proclaimed with a loud voice, "O you children of Amr bin Auf let neither man nor woman, boy nor girl, remain, but all come out, for this is not a day for any one to stay behind the curtain." When all were assembled, he demanded what rank and reputation he held among them.

They replied, "You are our chief, and whatever you command we will do, rejecting no order whatever." Saad replied, "It is unlawful for any of you to speak to me till you testify to the unity of God and the prophethood of the Prophet. I praise God for the great favor conferred on me. This is the same Prophet of whom the Jews have given us information." The whole tribe became Muslim that day.

Islam now prevailed among the Khazraj and Aws, their chiefs having embraced the faith. This conversion was readily accomplished because the Jews had given such description of the character of the Prophet. Musab reported his success to the Prophet, who thereupon gave permission to all Muslim suffering oppression for their faith, to remove to Medina, which they did one by one. On arriving at that city the tribes of Khazraj and Aws took the refugees to their houses, and treated them with the greatest hospitality and respect.

It is differently related by some, that in the eleventh year of his prophethood, after coming out of the defile of Abu Talib, the Prophet met six men of Khazraj tribe, who were: Asad bin Zurarah, Aun bin Harth, Rafe bin Malik, Qatba bin Aamir, Aqba bin Aamir and Jabir bin Abdullah. The Messenger of Allah (S) asked them who they were and they said that they were from Khazraj tribe. The Prophet asked them to grant him some audience and they obliged him.

The Prophet invited them to Islam and recited the verses of Qur'an. When they witnessed the veracity of the Prophet, they remarked that he was the same Prophet about whom the Jews used to narrate. "So we

should take precedence in accepting faith." So they embraced Islam and on their return to Medina they brought their people to embrace Islam. In the twelfth year of prophethood, twelve persons of Ansars came to the Prophet and paid allegiance to him at Aqbah, which is the first allegiance of Aqbah.

According to this report, this year the Messenger of Allah (S) sent Musab bin Umair with them to instruct them in the faith. And call them to Islam and Qur'an. At the next season of pilgrimage, in the thirteenth year of prophethood, many from the tribes of Aws and Khazraj, both Muslims and infidels, came to Mecca to see the Prophet. He asked them, "Will you defend me that I may read you the book of God, and will you become Muslim and receive your reward in Paradise?"

"Yes," they replied, "and will grant you whatever covenant you desire in respect to yourself and your God." The Prophet appointed the twelfth night of Rajab to form the league, the place to be the summit of Mount Mina, where the Ansaris, after performing the ceremonies of the pilgrimage, arrived. A great number had become Muslims, but the majority of them were yet idolaters, among whom was Abdullah bin Ubayy.

On eleventh Rajab, the Prophet directed the Ansaris to assemble by night at the house of Abdul Muttalib, at Aqbah, but to come singly and awake no one from sleep. He himself went to the appointed place, with Ali, Hamza, and Abbas. Seventy, or by another account, seventy-three men and two women of Aws and Khazraj assembled there.

The Prophet called on them to embrace Islam, declaring it the pledge of Paradise. Asad bin Zurarah, Barra bin Marror, Abdullah bin Kharam replied, "O Messenger of Allah (S), make such conditions with us as you please in respect to yourself and your God." He answered, "I make it a condition that you protect me as your own lives, and my family as your own." "What shall we receive for doing this?" they asked. He replied, "Paradise will be yours, and on earth you will be kings of Arabs, and non-Arabs will obey you."

To which they replied that they were satisfied. Abbas bin Zilah, of the tribe of Aws, now arose and said, "People of Aws and Khazraj, do you know what you are doing? You are plunging into war with both Arab and non-Arab, and arraying yourselves in hostility against all the kings

in the world, or whenever an injury befalls the Prophet, you must abandon him, as you will do.

Deceive him not then, let him remain in his own country; for although his kindred opposes him, he is still noble and great among them, and no one has power to injure him." The speaker was now interrupted by Abdullah bin Kharam, Asad bin Zurarah, Abul Hasheem bin Taihan demanded what business he had to talk in that manner; then addressing the Prophet, they said, "O Messenger of Allah (S), be our blood the sacrifice for yours, and our life the ransom of your own.

Make what conditions with us you please for your Lord and for yourself. The Prophet now said to the Ansaris, "Appoint twelve persons of your number who shall be your sureties and agents, in like manner as Musa established twelve chiefs among the Bani Israel." They said to him, "You may choose whom you please." Jibraeel indicated the proper persons, and the Prophet chose nine men of Khazraj: namely, Asad bin Zurarah, Buraa bin Maroor, Abdullah bin Kharam, the father of Jabir, Rafe bin Malik, Saad bin Ubadah, Manzar bin Amr, Abdullah bin Rawaha, Saad bin Rabi, and Ubadah bin Samit.

Similarly, he chose three men of Aws: Abul Hasheem bin Taihan, Usaid bin Khuzayr, and Saad bin Khatheema. Just as these men had pledged themselves to the Prophet, Iblis shouted near Aqbah, "O you Quraish and other Arabs, the Prophet is here with the Aws and Khazraj, who are leaguing with him to fight against you." At this announcement, the Quraish became tumultuous, and seizing their weapons advanced on Aqbah.

The Prophet ordered the Ansaris to disperse, but they said, "If you command, we will draw our swords and fight them." He replied, "Allah has not yet given me permission to fight." "Will you come away with us?" they asked. He answered, "I wait for the command of Allah." When the Quraish advanced with their whole force, Hamza and Ali drew their swords and met them at the entrance of Aqbah.

Addressing Hamza, the Quraish demanded, "What business is this for which you are assembled?" "There is no assembly here," said Hamza, adding with an oath that if any of them ventured to advance, he would cut of their heads.

The Quraish returned, and the next day meeting Abdullah bin Ubayy, they said to him: "We understand your people have leagued with the Prophet to fight against us." But as he knew nothing of the meeting the last night, he swore it was not so, and the Quraish believed him. The Ansaris returned to Medina and were in high expectation of the coming of their illustrious guests.[295]

Notes:

[292] The daughter of Lady Khadija's previous husband was married to him. – Tr.

[293] It shows that Abu Talib was a Divine Proof and a successor of the prophets.

[294] Actually it should be Zamaa. – Tr.

[295] The author says: What has been related from the traditions of Ali bin Ibrahim, Shaykh Tabarsi, Qutub Rawandi, Ibn Shahr Ashob, and many others, may be relied on, and is consistent as a whole.

Chapter 28

Migration to Medina

Ali bin Ibrahim, Shaykh Tusi, Shaykh Tabarsi, Ibn Shahr Ashob etc. have narrated through reliable chains about the migration of the Messenger of Allah (S) that when the Quraish infidels saw that the cause of the Prophet gained ground daily, and that all their plots to overthrow it availed nothing, and when they were informed of the Prophet's league with the Ansaris, they assembled at Darul Nadwa to deliberate what was to be done.

They had an old custom of assembling at this place for consultation whenever any calamity befell them, and no one under forty years of age was admitted into the council of Darul Nadwa. Here forty of the old Quraish chiefs now met, and Satan, the accursed in the form of an old man, attempted to enter. The door keeper stopped him, and demanded who he was. He replied that he was an old man of Najd tribe, and added, "You have need of my experience; on hearing that you were assembling to overthrow this man, I came to give my advice on the subject."

The door-keeper told him to enter. Ayyashi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Quraish summoned a man from each tribe and they moved to Darul Nadwa so that they may think of some solution against the Messenger of Allah (S). When they reached there they found an old man standing there and he requested them to allow him to join them. People asked: "Who are you?"

He replied: "I am an old man of Mudhir tribe. I have a very good suggestion on the topic of your discussion." They admitted him also. It is narrated in reliable traditions that Satan four times assumed a human shape, and one was this occasion of Darul Nadwa consultation. Thus they gathered at Darul Nadwa and began to deliberate. Abu Jahl

introduced the business saying, "O Quraish, among all the Arab tribes there are no one nobler than ourselves.

We are the people of the house of God, and twice a year, men come to us on pilgrimage from the utmost bounds of the earth, and they all honor us. We are in the house, and no one can molest or injure us. Such has always been our state, till Muhammad bin Abdullah took birth and grew up among us. We called him Amin, for His probity, calmness and truth, but when he arrived at maturity, and was in great esteem among us, he proclaimed himself the Messenger of Allah, and claims that he was a Prophet and he receives communications from heaven.

Next he imputed to us stupidity, reviled and degraded our gods, corrupted our youths, and sowed division among our people. He declares that our departed ancestors are in Hell and all this is very troublesome to us. In reference to him I have a suggestion." "What is it?" inquired the council. Abu Jahl continued, "Let us send a man to kill him secretly, and if the Bani Hashim demand the price of blood, we will pay the ransom tenfold."

"This is a miserable plan," said Satan. "Why?" they inquired. "Because," he resumed, "whoever slays Muhammad will certainly be put to death, and who of you will consent to be killed on this account? When Muhammad is slain, the Bani Hashim and their patrons of the tribe of Khuzah, will retaliate and never consent that the slayer of Muhammad should walk the earth. From this cause, in the sacred place there will be fighting among you till you all kill one another."

Aas bin Wail, Umayyah bin Khalaf and Ubayy bin Khalaf proposed to build a prison in such a manner that no one could approach the Prophet, who should be shut up in it, and food thrown in to him through an aperture till he died like Zuhair, Nabaqa and Imrul Qays. "This plan," said Satan, "is worse than the other, for the Bani Hashim will never consent to such a thing, at the season of pilgrimage they will appeal to the assembled Arab tribes, and procure his release.

Have you another plan?" concluded Satan. Atba, Shaibah and Abu Sufyan answered, "We will expel him from our country and attend to the worship of our own gods in peace." Another tradition says that they proposed to bind the Prophet on a furious camel, and enrage the animal by

piercing him with spears, that he might rush away and tear his rider to pieces among the mountains. “This project is worse than either of the others,” said Satan.

“If Muhammad leaves your country alive, as he is more beautiful and eloquent than any other man, by the sweetness of his tongue, and the plausibility of his address, he will deceive all the Arab tribes, and bringing against you such armies of horse and foot as you cannot withstand, will annihilate you.” Being now at their wit’s end, they said to Satan, “O Shaykh, what is your advice in this matter?”

“My scheme,” said he, “is that from every tribe agreeing in your object, you select one or more persons, and bring over one man of the Bani Hashim to join you, and let the whole company thus appointed to take their weapons and all at once put him to death, that his blood may be so widely diffused that the Bani Hashim will be utterly unable to demand penalty for it, because they cannot oppose all the tribes.

Should they require the price of blood, then pay them the ransom three-fold.” “We will give ten ransoms,” replied the council; adding the Shaykh of Najd has proposed the right plan. Shaykh Tusi says Abu Jahl offered this scheme, and that it was approved by Satan; whichever way it was, this plan was agreed on, and the council broke up. Of the Bani Hashim, Abu Lahab was brought into this plot. The Almighty Allah then revealed this verse, warning the Prophet:

“And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.”[296]

Having made the arrangement to rush into the Prophet’s house at night and kill him, they came to the sacred Masjid, and whistled and clapped their hands and jumped about the Kaaba. As the Almighty Allah says:

“And their prayer before the House is nothing but whistling and clapping of hands…”[297]

At night the party came to assassinate the Prophet, but Abu Lahab would not consent to their entering till the next morning, saying, "There are women and children here, and they must not be harmed. Guard Muhammad the whole night and we will enter the house in the morning."

Shaykh Tabarsi has narrated through authentic chains of narrators from Hind bin Abi Hala and Ammar Yasir etc. that when the Quraish had completed their plot for killing the Prophet, Jibraeel descended and gave him information of the matter, and revealed to him the divine command to flee to Medina. The Prophet called Ali, and imparted to him the tidings of Jibraeel, and added, "The Almighty Allah commands me tonight to escape to Medina.

Tonight I will camp in the cave of Thawr; sleep in my place, so that it may not be known I have gone. Do you have any suggestion?" Amirul Momineen (a.s.) inquired, "O Prophet of Allah (S), will your safety be secured by my sleeping in your place?" On being answered in the affirmative, Ali was happy and he thanked Allah for the privilege of exposing his own life to save that of the Prophet, and fell in adoration, and this was the first prostration of thanksgiving that was made in Islam.

Ali laid the side of his face on the ground, and when he raised his head, he said, "Go wherever Allah has commanded you; let me be your sacrifice. Order what you please, and on my life I will do it, and in this and in ever other matter I supplicate for Taufeeq of my Lord." The Prophet replied, "Allah will make you resemble me: then sleep on my carpet, and put my Khizarmi sheet over you. Know that the Almighty Allah tries his friends in proportion to their faith and their rank, therefore the trials and calamities of prophets are greater than all others, and those most like them receive the next degree of trial.

O brother, Allah has tried you, and he tries me on your account, as He tried Ibrahim, the friend, and his son Ismail. It is more grievous to me thus to expose you to the daggers of my enemies, than it was for Ibrahim to lay down Ismail to slay him. Your perfect readiness to be exposed is greater than Ismail's voluntary submissiveness to the knife of his affectionate father. Endure faithfully, O brother, for the mercy of God is close to those that do well."

Saying this, the Prophet embraced Ali, with flowing tears both parted, and Jibraeel led the Prophet out of the house which the Quraish had already surrounded. The Prophet recited this verse:

"And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see."[298]

The Almighty Allah had sent a sleep upon them, so they did not perceive the Prophet's departure; and he cast a handful of dust at them, saying: "Ugly be your faces! Doing thus by your own Prophet." One tradition says they were awake, and Allah covered their eyes that they did not see. Jibraeel now directed the Prophet to go to mount Thawr, and conceal himself in the cave. Meanwhile Ali was lying in the Prophet's place and cover.

In that period the houses of Mecca were without doors, and the walls were low. The Quraish infidels therefore saw Ali, and mistaking him for the Prophet, threw stones at him. Both Shias and Sunnis relate that the following verse was revealed in commendation of Ali on the night he exposed his life to save that of the Prophet:

"And among men is he who sells himself to seek the pleasure of Allah…"[299]

According to continuous Shia and Sunni reports, this verse was revealed in the honor of Imam Ali (a.s.), because he had sacrificed his life for the Messenger of Allah (S). Thalabi and Ahmad bin Hanbal, and Ghazzali in Ihya and other Shia and Sunni traditions scholars and exegetes declared that: On that night when Imam Ali (a.s.) slept in the bed of the Messenger of Allah (S), the Almighty Allah revealed to Jibraeel and Mikaeel that He has made them as brothers of each other. And your ages are greater than each other.

Which of you will dedicate his life to the other? None of them agreed to it. The Almighty Allah revealed to them: "Why can't you be like Ali Ibn Abi Talib (a.s.)? I made him the brother of Muhammad and he is sleeping in his bed after dedicating his life to him. So go to the earth and protect Ali from his enemies. So they came down and Jibraeel sat at Ali's head and Mikaeel at his foot and said: "Good cheers for you of son, Abu

Talib, who can be like you? That the Almighty Allah boasts about you to the angels?

Then the Almighty Allah revealed the above verse in honor of Imam Ali (a.s.). Akhtab Khwarizmi who is a Sunni tradition scholar has narrated that the Messenger of Allah (S) said: "The morning next after I was in the cave, Jibraeel came to me overjoyed and I asked him what has made him happy? He replied: "Why I should not be happy when the Almighty Allah honored your brother, successor and the Imam of the Ummah last night, and He was proud of him and He said: O angels, look at My proof after My Prophet how he is risking his life for the Prophet.

Then Jibraeel says: I prostrated in thanksgiving and I testify O Allah, that he is the chief of Your creatures and the Master of all Your creation. Thus when the Prophet was departing for the cave of Thawr, he met Abu Bakr and took him along, through fear of exposure of the secret, or for some other reason.

Hind Abi Hala also went with the Prophet, who on arriving at the cave, retained Abu Bakr and sent back Hind on some business. Another tradition is, that Abu Bakr saw the Prophet departing, and pursued him, who, apprehending it was one of the Quraish, hastened on, but struck his blessed foot against a stone and bruised it. He was much troubled at being pursued, till at length Abu Bakr came up and the Prophet took him along from sheer necessity.

Shaykh Tusi has narrated from Umm Hani, sister of Imam Ali (a.s.) that when the Almighty Allah commanded his Messenger to migrate, His Eminence, made Amirul Momineen (a.s.) sleep on his bed and himself recited the first verses of Surah Yasin and left his house throwing a handful of dust on the idolaters so that they might not see him.

Umm Hani says: The Holy Prophet (S) came to my place and in the morning said: "O Umm Hani, Jibraeel has informed me that the Almighty Allah has protected Ali (a.s.) from the enemies. The Prophet departed for the Cave of Thawr in the darkness of dawn, remained there for three days and on the fourth day departed for Medina.

It is mentioned in the previous narrations that when morning dawned, the Quraish infidels drew their swords and ran upon Amirul Momineen

(a.s.), Khalid bin Walid being in advance of the rest. That lion of God, Ali, leaped up, and seizing Khalid by the arm, wrung it so that he bellowed like a camel.

He then caught the sword of Khalid, and presented so bold a front to his assailants, that they all fled. When he had driven them out and they knew it was Ali, they said to him, "We have nothing to do, with you, where is Muhammad?" He replied, "Did you entrust him to me? You wished to expel him, and he has gone away himself."

Qutub Rawandi has narrated that Ibn Kawwa, the Khariji, once asked Amirul Momineen (a.s.) where he was when Abu Bakr was in the Cave of Thawr. Imam Ali (a.s.) said: "I was sleeping in the bed of the Messenger of Allah (S) after having dedicated my life on him. When the Quraish came with drawn swords, and did not see the Prophet, they were infuriated and they began to penalize me.

Tied me up in chains and cast me in a room and then they locked the house. After that they appointed a woman to guard me and departed in pursuit of the Holy Prophet (S). I heard a voice: "O Ali." At once all the discomfort disappeared. Again a voice said: "O Ali." All the chains fell away at this voice. Again a voice said: "O Ali." All the doors opened and I came out.

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that Allah sent His revelation to His Eminence (S): O Muhammad, after Durood and salaam, Allah says that Abu Jahl and Quraish have planned to kill you and I command you, make Ali sleep on your bed. And He said: Ali's status is like that of Ibrahim Khalillullaah and Ismail Zabihullaah.

He will sacrifice himself on you and make his soul a shield of your soul. And Allah orders you to take Abu Bakr with you. If he is friendly with you and helps you and remains firms on his covenant, he will be your friend in the hereafter. Thus His Eminence (S) asked Ali: Ali, do you agree that if they search for me and I am not found and they find you, the ignorant people may attack and kill you. Ali (a.s.) replied: Allah's Messenger, I accept it gladly that my soul should be a shield of your soul and it be sacrificed for your brother, a close relative or an animal, if it will be beneficial to you.

I like to spend my life only for your service and for your help and to fight your enemies. If it is not so, I don't want to be alive for a moment in the world. Hearing Ali's words, His Eminence (S) said: O Abul Hasan, angels of the divine tablets have told me about your argument and informed that such a reward has been prepared for you that no eye has seen and no ear has heard and no one has imagined it.

After that His Eminence (S) asked Abu Bakr, do you agree to stay with me and suppose the enemies search for me and also search for you and come to know that you have only encouraged me in the claim of Prophethood and because of me, you have to suffer?

He said: O Prophet, if I get a long life and always remain in severe difficulties and not get peaceful death and any kind of peace, and all this happens because of your love, I prefer it very much than if I were to get rulership to go against you and spend my life in pleasure; Allah's Messenger, my family and children be sacrificed on you.

His Eminence (S) said: If Allah finds your heart as your tongue, He will make you to me just as ears, eyes and head are for the body, and just as soul is necessary for the body; in the same way as Ali is for me. And Ali (a.s.) is more than this, due to his excellence.

O Abu Bakr, one who makes a covenant with Allah and does not break it and does not make any changes in it and is not jealous to one whose excellence Allah has mentioned; that person will be in Paradise with me. And when you follow the way that Allah likes and do not adopt the wrong way with which He is displeased; when Allah raises you in Qiyamat, you will be considered eligible for Allah's Wilayat and earn our companionship in Paradise.

Then he said: Abu Bakr, look up. When he looked at the sky, he saw angels of fire riding fire horse with spears in their hands and one of them says: O Muhammad, allow us to cut your enemies into pieces. His Eminence (S) said: Abu Bakr, now put your ear on the ground. When he put his ears on the ground, he heard that the earth was calling: O Muhammad, allow me to attack your enemies. Then said: Now look at the mountain and listen.

When he did so, he heard the mountain saying: O Muhammad, allow us to destroy your enemies. Then His Eminence (S) said: Now listen to the sea; and the waves came before him saying: O Muhammad, allow us to destroy your enemies, we shall obey you. After that he heard the sky and the earth and the seas all calling out aloud: Your Lord did not command you to hide in the cave because you are unable to fight your enemies, but because Allah wants to test your patience and toleration so that He can distinguish between your pure men and women.

O Muhammad, those who fulfill your covenants, will be your neighbor in Paradise and those who break them, shall be companions of Iblis in the lowest stage of Hell. After that His Eminence (S) asked Ali (a.s.): O Ali, you are for me like ears, eyes and head for the body and soul of the body. You are as beloved to me as a person suffering from the disease of thirst loves cold water. Then said: O Abul Hasan, cover yourself with my sheet. When disbelievers come to you, Allah will send His help and on account of this, you will escape from their hands.

At last when Abu Jahl and other infidels came with their swords drawn, Abu Jahl said: Don't kill a sleeping person. First throw a stone and awaken him and then kill him. They started throwing big stones taking aim. When these infidels did thus, Ali (a.s.) lifted the sheet from his head and asked: What are you doing?

When these accursed saw him, they came to know that he was Ali. Seeing this, Abu Jahl said to his companions: Did you see that Muhammad made him sleep in his place and fled from here, so that we remain busy and he can escape. Don't say anything to Ali (a.s.), because he is deceived by him so that he himself may be killed and Muhammad be saved. If it is not so, why didn't he sleep in his own place?

When Allah was the helper according to his thinking, Ali (a.s.) said to him: O Abu Jahl, are you talking about me? It is not so, because Allah gave me so much sense that if it is to be given to all the senseless people of the world, they will all become intelligent. And Allah has given me so much strength that if it is distributed among all weak people of the world, they all would become brave and strong.

And Allah has given me such tolerance that if it is distributed among all the foolish people of the world, they all would become magnanimous.

If the Prophet had not commanded me that I should not make any fight till I meet him, indeed there would have been a great fight between you and me and I would have killed you. O Abu Jahl, shame on you.

When the sky, the earth, seas and mountains asked permission from His Eminence (S) to destroy you, he did not allow them and continued to be kind and hospitable to you so that all of you who are destined to bring faith may do so. Believers are born from loins and wombs of infidel men and women and by eliminating you, Allah doesn't like to deprive them from His mercy and blessings. If this had not been kept in view, Allah would have destroyed you all, because Allah is great and you are helpless.

Allah does not make you helpless and then forces you to believe, but whatever He commands you, He also gives strength to you and ends your excuses too. Hearing the discourse of Ali (a.s.), Abul Batri bin Hassham became furious and pulled out the sword to attack him. Suddenly he saw the mountain move towards him and the earth split to crush him.

He saw waves of the sea coming to drown him in the sea and the sky came down to crash upon him. Seeing this, his sword fell from his hand and he became unconscious. The people carried him away. Abu Jahl consoled them and to cast aspersion on the incident said: He was having cholera, that is why he becomes unconscious; and nothing else.

When Ali (a.s.) came to the Holy Prophet (S), His Eminence (S) said: O Ali (a.s.) when you argued with Abu Jahl that night, Allah raised your voice and sent it to Paradise. The treasurers and Houries of heaven asked: Who is he, that he is so obedient to Muhammad (S) at this time? The people of Mecca falsified him and drove him away.

They were told: He is his deputy and he slept in his place to make his soul a shield to save him and sacrificed his soul for him. The treasurer of Paradise requested: O Allah, make me his treasurer. The Houries of Paradise said: O Allah make us his wives. Allah said: "You are for him, his chosen friends and devotees, and he shall divide you by My command among those whose well being he knows very well. Do you agree?" They said: "Yes, our Lord and Master, we are happy."

It is mentioned in reliable traditions that when the Quraish realized that the Prophet had escaped, they sent people in all direction to seek him out and the accursed Abu Jahl ordered them to have it announced in the surroundings of Mecca that one who apprehends Muhammad and brings him to them or informs of his whereabouts will be rewarded with a hundred camels. Then he summoned Abu Bakr Zakhzai who was an expert in reading spoors and he said: "This is the day of proving your expertise.

If you can do this today, we shall be obliged to you forever. Detect the footprints of Muhammad and follow them so that we can pursue him." When Abu Bakr saw the prints he at once recognized them to belong to Muhammad. He said: "They are like the facsimiles of the prints that are present at Maqam Ibrahim. And the other set of footprints belong to Abi Qahafa or his son." So they followed the footprints till the entrance of the cave.

They saw that it was barred by a cobweb and pair of pigeons had built a nest. According to another report, a pair of partridge had built a nest and laid eggs in it. The guide said: "They have come till here but not entered the cave. If they had done so, the cobweb would have been broken and the birds have flown away. Either they went up to the sky or sunk into the earth." The Almighty Allah sent an angel who stood guard at the entrance of the cave.

He said that there was no one there and they must look for him in the mountain passes. According to yet another report, when the Messenger of Allah (S) entered the cave, he called for a tree and it stood at the entrance of the cave and the Almighty Allah sent the pigeons and spider to build their dwellings. According to the report of Ibn Shahr Ashob, when the Prophet reached the cave, its entrance was so narrow that no one could enter it.

But by the power of Allah it became so wide that the Holy Prophet (S) entered it mounted on a camel. Then it narrowed down once again and at that time a tree grew up by the command of Allah at the entrance of the cave. Ahle Sunnat have narrated that Abu Bakr was very much worried of the Quraish and the Messenger of Allah (S) continued to comfort him as the Almighty Allah has mentioned it in the Holy Qur'an:

"If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest…"[300]

It is narrated from Imam Muhammad Baqir (a.s.) that 'word of the infidels' implies the atheistic statement of a person who has no relation with Faith. The Almighty Allah only sent down tranquility on the Prophet and wherever tranquility is mentioned in Qur'an, the Almighty Allah has also included the believers in it. But since here there was no believer with the Prophet, that is why tranquility is restricted to the Prophet.[301]

It is mentioned in *Basairud Darajat* from Imam Muhammad Baqir (a.s.) that when the idolaters set out in pursuit of the Prophet, Imam Ali (a.s.) feared lest they harm the Prophet in some way, Imam Ali (a.s.) climbed Mount Thabir while the Holy Prophet (S) was on Mount Hira.

The Holy Prophet (S) saw him asked: "O Ali, what is the problem?" He replied: "May my parents be sacrificed on you, I feared lest the idolaters cause harm to you, so I followed you." The Holy Prophet (S) said: "Hold my hand." Mount Thabir joined mount Hira due to the miracle of the Prophet. Imam Ali (a.s.) stepped on mount Hira and Thabir returned to its position.

Ayyashi has narrated from Imam Zainul Abideen (a.s.) that Lady Khadija passed away a year before migration and Abu Talib passed away after a year. When the two supporters of the Prophet passed away, it became difficult to remain in Mecca. The Messenger of Allah (S) complained to Jibraeel about his travails.

The Almighty Allah revealed to the Prophet: Leave this place as the people here are oppressors and go to Medina since you have no supporter in Mecca now and fight Jihad with the idolaters. At that time the Messenger of Allah (S) migrated to Medina. And Shaykh Tusi and Shaykh Tabarsi have narrated through authentic chains of narrators that the Holy Prophet (S) stayed in the cave for three days and Imam Ali (a.s.) used to bring him food and water.

And he arranged for three camels for the Holy Prophet (S), Abu Bakr and Ajir, the guide. The Holy Prophet (S) left Imam Ali (a.s.) in Mecca to restore the trusts of people, because the Quraish during the period of Jahiliyya used to consider the Holy Prophet (S) honest and trustworthy, referring to him as Muhammad the Amin.

In the same way, whoever visited Mecca during Hajj kept his belongings with the Prophet and after the declaration of prophethood also they considered him honest and trustworthy. The Messenger of Allah (S) told Amirul Momineen (a.s.): Every morning and night announce in public that whoever has any trust with the Prophet should come and take it.

And return the trusts to them openly. "And O Ali, I appoint you as my representative for my daughter and entrust both of you to Allah. And prepare camels for myself and Fatima Zahra and my mother Fatima binte Asad and those from Bani Hashim, who want to migrate." Along with this he made many recommendations and said: "When you are free from all this, prepare to migrate to Allah and His Messenger and when you receive my communication you must depart without any delay."

After that the Messenger of Allah (S) turned his attention to Medina. When Abdullah bin Ariqat came near the cave to steal sheep, the Holy Prophet (S) asked him: "Will you take care of me if I entrust my life to you and take us to Medina from an unknown route?" Ibn Ariqat said: "Seeing the cobweb and nest of pigeons I realized that you are the Messenger of Allah and I believed in you. I will protect you and I will accompany you wherever you go."

The Holy Prophet (S) said: "I want to go to Medina." He said: "I will take you there most readily through such a route that no one will see you." So they set out for Medina. And Shaykh Tusi has narrated that the Holy Prophet (S) migrated to the cave on the thirteenth year of Besat in the thirteenth night of Thursday, in the month of Rabiul Awwal. And Amirul Momineen (a.s.) slept in his bed the same night. And he set out to Medina on the night of the fourteenth. On the way, many miracles occurred at his hands which were mentioned in the chapters of miracles.

And Kulaini has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when the Prophet set out from the cave to go to Medina,

Quraish announced a reward of a hundred camels on his head. Surakha bin Malik bin Jatham came out in his search. When he came near, the Holy Prophet (S) prayed: "O Allah, save me from the mischief of Surakha in any way you like." Surakha's horse sunk in the ground and he leaped from the beast to save himself.

He came running to the Holy Prophet (S) and said: "O Muhammad, I understood that this calamity has come from your side. Please pray that the Almighty Allah saves my horse. I swear by my life that if I cannot give you any benefit I will cause you no harm also." The Prophet prayed and his horse was saved. But again he wished to act against the Prophet and again the horse sunk and this happened thrice. After the third time, he said: "You can take my camels and slaves.

I will now return and will not allow anyone to follow you." The Holy Prophet (S) said: "I have no need of your things."According to Qutub Rawandi, when the Messenger of Allah (S) escaped the idolaters of Quraish and fled to Medina and on the way reached the encampment of Umm Mabad, Abu Bakr, Umar, Amir bin Fahera and Abdullah Ibn Arihat were with him.

Umm Mabad was sitting outside her tent when the Prophet approached her to sell some dates and meat. She said nothing was available. The Prophet saw a goat tied in a corner and asked what was wrong with her. She said because of weakness she could not accompany the flock. The Prophet asked if it produced milk? She replied that she has not produced any milk since so many years.

The Holy Prophet (S) said: "Allow me to milk her." She said, "May my parents be sacrificed on you, you may take anything that is in her udders. The Prophet drew his hand over the udders and prayed: "O Allah, give her barakat (increase)," and immediately milk flowed from her. The Prophet called for a vessel, which could satiate many persons and began to milk her till the vessel was full.

He gave it to Umm Mabad who drank it to satiation, then he gave to his companions, who also became satiated and after all had drunk, he himself took some of it remarking: "The leader must come last." Then he milked her again till the vessel was full and the people drank from it again and left Mabad the rest.

When her husband, Abu Mabad returned home, he asked from where that milk had come, Umm Mabad narrated the whole incident. Abu Mabad said: "He must be the same Prophet who has appeared in Mecca." He came to Medina with his family and became a Muslim.

Shaykh Tusi has narrated through authentic chains that when the Messenger of Allah (S) came to Medina, first he halted at Quba with the tribe of Amr bin Auf. Abu Bakr said: "O Prophet, please proceed to Medina as the people are waiting for you." The Prophet replied: "I will not enter Medina till my brother, Ali and my daughter, Fatima do not arrive."

As much Abu Bakr insisted as much the Prophet declined. At last Abu Bakr left the Prophet in Quba and proceeded to Medina. The Holy Prophet (S) sent a communication to Imam Ali (a.s.) through Abu Waqid Lubni to join him as soon as possible. When Imam Ali (a.s.) received this communication, he prepared to migrate and told the weak believers to leave Mecca quietly with minimum luggage and gather at Zituwa at night.

And he took with him Fatima Zahra, his mother, Fatima binte Asad and Fatima binte Zubair bin Abdul Muttalib and set out from Mecca. Some have narrated that the daughter of Zubair named Ziya-a and Ayman son of Umm Ayman, a freed slave of the Holy Prophet (S) and Abu Waqid set out with Amirul Momineen (a.s.).

Abu Waqid began to drive the camels of the ladies fast. Imam Ali (a.s.) said: "O Abu Waqid, be gentle to the ladies and drive their camels slowly as ladies are delicate and weak." Abu Waqid said: "I fear that the idolaters of Mecca may come out in our pursuit. The Imam said: "Don't worry, because the Holy Prophet (S) has told me that they will cause me no harm." Thus Abu Waqid drove the ladies' camels and Imam Ali (a.s.) was reciting a war poem:

Other than Allah there is no deity and helper.
So don't worry about anyone else.
Because the Almighty Allah is caretaker of all your affairs.

When Imam Ali (a.s.) reached near the desert, ten armed riders of Quraish came to him and one of them was Jina, slave of Harith bin

Umayyah. He was very daring. When Amirul Momineen (a.s.) saw him, he told Ayman and Abu Waqid to make the camels sit and make the ladies alight from the camels. Then he pulled out the sword and turned to the idolaters.

They said: "Do you think you will be able to take the women? Bring them back." Imam Ali (a.s.) said: "What will you do if I don't?" They said: "We will break your head." Saying this, they moved to the ladies' camel. Amirul Momineen (a.s.) scolded them and Jina attacked him. The Imam deflected his blow and attacked him on his shoulder and he fell down dead. Then Imam Ali (a.s.) sat on the horse and leaped on the group like a hungry lion, reciting the following war poem:

Give way to one who fights Jihad in the way of Allah.
By Allah, I am not frightened of anyone else, except for One God.

At last the idolater turned saying: "O son of Abu Talib, let us go, we have no concern with you." Imam Ali (a.s.) said: "Now I go to Medina openly to meet my brother, the Messenger of Allah (S). One who wants to irrigate the earth with his blood should come near to me."

Then he said to Ayman and Abu Waqid to drive the camels and he set out from there with a great dignity and camped in the desert. He halted there for a night and all night remained busy in prayers, standing sitting and lying down. Next morning he prepared to traverse the second stage of the journey and in this way reached the illuminated Medina. Before that the Almighty Allah revealed the following verses in his praise:

"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire: Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust: Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous. Our Lord! and grant us what Thou hast promised us by Thy apostles; and disgrace us not on the day of

resurrection; surely Thou dost not fail to perform the promise. So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward."[302]

It is mentioned in a reliable tradition that when the Messenger of Allah (S) migrated to Medina, the poor Muslims who were harassed by the idolaters of Mecca, they fled one by one and joined the Prophet. But defenseless Muslims were bitterly persecuted by the infidels of Mecca; some being put to death, and others compelled to say blasphemous things against the Prophet.

Among were Ammar, and his father Yasir, and his mother, Sumayyah, and Suhaib, and Bilal, and Khabab, who had attempted to flee, but fell into the hands of the idolaters, and were compelled to revile the Prophet. Ammar, knowing if he did not do this, he should certainly be killed, said what they bade him in religious dissimulation, but faith remained firm in his heart.

His father and mother, refusing to blaspheme the Prophet, were martyred by the most cruel tortures, and were, it is said, the first martyrs to Islam. When tidings of this reached Medina, some said that Ammar had become an infidel, but the Prophet denied the report, and declared that Ammar from head to foot was full of faith, and that faith was mingled with his very flesh and blood.

When at length Ammar escaped to the Prophet, he wept, and said, "O Messenger of Allah (S), I have suffered the greatest trials; they would not withdraw their hands from me, till I spoke unworthy things of you and praised their idols." The Prophet wiped away Ammar's tears with his hand, saying, "No fault is attached to you; if you should be in such circumstances again, repeat what you have said."

And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Meccans forced Ammar to utter the

word of infidelity even though his heart was faithful.So the Almighty Allah revealed the following verses:

"He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith…"[303]

The Holy Prophet (S) said: "O Ammar, if the idolaters force you again, you may repeat what you said, as the Almighty Allah exempted you from it."

Notes:

[296] Surah Anfal 8:30

[297] Surah Anfal 8:35

[298] Surah Yasin 36:9

[299] Surah Baqarah 2:207

[300] Surah Taubah 9:40

[301] The author says: This verse is sufficient to prove his lack of faith since he was fearful in spite of being in the company of the Holy Prophet (S), and Amirul Momineen (a.s.) slept under the shade of swords but didn't worry. This was so disconcerting to the Prophet that the Almighty Allah deprived him from tranquility, which is a necessary part of faith as mentioned in Basairud Darajat etc. from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when Abu Bakr was terrified in the cave, the Messenger of Allah (S) tried to comfort him and said: I can see Ja'far and his companions in a ship that is sailing in the sea. And I can see a group of Ansar sitting at home and making conversation. He said: Please show them to me also. The Holy Prophet (S) drew his hand over his eyes and he saw as the Prophet had said and he said to himself: "Now I testify that you are a magician!" And Qutub Rawandi has narrated that when the infidels of Quraish reached outside the cave, Abu Bakr became very restless and he wanted to come out and join them as he was secretly in league with them. Meanwhile a Quraishite sat down to urinate in the direction of the cave. Abu Bakr

said: This man has seen us. The Holy Prophet (S) will never allow him to see. If he had seen us, he would not have opened his fly in front of us. And don't worry, Allah is with us. They can render no harm to us. When he was not assured with this also and he tried to come out from there, the Holy Prophet (S) kicked the other side of the cave and a door opened. There was a sea nearby in which a ship was ready. The Holy Prophet (S) said: Now keep quiet. If they enter from this entrance, we will escape from the other side and board the ship. He was thus compelled to keep quiet.

[302] Surah Aale Imran 3:190-195

[303] Surah Nahl 16:106

Chapter 29

Prophet's arrival in Medina

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that three months after the allegiance of Aqbah, the Prophet fled to Medina, which he entered on Monday, the twelfth of Rabiul Awwal. Before his arrival, the Ansaris, used to go out everyday and gaze on the road in expectation of his arrival. The day he came, a party had been out with this view, most of whom, after waiting some time in vain returned home.

At length he arrived at the site of the Masjid Shajarah, and inquired the way from the tribe of Bani Amr bin Auf and followed that road. A Jew, from the walls of his fort, saw three riders going in the direction of Bani Amr, and shouted, "O you Muslims, the man you desire has come, bringing great fortunes to you."

This announcement was echoed through Medina, and men, women and children, filled with joy, ran out to meet the Prophet, who, by divine direction, proceeded to Quba, where he dismounted and was soon surrounded by the tribe of Bani Amr bin Auf. He became the guest of Kulthum, a worthy man.

The tribe of Aws all met him, but as the fire of war and carnage still blazed between them and the Khazraj, the latter tribe, through fear, were to a man prevented from meeting him. As night came on, Abu Bakr left the Prophet and entered the city, but he remained at Quba, in the house of Kulthum. After the Prophet had performed evening and night prayers, Asad bin Zurarah, clad in armor, came in, and excused himself for not appearing sooner to pay his respects, on account of the hostility raging between his tribe and that of Aws.

The Prophet then addressed the chiefs of Aws tribe, inquiring who of them would guarantee Asad's safety. They replied, "O Messenger of

Allah (S), our own safety is in your keeping, do you then be his security." "No," he replied, "one of you must give him protection." Awim bin Saidah and Saad bin Khathima agreed to give protection. So they began to visit the Prophet and sit in his audience till the Prophet entered Medina.

Ibn Shahr Ashob narrates that fifty-three years of the Prophet's life had passed when he fled to Medina; he remained three days in the cave, or, as one tradition says, six days, and that on Monday, the twelfth, or, by another account, the eleventh of Rabiul Awwal, he entered Medina. This was the first year of the Hijrat but its era is dated from the month Mohurrum.

First the Holy Prophet (S) stayed in the house of Kulthum bin Hadam, then he shifted to Khathima, of the Aws tribe. Three days, or, according to some reports, twelve days later, on Ali's arrival, he entered Medina. During his stay at Quba, he built a Masjid there. People of Medina used to visit him. When somewhat more than a month of the Hijrat had passed, the length of prayers was increased. Eight months after the Hijrat, the Prophet constituted brotherhood between believers; and in this first year of Hijrat, Azan was established.

Kulaini has narrated through authentic chains of narrators that Saad bin Musayyab asked Imam Zainul Abideen (a.s.): "What was the age of Amirul Momineen (a.s.) when he embraced Islam?" Imam (a.s.) said: "Keep quiet, he was never a disbeliever? Ali was ten years old when the Prophet assumed the prophetical office, and at that day also he was not a disbeliever but apparently he preceded others by three years in believing and praying.

And the first prayer he performed with the Prophet was two rakats, at noon. Which was only two rakats in the first ten years and the Muslims performed only two rakats in every prayer, which law continued till the Hijrat. The Prophet left Mecca on the first day of Rabiul Awwal, leaving Imam Ali (a.s.) in Mecca to complete some errands, which none but he could perform, and he left Mecca on Thursday, 1st Rabiul Awwal in the thirteenth year of Besat and arrived at Medina on Monday, the twelfth of the month after meridian (Zawal) and halted at Quba and performed two rakats each of the Zuhr and Asr prayers.

The Prophet remained, for more than ten days and according to one account, fifteen days with Bani Amr bin Auf, who offered to build him a Masjid if he would dwell with them, but he refused, saying, "I only wait here the arrival of Ali bin Abi Talib. I have told him to join me at the soonest. And I will not decide about my permanent stay till he does not arrive.

And if Allah wills, he will soon be here." When Amirul Momineen (a.s.) arrived the Holy Prophet (S) was staying in house of Amr bin Auf. As soon as Imam Ali (a.s.) arrived, the Holy Prophet (S) took him and came to Bani Auf and that day was Friday and the Sun was just rising. The Prophet marked a spot for a Masjid for them and fixed the prayer direction.

He prayed two rakats of Friday prayer there and then entered Medina. When he came with him, and mounted on the same she-camel he had rode from Mecca, the Prophet entered Medina on Friday, having started at sunrise, and stopped with Bani Salim bin Auf till afternoon prayers. Every clan of the Ansaris came out and besought him to become their guest, but he replied, "Open a way for my camel; she is under divine guidance, and will go to the place Allah has appointed for me."

At the same time he threw down the reins, and let the camel take her own course. "Here she stopped," said Imam Zainul Abideen (a.s.), pointing to the door of the Prophet's Masjid, where prayers over the dead are recited. The camel lay down and the Prophet dismounted. Abu Ayyub Ansari, anticipating the rest, seized and carried the Prophet's things to his house, and had the Prophet for his guest till houses were built for him and Ali (a.s.).

The narrator asked the Imam, "Was Abu Bakr also with the Prophet when he entered Medina, if not, where he had separated from the Prophet?" Imam (a.s.) explained that when the Holy Prophet (S) was waiting for Ali at Quba Abu Bakr wanted to go ahead and not wait for Ali. Hence Abu Bakr was angry that the Prophet waited for Ali before entering Medina, and conceived great jealousy for him. This was the first enmity that was expressed against Ali (a.s.) and this was the first opposition to the Prophet that Abu Bakr expressed.

The Holy Prophet (S) remained in Quba waiting for Amirul Momineen (a.s.). So he left the Messenger of Allah (S) and came to Medina. The narrator asked: "When did the Holy Prophet (S) marry Fatima to Ali (a.s.)." "Ali married Fatima the year after Hijrat, when she was nine years old. She was the Prophet's only child by Khadija, after his assumption of the prophetical office. Khadija passed away one year before Hijrat and Abu Talib expired a year later.

When both these personalities left the world, the Holy Prophet (S) was much aggrieved and he found it dangerous to remain in Mecca. When he complained to Jibraeel, the Almighty Allah commanded him to leave the place and go to Medina and after that he can take up arms against the idolaters. It was then that he performed the Hijrat." The narrator asked since when the daily prayers became obligatory as they are recited this day.

Imam (a.s.) said: When Islam gained strength in Medina, the Almighty Allah made Jihad obligatory on Muslims and the Holy Prophet (S) by the command of Allah added seven rakats to daily prayers. Two rakats each were added to Zuhr, Asr and Isha prayers and one rakat was added to Maghrib prayer. And the Morning Prayer remained as it was. This was so, because the angels of the day and the night both used to be present with the Prophet, so the Almighty Allah says:

"…and the morning recitation; surely the morning recitation is witnessed."[304]

Imam Zainul Abideen (a.s.) said: It means that at the time of Morning Prayer, angels who note down the deeds of the night as well the angels who note down the deeds of the day, both are present there.

According to another report, it is mentioned that Imam Ja'far Sadiq (a.s.) said: "Recite more prayers in Masjid Quba, because it is the first Masjid in which the Prophet first prayed on his way to Medina. And it is mentioned in another good tradition that the Almighty Allah says: it is the Masjid whose foundation is laid on piety since the first day. And in another correct report it is said that: The Holy Prophet (S) reached Medina and drew a line with his foot around the city and said: "O Allah, don't bless those who sell the houses of Medina."

Shaykh Tabarsi etc. have narrated that Aws and Khazraj tribes had numerous idols before accepting Islam, which they used to worship and each of their nobles had an idol at home, to which they applied fragrance, sacrificed animals and prostrated. When twelve persons from Ansars paid allegiance to the Prophet and returned to Medina, they threw out the idols and those who obeyed them, all threw away the idols from their homes.

And when seventy persons paid allegiance and came to Medina, and after the Prophet's arrival among them, the faith spread to that degree that Saad bin Rabiah and Abdullah bin Rawaha went about and broke all the idols that remained in the tribe of Khazraj. Prophet entered Medina one or two days after the coming of Ali (a.s.) on a Friday.

The tribe of Amr bin Auf gathered and collectively prayed to him to lodge with them as they possessed glory and honor. "We will support you with our lives and wealth." The Prophet said: "Leave my she-camel, it will halt at the place the Almighty Allah has commanded her." When Aws and Khazraj learnt of the Prophet's arrival in Medina, they armed themselves and rushed out to welcome him and collected around the she-camel of the Prophet.

Wherever the Prophet went, people welcomed him and pleaded him to lodge with them, but the Holy Prophet (S) said to them: The she-camel is pre-ordered by the Almighty Allah." When the Messenger of Allah (S) reached Bani Salim tribe, it was the time of decline of the sun from its meridian. They had constructed a Masjid before the Prophet's arrival.

They also asked him to stay with them but when the she-camel halted at the gate of the Masjid, the Holy Prophet (S) alighted and entered it. Recited the sermon and performed the prayer with a hundred followers. Then he came out again and mounted the camel, leaving the rein free. The she-camel was moving according to the command of Allah. When the Messenger of Allah (S) passed Abdullah bin Ubayy, he did not ask the Prophet to stay with him; rather he placed a cloth on his nose as a lot of dust arose by the crowd of Ansaris.

He said: "Don't stay here. Go to those who are involved in your help and who have called you here." So the Almighty Allah as a miracle of the Holy Prophet (S) sent ants on the people of Abdullah's tribe that

destroyed their homes and they had to flee the area. Saad bin Ubadah said: "O Messenger of Allah (S), don't pay any heed to this accursed man, because before your arrival, we had decided to appoint him as our ruler; but since we cancelled that decision he is talking this nonsense due to jealousy. O Prophet, please stay with us.

We will provide you with army, wealth and glory and anything that you may need." The Holy Prophet (S) did not incline to anyone. His she-camel continued to move on and lay down at a place where presently the Prophet's mosque stands. In that time there was only a compound wall which belonged to two orphans of Khazraj tribe under the guardianship of Asad bin Zurarah. The she-camel halted at the door of Abu Ayyub, whose name was Khalid bin Zaid.

The Prophet alighted and the people surrounded him, each of whom wanted him to stay in his place. But Ayyub's mother took the Prophet's luggage inside and the matter was decided. When people insisted, the Holy Prophet (S) said: "A man is with his luggage," and he entered the house of Abu Ayyub.

And Asad bin Zurarah took the Prophet's camel to his house. Ibn Shahr Ashob has narrated from Salman what when the Messenger of Allah (S) reached Medina, people clung to the rein of his camel to take him to their homes. The Holy Prophet (S) said: "Leave the she-camel as she is ordered by the Almighty Allah and wherever she halts, I will stay at that place."

Since she halted at the door of Abu Ayyub, he called his mother to open the door, for the Prophet had come to them. She being blind, lamented the loss of her sight that she could not see him. The Prophet drew his hand over her eyes and her sight was restored. This was his first miracle in Medina.

Ali bin Ibrahim has narrated that three tribes of Jews lived in Medina. These tribes were the Bani Quraiza, Bani Nuzayr and Bani Qinqaa. When the Messenger of Allah (S) came to Medina, they approached him and asked: "To what do you invite?" He replied: "Testify to the Oneness of Allah and my prophethood.

I am the one who is described in Taurat and the scholars have informed you that I will migrate from Mecca to this terrain. And a Rabbi from Shaam had told you that he has abandoned wine and other pleasures and all luxuries are destroyed because a prophet will be raised in this area. He will emerge from Mecca and migrate to this city. He will be the last prophet and the best of them. He will be riding a mule, donn old garments and feel satiated on dry loaves of bread.

There will be redness in his eyes and the seal of prophethood will be engraved between his shoulders. He will undertake armed resistance without caring for anyone. He will be extremely of good nature. His kingdom will stretch to every accessible place." Jews said: "We know all this and that is why we have come here to make peace with you on the condition that neither we will support nor oppose you.

And we promise that we will not support your enemies and not harass your supporters. You will, in return, not oppose our supporters till we can see how your mission progresses." The Holy Prophet (S) accepted these conditions and a document was prepared with these stipulations. It was also mentioned that if they violated any of the terms, it would be lawful to shed their blood, captivate their women and children and seize their property.

Huyy bin Akhtab signed this on behalf of Bani Nuzayr. When he returned home, his brothers asked how he found Muhammad. He replied: "He is the same whose descriptions we have seen in the scriptures and heard from the scholars. But I will remain his perpetual enemy, because prophethood is transferred from the progeny of Ishaq to the progeny of Ismail due to him and we can never render obedience to the progeny of Ismail.

Kaab bin Asad signed on behalf of Bani Quraiza and Mukhairiq on behalf of Bani Qinqaa. The latter was the wealthiest of all. He asked: "Do you know that he is the same Prophet? Come let us go and embrace faith on his hands and gain from Taurat as well as Qur'an." But his followers did not agree.

The Prophet performed prayers a number of times in the house of Abu Ayyub. He then directed Asad bin Zurarah to buy a certain plot of land for him. Asad went to negotiate the business with the two orphans that

owned it, and who immediately declared it a present to the Prophet. He refused to receive it without paying its value, and the bargain was at length closed by the payment of ten gold coins.

The Prophet ordered bricks to be made on the ground, and stones were brought to lay the foundation of a Masjid, he toiling with the rest in this laborious work. Usaid bin Khuzayr seeing him carrying a heavy stone, said to him, "Let me carry it, O Messenger of Allah (S)." "No," he replied, "You go and bring another." When the foundation was brought up to the level of the ground, they then built walls of sun-dried brick.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that the walls were at first the thickness of a single brick's width, but on the increase of the Muslims, the Masjid was enlarged, the walls being made a brick and a half in thickness. On a further increase of members, they besought the Prophet to allow another enlargement of their place of worship, when he ordered the walls to be built two bricks thick, in that style in which the joints of one layer are covered by the bricks of the next course.

As the heat became oppressive, the Muslims petitioned for a roof to the Masjid. The Prophet ordered date-posts to be set up to support date-rafters, and a thatch of date-leaves and grass. When the rainy season commenced, the Muslims proposed to protect themselves by a clay roof, but the Prophet ordered the roof to be of wood, bound together like that Musa made, adding, "more than this, I cannot do for the Masjid;" and it remained in that state till he left the world.

The walls, before the roof was put on, were the height of a man. When the shadow of the wall extended one cubit noon prayers were performed, and on the further extension of a cubit, the afternoon prayers were offered. Shaykh Tabarsi and other tradition scholars have narrated that after the erection of the Masjid, the Prophet ordered houses to be built around it for himself and Ali and the rest of the Muhajireen; and they all had their doors open towards the Masjid.

A house was marked for His Eminence, Hamza also and its door opened in the Masjid. People used to come into the mosque from their homes. Jibraeel now descended and said to the Prophet, "Allah commands you to order all the doors opening towards the Masjid to be closed up, except your own and that of Ali."

Companions were unhappy due to this and Hamza was also angry at this order, and said, “Ali is younger than myself, and is my nephew.” The Prophet replied, “Do not be vexed, my uncle, for it is not my doing, but the Almighty Allah has commanded it.” “I am satisfied,” replied Hamza, “and commit myself to Allah and the Prophet.”

It is related in *Tafsir Majmaul Bayan*, that when Islam was spreading in Medina, before the Hijrat, the Ansaris said among themselves, “The Jews have a day, Saturday, on which they assemble weekly for worship, and the Christian, also have a day for the same purpose, namely, Sunday. Let us likewise have a fixed day for assembling to worship, and rendering thanksgiving to Allah.”

Accordingly the Holy Prophet (S) appointed Friday, which, in those times, was called Uruya, which day received the name Friday, from its being the day for religious convocation. At this period, Asad bin Zurarah led the prayers of the Muslims, gave them a discourse and exhortation, and sacrificed a sheep for them, which served the party for breakfast and dinner, as they were but few in number.

Subsequently, the Almighty Allah sent the verse relating to Friday. But the first Friday kept by the Muslims was that of Asad, and the first observed by the Prophet was after his arrival at Medina. He came to Quba on Monday, where he laid the foundation of a Masjid and remained till Friday, when he started for Medina and performed the Friday prayers at the Masjid of Bani Salim, which is in the midst of the valley.

It is mentioned in reliable books that among the events of the first year of Hijrat is the incident of the wolf that testified to the prophethood of the Prophet as was mentioned previously. The same year the Holy Prophet (S) sent Zaid bin Harith and Abu Rafe to Mecca to bring Saudah binte Rabiah, wife of the Prophet and his daughters. He married Ayesha the same year. There was addition to units in daily prayers.

The Messenger of Allah (S) also established brotherhood between the believers and himself adopted the brotherhood of Ali Ibn Abi Talib (a.s.). It is narrated from Amirul Momineen (a.s.) that when the Messenger of Allah (S) established brotherhood between believers and Muhajireen, people did not inherit on the basis of their relations, they used to inherit

on the basis of their brotherhood. When Islam became strong, the Almighty Allah revealed the verse of inheritance and the previous command stood cancelled.

And it is narrated that in that time, the fast of Ashur of Mohurrum became obligatory. Salman, the Farsi, in this year became a Muslim, as will be explained in the coming pages. As did Abdullah bin Salam, a Rabbi, who having proposed a number of questions to the Prophet, and receiving convincing answers, embraced faith. Abdullah admitted that Jews were a pack of liars and "if they come to know that I have embraced Islam they will make allegations against me also.

"Conceal me, therefore," said he; "call them here and ask them what my reputation is among them." They testified that Abdullah was of the very highest respectability, as was his father before him, both for virtue and wisdom. "If he becomes a Muslim," inquired the Prophet, "will you also embrace Islam?" "May God keep him from that?" exclaimed the Jews.

"Come forth, Abdullah," said the Prophet. He did so, saying, "I testify that there is no god but Allah; I testify that Muhammad is the Messenger of Allah (S)." Immediately the Jews denounced him and his father as the most wicked and stupid of their tribe. Azan was formulated the same year. During this year, Bara bin Maroor a chief of Medina, Asad bin Zurarah and Kulthum bin Hadam passed away, while two of the Meccan infidels, Aws bin Wail and Walid bin Mughira, went to Hell.

Notes:

[304] Surah Isra 17:78

Chapter 30

Miscellaneous skirmishes till the Battle of Badr

It is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) and Imam Ali Naqi (a.s.) that a person who vows to bestow much in charity must give eighty dirhams; for in the Qur'an it is declared:

"Certainly Allah helped you in many battlefields… "[305]

"We counted the places," say these Imams, "where the Prophet fought against idolaters and Allah helped him, and have found the number to be eighty." Shaykh Tabarsi in Majmaul Bayan states that the Prophet was present in person in twenty-six battles or military expeditions; namely: (1) Abwa (2) Bawata (3) Asheerah (4) Badr-e-awla (5) Badr-e-Kubra (6) Bani Sulaym (7) Suwaiq (8) Zee Amr (9) Uhad (10) Bahraan (11) Asad (12) Bani Nuzayr (13) Zat-ul-Raqa (14) Badr-e-akhirah (15) Domatul Jandal (16) Khandaq (17) Bani Quraiza (18) Bani Lahyan (19) Bani Qard (20) Bani Mustaliq (21) Hudaibiya (22) Khyber (23) conquest of Mecca (24) Hunain (25) Taif and (26) Tabuk. In nine of these battles, he engaged personally in the fight.

First, in the Battle of Badr-e-Kubra, on Friday, the seventeenth of Ramadan, in the second year of the Hijrat. Second, in the Battle of Uhad, in the month of Shawwal, the third year of the Hijrat. Third and fourth, at the battles of Khandaq and Bani Quraiza, in Shawwal, the fourth of Hijrat. Fifth, in the Battle of Bani Mustaliq in the month of Shaban, fifth year of the Hijrat. Sixth, in the Battle of Khyber, the sixth year of the Hijrat.

Seventh, in conquest of Mecca, in the month of Ramadan, the eighth year of the Hijrat. Eighth and ninth, in the battles of Hunain and Taif, in

Shawwal, the eighth year of the Hijrat. The warlike expeditions he sent out, but did not attend in person, were thirty-six in number.[306]

Kulaini has through good chains narrated that the slogan was, "O Muhammad! O Muhammad!" In the battles of Badr and Uhad, it was, "O help of God, be near!" In the Battle of Bani Nuzayr, "O Holy Spirit, give ease!" In the Battle of Bani Qinqaa, the shout was, "O Lord, let not the infidels conquer your army!"

In the Battle of Taif, it was, "O the one who is pleased." In the Battle of Hunain, it was: "O sons of Abdullah." In the Battle of Ahzab, it was: "Ha Mim and they will not be helped." In the Battle of Quraiza, it was: "O Salam (secure) give them security." In the Battle of Marisi also known as Battle of Mustaliq, it was: "O the affair lies with Allah."

In the Battle of Hudaibiya it was: "Now the curse of Allah is on the unjust." In the Battle of Khyber, it was: "O high one, bestow them with thirst." In the conquest of Mecca, it was: "We are the true servants of Allah." In the Battle of Tabuk, it was: "O the One O the self sufficient." In the Battle of Bani Maloh, it was: "Ummah, Ummah." In the Battle of Siffeen, it was: "O Help of Allah."[307]

And slogan of Imam Husain (a.s.) was "O Muhammad," and the same is our slogan. And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that a delegation of the people of Medina came to the Prophet who asked them: "What is your battle cry?" "Haraam," said they. He said: "Make it 'Halaal'.

In another tradition, it is mentioned that during the Battle of Badr, the cry of the Muslims was: "O helper of the Ummah!" During the Battle of Uhad, Muhajireen used to call: "O Prophet of Allah, O servant of Allah, O sons of Abdur Rahman." And the people of Aws tribe used to say: "O Bani Abdullah."

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) before sending an army used to pray for them, gave them instructions, and enjoined them to fear God and keep His commandments. He then told them, "Go in the name of Allah and for the pleasure of the Messenger of Allah (S) and fight every infidel.

Practice no stratagems, and do no steal from the public plunder. Do not mutilate the infidels you kill, and slay not the old, women or children. Put not to death ascetics that live in caves and mountains. Cut down no trees except from absolute necessity. If a Muslim gives quarter to an infidel, let him have opportunity to hear the word of God; if he embrace your religion, then he is your brother in the faith; if he refuses, send him to his own asylum and invoke divine aid in killing him.

According to another tradition, the Prophet commanded the armies he sent forth on military expeditions: Burn no date-trees, nor flood them to destroy them; cut down no fruit trees, nor burn any fields of corn; there will be times enough when you will need these resources. Destroy no animals whose flesh is lawful, except what are necessary for food.

When you meet the enemy, offer them three conditions, which if they accept, leave them unmolested. First, summon them to become Muslims; if they consent, offer them no violence, but direct them to go to the capital of Islam after embracing the faith. If they refuse to remove, and prefer to remain in their own country. they will be classed with the desert Arabs, and not be entitled to any share in the spoils taken by the Muslim armies till they go and dwell at the capital of Islam.

If they will not receive the faith, offer them the condition of tribute, and the grade of servitude if they are people possessing a divine book. Should they agree to this, do not attack them; but if they refuse the condition of tribute likewise, seek help from Allah and fight them as truth requires.

When you besiege a fortified place, and its garrison and people surrender, make one of your number arbiter in the case, as you may not know the will of God in the matter, and if you pledge them security, do it on your own account and not on the authority of Allah and the Prophet."

And it is narrated from Amirul Momineen (a.s.) that the Prophet forbade poisoning the water of infidels, and he never surprised and cut off his enemy by night. Imam Ja'far Sadiq (a.s.) says that the Prophet had three hundred and thirteen men at the Battle of Badr; six hundred at the Battle of Uhad, and nine hundred at the siege of Khandaq.

It is mentioned in reliable traditions from Imam Reza that when Khyber was taken, the inhabitants were laid under a tribute of half their annual produce, besides a tithe and half for the poor Muslims. When the people of Taif embraced Islam, they were only allotted these taxes. And when he entered Mecca as a conqueror, all the people became his prisoners but he emancipated and forgave all them.

It is narrated from Imam Ja'far Sadiq (a.s.) in a reliable tradition that Prophet sent an army of Muslims to fight the infidels and when it returned the Prophet said, "Happy are those who have overcome in the lesser Jihad, and will conquer in the greater Jihad with their own carnal desires."

From another chain it is narrated from the same Imam that the Messenger of Allah (S) made peace with the inhabitants of the desert, on condition that they might dwell in their own region, and yield their services in war when they should be needed, without sharing the spoils. And it is narrated from the same Imam that: "The Prophet took ladies with him to war, to attend the wounded, but he gave them no share in the spoil except small presents."

Other respectable traditions declare that people asked the Prophet about the interpretation of the following verse:

"And prepare against them what force you can…"[308]

The Messenger of Allah (S) said: "It implies archery." It is mentioned in other reliable traditions that the Holy Prophet (S) entered camels and horses for the race, and bet upon them, his object being to increase the power of those animals for war. And it is mentioned in Qur'anic verses and traditions that in the beginning of religious wars a rule was established that a hundred Muslims should not flee before a thousand infidels.

Afterwards the Almighty Allah sent an order that one hundred Muslims should engage two hundred infidels, but if the enemy was more than double their number, they fled. But the enemy outnumbered them more than this, they had the choice to either face them or flee.

Shaykh Tusi has narrated through authentic chains of narrators from Habba Arfi that the Messenger of Allah (S) wrote a letter to Haqiba, an Arab noble, and he sewed the letter (a piece of leather) in layer of his leather bucket. His daughter said: "This is the way you deal with the letter of best of the Arabs? Very soon you will fall into a calamity."

Suddenly the army of the Prophet attacked him and his extensive wealth was plundered by the Muslim soldiers and at last he came to the Prophet and accepted Islam. The Holy Prophet (S) said: "Here is your property, which the Muslims have not divided among themselves. You can take it back."

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) sent a force to the tribe of Khatham and when it reached there, they took refuge through Muslim ritual prayer. Muslims paid no heed and killed a number of them. When the Holy Prophet (S) learnt about it, he ordered that half of the blood money should be paid, because of their prayers, and said: "I am aloof from that Muslim who lives with the infidels in the abode of war."

Shaykh Tabarsi relates that the first expedition which the Prophet dispatched against the idolaters was a party of mounted men, thirty in number, under the command of his uncle Hamza bin Abdul Muttalib. They were sent to the sea-shore in the region of Jahina, where they met a caravan in which was Abu Jahl and a hundred and thirty idolaters.

Majdi bin Amr kept the parties from engaging, and the Muslims returned without fighting. The Prophet himself, in the month of Safar, the twelfth month of the Hijrat, started on an expedition against the Quraish and Bani Zumrah, and advanced as far as Abwa, and returned without engaging the enemy. This was the first expedition he made in person.

In Rabiul Awwal he next sent Ubaidah bin Harith, with sixty mounted Muhajireen and not a single Ansar with them, to fight the idolaters. The Prophet made his first banner for this expedition. Abu Ubaidah met the infidels at Ahya where the enemy was commanded by Abu Sufyan. A number of arrow shots were exchanged, but the parties did not come to a close and decisive engagement.

In the month of Rabius Sani, the Prophet went on another expedition against the Quraish, and advanced to a place called Bawat, and returned without an engagement. He then made an expedition to Ashirah, a place of Yani, for the purpose of intercepting a caravan of the Quraish. At Ashirah he stopped there for the whole month of Jamadiul Awwal and some days of Jamdius Sani, and having concluded a peace with the Bani Madlaj and Bani Zumra returned.

It is narrated from Ammar Yasir that he said: I was with Amirul Momineen (a.s.) in the Battle of Ashira. The Imam said to me: O Abul Yaqzan, come let us check how the Bani Madlaj do at their water hole. I went with him and watched them for sometime but we felt sleepy and going inside a date orchard we went to sleep.

Suddenly the Holy Prophet (S) awoke us and was dusting the garments of Amirul Momineen (a.s.) saying: "O Abu Turab get up! And he said: O Abu Turab, shall I tell you about the worst of men?" "Yes, O Messenger of Allah (S)." The Holy Prophet (S) said: "The worst of men was Sarkhak Thamud who killed the she-camel of Prophet Salih (a.s.) and the worst man of this Ummah is one who will hit you here," and he placed his hand on the head of Imam Ali (a.s.), "and will make this wet with blood," saying this, he drew his hand on the beard of Imam Ali (a.s.).

After that they returned to Medina and not ten days had passed when Qarz bin Harith Fahri having made a descent on Medina and carried off cattle, the Prophet pursued him to the valley of Safwan, belonging to the district of Badr; hence this expedition is called the first Badr. In this affair, Ali bin Abi Talib (a.s.) was standard bearer, and Zaid bin Haritha was the Prophet's Caliph in Medina.

Not overtaking Qarz, the party returned to Medina, where the Prophet remained the rest of Jamadi II, and the months of Rajab and Shaban. During this time, he dispatched Saad bin Abi Waqqas with eighty men who returned without fighting.

The Prophet now sent a detachment under Abdullah bin Hajish, who was not ordered to fight, as this was a month when war was unlawful among Arabs. The Prophet gave Abdullah sealed orders, commanding him not to open them till after two days' march. On opening the letter,

he found this order: Go to Nakhlah and send me whatever news you hear of Quraish.

"So be it," said Abdullah; and then addressing his men, said, "Whoever desires martyrdom, let him come with me." His party accordingly advanced with him to Nakhlah. To this place, four men: Amr bin Khazrami, Hakam bin Kisan, Uthman and Mughira, sons of Abdullah were coming with a quantity of skins, raisins and provisions, which they had purchased at Taif and were carrying them to Mecca. Seeing the Muslims, they feared to approach.

But Waqid bin Abdullah from the Muslims shaved off his head to signify that they had come on a pilgrimage, and not for war, the idolaters, being assured of security, joined the party of Islam. This was the last day of Rajab, a sacred month. The Muslims consulted together, saying, if we kill them at this unlawful time, we shall be slain for the deed; if we let them alone, they will enter Mecca tomorrow and escape us altogether.

And according to the narration of *Majmaul Bayan* the Muslims were in doubt if Rajab had commenced; however, they came to the conclusion of putting the merchants to death, and Waqid bin Abdullah, who had beguiled them into security, discharged an arrow and killed one of them, upon which the other three fled, but two of them were overtaken and made prisoners.

The Muslims plundered their caravan and carried the spoils to Medina. According to the report of Ali bin Ibrahim this occurred on the 1st of Rajab. The Prophet reproved them for what they had done, and would not accept the plunder they had brought, all of which made the party ashamed. The Quraish infidels then wrote a letter to the Prophet, reproaching him for shedding blood and taking spoils in a sacred month; upon which the Almighty Allah sent him this verse:

"They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter…"[309]

After this verse was revealed, the Prophet took the spoils that had been brought, and freed the two prisoners. This was two months before the Battle of Badr.

According to some reliable books, among the events of the second year of the Hijrat, Ali and Fatima were betrothed to each other at the close of the month of Safar, and were married in the month of Zilhajj. Some say that the betrothal was in the fifth month of Hijrat, and the marriage was after the Battle of Badr, while others place those events in the second year of the Hijrat.

Traditions affirm that the birth of Imam Hasan (a.s.) was in the second year of the Hijrat, or, as some say in the third year, and that the birth of Imam Husain (a.s.) was in the fourth year of the Hijrat. The truth of all this will be stated in its proper place. In the second year of Hijrat, the Qiblah was transferred from Baitul Maqdas to Kaaba. The reason of this change was that the Prophet when in Mecca, turned to both toward Baitul Maqdas and the Kaaba in prayer, but after his flight to Medina, when he could no longer pray towards both places, the Almighty Allah commanded him to turn to Baitul Maqdas for the purpose of conciliating the Jews, and that they might not charge him with falsehood, for in their books they had read that the Prophet would be the master of the two Qiblahs.

The Prophet preferred the Kaaba, which was the Qiblah of Ibrahim and the Prophet's illustrious ancestors. Baitul Maqdas was the Qiblah for seven months, or sixteen months, or eighteen months, or nineteen months, for such is the diversity of accounts about this matter, and then the Kaaba was restored as the Qiblah of Muslims, as declared in the Holy Qur'an. Shaykh Tusi has narrated in *Tahdhib* from Imam Ja'far Sadiq (a.s.) that people asked him: When did the Prophet face the Kaaba in prayer?" Imam (a.s.) replied that the change took place after the Battle of Badr.

And Kulaini has narrated through good chains that Imam Ja'far Sadiq (a.s.) was asked: "Did the Prophet pray facing Baitul Maqdas?" "Yes," said the Imam. "Did he turn his back to the Kaaba?" he said: "As long as he was in Mecca, he did not turn his back to it but when he same to Medina, he turned his back to Kaaba and faced Baitul Maqdas till the Almighty Allah commanded him to face the Kaaba."

Ibn Babawayh has narrated that the Messenger of Allah (S) prayed facing Baitul Maqdas for thirteen years in Mecca and nineteen months in Medina, so the Jews told him that he was in fact following them. So the Prophet was much aggrieved and he came out and glanced at the sky waiting for divine revelation. Next morning he prayed the Morning Prayer and waited for revelation till it was time for Zuhr and he had completed two rakats when Jibraeel arrived with the verse:

"Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qiblah which you shall like…"[310]

During the prayer itself, Jibraeel held the hand of the Prophet and turned him to the Kaaba. Those who were following him also turned to the Kaaba. Men took the place of women and women took the place of men. The first two rakats were prayed facing Baitul Maqdas and the last rakats were prayed facing the Kaaba.

This report reached to the other Masjids of Medina and people of those places also had prayed two rakats and during prayers they also faced the Kaaba. This occurred at the Masjid denominated from this fact, the Masjidul Qiblatayn, or Masjid of two Qiblas. People asked: "Were the prayers we prayed facing Baitul Maqdas invalid?" The Almighty Allah revealed the following verse:

"…and Allah was not going to make your faith to be fruitless…"[311]

It is mentioned in trustworthy traditions that among those who had prayed facing two Qiblas was Abdul Ashal. There are many traditions regarding this. Some say that Masjid Quba was erected after the change of Qiblah and the Messenger of Allah (S) himself helped in its construction. And it is said that it was in the 2nd year of Hijrat during the month of Shaban and the same year fasting during the month of Ramadan became obligatory. In the same year Zakat Fitra became obligatory and the same year the Messenger of Allah (S) prayed the Eidul Fitr Prayer in open.

Notes:

[305] Surah Taubah 9:25

[306] The author says: There are traditions which mention engagements not enumerated in the above accounts of the Prophet’s battles.

[307] The author says: Slogans are words that are repeated during the battle so that in the darkness of the dust, soldiers of a particular army may recognize each other and; persons of the opposing parties may be differentiated.

[308] Surah Anfal 8:60

[309] Surah Baqarah 2:217

[310] Surah Baqarah 2:144

[311] Surah Baqarah 2:143

Chapter 31

Greater Battle of Badr

The full account of this battle is found in histories of those times, an abridgment of which, according to Ali bin Ibrahim, Shaykh Tabarsi, Abu Hamza Thumali and Ibn Shahr Ashob is as follows: A Quraish caravan of forty men, under Abu Sufyan, was returning from Shaam with a very large amount of property in which all the tribe were more or less concerned.

At the news of their returning, the Prophet encouraged his followers to go and attack them, and commanded them either to accomplish their object, or be fairly conquered by the Quraish. He roused in them the strongest desire to plunder the caravan, but the main object was to defeat the idolaters, exalt Islam, and strengthen the Muslims. The Prophet marched in person with three hundred and thirteen men, the number with which Talut overcame Jalut.

Ninety-seven of the army were Muhajireen, and two hundred and sixteen Ansaris: the standard of the former was borne by Ali bin Abi Talib (a.s.), and Saad bin Ubadah carried the banner of the latter. There were in the army seventy camels, two horses or as Imam Ja'far Sadiq (a.s.) says, one horse; eight suits of steel armor, and seven swords.

The expedition left Medina on the twelfth of the month of Ramadan, the second year of the Hijrat. The army did not expect to fight, but marched to plunder the caravan of Abu Sufyan, who hearing of this movement, retrograded towards Shaam, and on his arrival at Nuqra, hired a man for ten dinars, and gave him a camel to go and inform the Quraish of the danger which threatened their merchandise and friends.

Abu Sufyan ordered Zamzam bin Amr Khuzai, his messenger, on arriving at Mecca to cut off his camel's ears that blood might flow down

the animal's head, and rend his garments before and behind and on entering the city to turn his face towards the camel's tail, and yell to the people to protect their property, and add, "I don't think you can now save the caravan, for Muhammad and his followers have advanced to capture it."

While Zamzam was on his way to Mecca, Atiqa, the daughter of Abdul Muttalib, dreamed that a mounted man entered Mecca, and shouted to Aale Adi and Aale Fahr to go to a place where in three days from that time they would be slain. She then saw the man ascend mount Abu Qubais, and roll down a rock which broke into small fragments, one of which entered every Quraish house.

She then saw the brooks of Mecca full of blood, and awaking in fear, told the dream to her brother, Abbas, who related it to Atba bin Rabiah, on which the latter observed, "This dream indicates that a calamity is coming on the Quraish." The story being circulated through Mecca, Abu Jahl exclaimed, "Atiqa lies; she has had no such dream; she is the second prophet of the children of Abdul Muttalib." He then swore by Laat and Uzza, that if the dream was not verified in three days, a declaration should be signed that the Bani Hashim were the greatest liars among the Arabs.

The third day after Atiqa's dream, Zamzam appeared in the valley of Mecca, in the woeful plight ordered by Abu Sufyan, on which the whole city was thrown into a tumult, and preparations were hastily made to fly to the rescue of the caravan. Suhail bin Amr, Safwan bin Umayyah, Abul Bakhtari bin Hisham, Manba bin Hajjaj, his brother, Baniya, Naufal bin Khuwailad proclaimed: It would be the greatest calamity that had ever befallen the tribe; Muhammad and his followers want to plunder you. They want to make you helpless from operating any business henceforth.

By Allah, there is none in Quraish who does not have a stake in that caravan. Then Safwan bin Umayyah advanced five hundred gold coins, which example was followed by Suhail, according to their ability or generosity, by all the Quraish, and preparations for a rapid march were soon made. The army, mounted on strong, easy paced camels, set out with great speed, as Allah declares in Qur'an: And be not as those who went out their houses in an insolent manner, and to appear with ostentation

unto men, and turned aside from the way of Allah; for Allah comprehended that which they do,"

They said: "Whoever does not come with us, we will destroy his house." Abbas bin Abdul Muttalib, Naufal the son of Harith bin Abdul Muttalib, and Aqeel bin Abu Talib, were forced to go with them. They took women to dance and sing, who drank wine on the way, beat tambours, sang and made merry.

The Prophet was advancing with three hundred and thirteen men and on arriving within a stage or day's march of Badr, he dispatched Bashir bin Abir Raba and Majdi bin Amrur to procure intelligence of the caravan. These men rode to the well of Badr, made their camels lie down, and drew water and drank.

Their attention was now drawn to two women quarrelling about a dirham which one had loaned the other. In the course of the dispute the debtor said, "The Quraish caravan came yesterday to such a place, and tomorrow they will be here, when I will do them some service and earn money I will pay you."

The spies immediately returned to the Prophet and reported what the woman had said. After the spies had left Badr, Abu Sufyan and the caravan arrived near that place, and he himself came to the wall, where he met Kasab Jahni, of the tribe of Jahina, and demanded if he knew anything about the Prophet and his army, to which he said, "No."

"By Laat and Uzza," replied Abu Sufyan, "If you have any knowledge of Muhammad's movements, and conceal it from me, the Quraish will forever be your enemies, for they all have a stake in this caravan." Kasab swore he knew nothing about the Prophet and his party, and all he could tell was, that two men came to the well today, made their camels lie down, and then drew water, after which they returned, but he did not know who they were.

Abu Sufyan went to the place where the camels had lain, and breaking their dung, found date-stones, and exclaimed, this is a sign of Medina camels and added with an oath, "The men were Muhammad's spies." Hastening back with all speed he marched the caravan off by the seashore road to Mecca with all possible speed. Jibraeel now descended to

inform the Prophet that the caravan had escaped and that an army of Quraish infidels were advancing against him, whom he must fight, for Allah would help him.

He was camping at a stage called Safra, one stage from Badr. The news which Jibraeel brought the Prophet announced to his army, on which they were struck with great fear and dejection. The Prophet, in a council of war, directed his followers to speak their minds. Abu Bakr arose, and after commenting on the pride and power of Quraish, remarked that the Muslims had not come prepared for action, and were not able to give the enemy battle.

This speech displeased the Prophet; he ordered Abu Bakr to take his seat, on which Umar rose and repeated Abu Bakr's advice. The Prophet ordered him to be seated, when Miqdad arose and said, "The Quraish crowd came in all their arrogance and pride, but we have believed in you and have declared you a true Prophet. We witness that what you have received from God is true, and if you command us to go into the fire, or to scourge our own bodies with the thorns of the desert, we will not flinch from it. We will not say to you as the Bani Israel did to Musa:

"…go therefore you and your Lord, then fight you both, surely we will here sit down."[312]

Rather we say that you proceed and we shall fight on your side. "May Allah give you a good reward," added the Prophet, as Miqdad took his seat, and again called on his followers to express their minds, his object being to bring out the Ansaris, who composed the greater part of his army, and who had pledged themselves at Aqbah that if he came to Medina, they would protect him as they did their nearest relatives.

His fear was that they would consider themselves obligated by the league to protect him at the city only and not outside Medina. One of them, Saad bin Maaz said, "May my parents be sacrificed on you, O Messenger of Allah (S), perhaps we are the cause of your requiring public advice to be given several times." "Yes," said the Prophet. "I suppose," then resumed Saad, "that you started on one business and are now commanded to attend another."

"Yes," replied the Prophet, "I marched to intercept the caravan, and am now commanded to fight the idolaters." Saad replied, "May my parents be sacrificed on you, O Messenger of Allah (S), we have believed in you, confessed you to be true, and testified that all you have received from the Almighty Allah is true. Command what you please and we will obey.

Take what you like of our property, and what you take shall please us more than what you leave. If you order us to jump into the sea, we will not flinch from it. There are many at Medina whose faith and ardor is not inferior to ours, who had they known that a battle was before us, would have been here; but few as we are let us get the camels ready and advance against the enemy and attack them like heroes, and we are hopeful God will cause you to rejoice victorious.

But if we are overcome and slain, fly on our camels to our kindred, who after us will be your helpers." The Prophet rejoiced at this speech and replied, "Insha Allah there will be no occasion for fleeing, for the Almighty Allah has promised me victory.

Advance under the blessing of God; as it were I see the place where such and such a one of the enemy will fall," naming Abu Jahl, Atba, Shaibah, Manba and Baniya and other idolatrous chiefs of the Quraish, and describing the manner in which they would slain and which came to be true. Then Jibraeel came with the following verses:

"Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse. They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it). And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers. That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked."[313]

It is proved from the previous report that it alludes to Abu Bakr and Umar who wanted to avoid fighting. In the evening, the Prophet ordered his companions to advance, and accordingly they marched to the well of Badr, which was called Adawiya Shamiya, where they encamped. The

Quraish infidels came and halted at a well Adawiya Yamaniya, which was then dry, and sending their servants to the other well for water, the Muslims made them prisoners and brought them to the Prophet, who was then engaged in performing prayers.

Meanwhile the captors demanded of their prisoners where the Quraish caravan was, and on their affirming that they had no intelligence of it, they were beaten very severely by the Muslims. When the Prophet had finished prayers he demanded of the captors, “Will you beat your prisoners for telling the truth; but if they lie, let them alone?”

He then ordered the prisoners to be brought to him, when he inquired, “Who are you?” They answered: “We are slaves of Quraish.” “Of how many men does their army consist?” They replied, “We do not know the number.” “How many camels do they slaughter daily?” “Sometimes nine and sometimes ten,” said the prisoners: on which the Prophet remarked, “There must be from nine hundred to a thousand persons.”

Then he asked: “Who from Bani Hashim are with you?” “Abbas, Naufal and Aqeel.” The Holy Prophet (S) ordered them to be detained. And Shaykh Mufeed has narrated from Imam Ali (a.s.) that he said: “When we set out for Badr, none except Miqdad bin Aswad possessed a horse. And on the night before the battle the whole army went to sleep, except the Prophet who stood under a tree and continued in prayer and supplication till morning.

And Ali bin Ibrahim etc. have narrated that when the Quraish were informed about the arrival of the Prophet, they were terrified by it. Atba bin Rabiah came to Abul Bakhtari Ibn Hisham and said: “Did you see the fruits of our uprising? By Allah, we cannot see where we stand. We left our homes to defend our caravan while it has escaped them so if we confront them now it would be mere rebellion and by Allah, the group which is rebellious is never successful.

If only the caravan had not gone with the wealth of Abde Manaf. Abul Bakhtari said: “You are an elder of Quraish. Take the loss and ransom of what Muhammad has looted at Nakhla upon yourself and render it to its owners and pay the blood money of Ibnul Hadhrami who was killed in that caravan because he was your confederate so that the Quraish are satisfied and they may return.

Atba said: "You remain a witness that I have taken all this upon myself and I think that except for Abu Jahl, no one will oppose us. So you go and meet him about this; perhaps he will give up his corrupt intention.

Abul Bakhtari says: I went to Abu Jahl's tent and found him cleaning his coat of mail. I said: Abul Walid has sent a message for you. Abu Jahl was enraged and he said: "Did he not have any other messenger?" He said: "If anyone else had tried to send me to you, I would never have come here. But he is an elder of the clan, and his obedience is obligatory, therefore I have come."

This enraged him further and he said: "You call Atba as the leader and elder of the clan?" I said: "Not only me, all Quraish consider him as such. He is prepared to compensate for the loss of the caravan and the blood money of Ibnul Hadhrami." Abu Jahl said: "Atba is having a loose tongue and his speech is very eloquent. He is a supporter of Muhammad, because he is from the descendants of Abde Manaf and his son is also with Muhammad. He wants to discourage the people from fighting Muhammad.

By Allah, we shall pursue him till Medina and take them all prisoners and lead them to Mecca so that all Arabs come to know how we dealt with them; so that in future no one may obstruct our trade." Abu Jahl mentioned Atba's son, Abu Huzaifa because he was with the Holy Prophet (S).

Meanwhile the caravan reached home in safety, and Abu Sufyan sent to assure the Quraish army of the fact, and advise their return, as the object for which they had marched was accomplished; or at least to send back the female singers and dancers, lest they should be taken prisoners. Abu Sufyan's messenger met them in Johfa and Atba wanted to return but Abu Jahl and his clan did not agree and neither did they allow the ladies and servants to be returned.

The Muslims on being apprised of the number of the Quraish were greatly alarmed, wailed and wept and sought refuge in God, on which the Almighty Allah sent this verse to console them:

"When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another."[314]

Tabarsi has narrated from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (S) noticed the excess of idolaters and paucity of Muslims, he faced the Qiblah and raised his hands for prayers and said: O Allah, fulfill the promise You have made me; if this company of Muslims is destroyed, none will be left on earth to worship You." The Prophet kept his hand raised towards heaven and prayed and supplicated till his robe fell from his blessed shoulders. The Almighty Allah then revealed this verse:

"And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise."[315]

Ali bin Ibrahim has narrated that the Almighty Allah made sleep overcome the companions of the Prophet and some of them had nocturnal discharge as a result of which they became liable perform the ritual bath and the place they had camped was sandy and unstable and the infidels had taken precedence to gain control over water supply; whereas Muslims had no water.

When they awoke they were highly distraught and they said to the Prophet: "We are on soft ground and the idolaters are on hard ground. We have had nocturnal emission and we have no water to perform the ritual bath and if we are killed in this condition we would be killed in a condition of ritual impurity."

Meanwhile the Almighty Allah sent rain and it was a very light drizzle which hardened the ground and it rained heavily on the side of the infidels and it turned the ground slippery and it was difficult to move on it. The Almighty Allah created terror among the infidels lest Muslims attack secretly at night. This lent courage to the Muslims and they began to hope in divine mercy as the Almighty Allah says:

"When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby."[316]

Ali bin Ibrahim has narrated that on that night the Holy Prophet (S) sent Ammar Yasir and Abdullah bin Masud to find out the circumstances of the infidel army. They found the disbelievers in a terrified condition. When their horses wanted to neigh, they used to cling to their snouts so that they may not create any sound.

Suddenly Manba bin Hajjaj was heard saying: "We are dying of hunger and there is no food, we will be killed or die a natural death." The Holy Prophet (S) said: "By Allah they had eaten to satiation but they were making such statements due to fear, because the Almighty Allah had put awe into their hearts, as He Himself says:

"When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them."[317]

Ali bin Ibrahim has narrated that in the morning, the Holy Prophet (S) arranged his ranks. There were two horses: One was owned by Zubair and another by Miqdad, and there were seventy camels on which people rode in turns. Messenger of Allah (S), Imam Ali (a.s.) and Marthad Ibn Abi Marthad Ghanwi rode one camel, which belonged to Marthad.

The Quraish army had 400 camels and according to reliable reports the army of the Prophet consisted of three hundred and thirteen men, while that of the Quraish was between nine hundred and a thousand. One tradition says that the Almighty Allah, in order to bring on this engagement and give the victory to the Muslims, caused both armies to appear very small and inconsiderable to each other, so that each was encouraged to begin the attack.

But after the first onset, when the armies fairly closed with each other, the infidels imagine the Muslims to be double their own number, and were consequently dispirited and defeated. It is mentioned in many reliable reports that the Battle of Badr was fought on Friday, the seventeenth or according to Imam Ja'far Sadiq (a.s.) on ninth of Ramadan, the first date being most probable, and in the second year of the Hijrat.

When the Prophet had formed his line of battle, he took post behind it, and commanded his men to cover their eyes and not begin the fight nor utter a word till he should give the order. Their small number led Abu Jahl to say, "They are only a morsel for us; our servants could take them all prisoners."

Atba replied, "Perhaps they have a large division in ambush;" on which Amr bin Wahab Ajami, their greatest stalwart, was sent to confront. He approached very near the Muslims and then ascended a high spot, and seeing no reserve, returned and reported accordingly to the Quraish. He said, moreover, that the camels of the Muslims were poor creatures, used at Medina for carrying water. "Do you not observe," continued he, "that their tongues are tied? and that they dart about their mouths like vipers?

They have no refuge but in their own glittering swords, and my opinion is they will not turn their backs, nor will they be killed till they have slain a number equal to themselves. Make a skillful attack, therefore and do not rashly engage them." Abu Jahl retorted with his usual courtesy, saying to the spy. "You lie; the sight of their glittering swords has turned your gall to water."

As the Muslims feared the formidable numbers of the enemy, the Almighty Allah sent this verse:

"And if they incline to peace, then incline to it and trust in Allah…"[318]

The Holy Prophet (S) sent a message to Quraish, saying he did not wish his first war to be against them, and proposing they should leave him to the Arab tribes, which if he overcame, the Quraish would still be dear to him, as they were his tribe and kindred, but if he was a liar and false Prophet, the said Arab tribes were enough to rid the Quraish of Him.

On hearing the message, Atba swore that whoever did not accede to such terms would not escape. He then mounted a red camel, called the Quraish about him, and adjured them to obey him that day if they never did again, and return immediately to Mecca and taste the joys with there awaited them, and not shed the blood of their kindred who were in the

army of the Prophet, and who was himself their relative and of their noblest ranks.

He concluded by again offering to pay loss and blood money of Ibn Hadhrami who was slain at Nakhlah. Abu Jahl was enraged at this address, and after taunting Atba with being eloquent and plausible, charged him with cowardice and meanly giving up the victory when it was in their hands, and when they able to wreak their hatred on the Muslims.

At this reproach, Atba leaped from his camel, tore Abu Jahl from his horse, and dashed him so violently on the ground, that it was thought he intended to kill him. However, he turned from him and hamstrung Abu Jahl's horse, saying to him, "Do you charge me with cowardice? The Quraish will know today which of us is a coward and corrupter of our people.

Come with me, if you dare and let us two unaided attack the Muslims, and make it obvious which is the braver." The chiefs interposed, and begged Atba by all that was sacred, to leave Abu Jahl, and not himself begin the rout of their army. Atba now turned to his brother, Shaibah and his son, Walid, and ordered them to put on their helmets and coats of mail.

He himself called for a helmet, but his head was so large, the helmet would not fit him, and as a substitute he bound two turbans on his head and drawing his sword, advanced with his brother and son, and challenged the Prophet for antagonists equal in number and renown. Three of the Ansaris, sons of Awad, Amuz and Afra accordingly advanced against them, but Atba demanding who they were, ordered them to retire, as he would engage with none but his Quraish equals.

Neither did the Prophet wish the Ansaris to begin the fight, and therefore himself ordered the three volunteers to return. He then turned to his cousin, Ubaidah bin Harith, who was seventy years of age, and to Hamza his illustrious uncle, and to the youthful Ali, and commanded them to engage the Quraish champions.

The three Muslims, sword in hand, stood before the Prophet and were exhorted by him to implore assistance from Allah who would not suffer

his own light and truth to be extinguished. He then directed Ubaidah to attack Atba, Hamza to engage Shaibah, and Ali, Walid.

When the Muslim heroes approached their antagonists, Atba was so blinded by rage that he did not recognize them, and demanded who they were, and on learning that they belonged to the renowned family of Abdul Muttalib, observed, "You are worthy antagonists, but may the curse of God rest on one who has forced us to this encounter."

After the parley Ubaidah assaulted Atba, and at a single stroke cleft his head in two, receiving at the same instant his antagonist's blow, which was aimed at, and cut off both his legs, so both fell together. Hamza and Shaibah mutually warded each other's blows with their shields till their swords were blunted.

Amirul Momineen (a.s.) aimed so powerful a stroke at Walid's right shoulder that he cut off the whole limb, upon which, said Ali, he seized his amputated arm with his left hand, and gave me such a blow with it on the head, that I thought the heavens had fallen on me. Walid had a gold ring on his hand, the gleam of which when he swung round his arm illuminated the desert and he uttered such a yell that both armies trembled. The wounded champion ran towards his father, but Ali pursued and gave him another blow which brought him to the ground. He then recited the following Rajaz:

"I am the son of one who made two pools for the Hajis. I am the dearmost descendant of Hashim who during the period of famine and drought, used to feed the people. I fulfill my promise and I am supporting the Prophet who has an exalted lineage."

Hamza and Shaibah, after many ineffectual passes, grappled with each other, upon which the Muslims shouted to Ali, "Do you see how the dog has seized your uncle?" Rushing to the struggling champions, he told Hamza to bow his head, which he did on Shaibah's breast, when Ali at a blow struck off the infidel's head.

Ali then advanced to Atba, in whom the last breath of life still remained, and finished him. Ali and Hamza then carried Ubaidah to the Prophet, who wept over him. The dying man exclaimed, "O Messenger of Allah (S), may my parents be sacrificed on you, am I a martyr?" "Yes,"

replied the Prophet, "the first martyr of my Ahlul Bayt." Ubaidah said: "If your uncle had been alive, he would have seen that I am according to his statement the first martyr." "Which uncle?" asked the Prophet. "Abu Talib, who in reply to infidels of Quraish has composed two couplets as follows:

"O infidels of Mecca. You utter lies in the house of Allah, that you will overcome Muhammad (S) before we hit you with a spear and an arrow. We will not surrender him to you till we are not killed. We will forget our wife and children in his support."

The Messenger of Allah (S) said: "Don't say such a thing about Abu Talib. See how his son is fighting like a lion in the service of Allah and His Prophet and how his another son has migrated to Habasha for the sake of Allah." Ubaidullah asked: "Are you angry with me because of this?" "No, but I didn't like that you should speak about him in such a manner."

It is mentioned in another report that Atba was confronted by Hamza and Shaibah was confronted by Ubaidah as Shaykh Mufeed has narrated from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) said: "I was surprised at the daring of Quraish in the Battle of Badr.

They saw that I had killed Walid bin Atba and Hamza had slain Atba and I shared the killing of Shaibah with Hamza, Hanzala bin Abi Sufyan came to confront me and I slashed his head and his eyes were gouged out and fell to the ground."

Ali bin Ibrahim etc. have narrated that when Atba, Shaibah and Walid were killed, Abu Jahl said to Quraish: "Do not make haste, do not display terror and fear just as the sons of Rabia have done; that they did not like you to fight the people of Medina. You should kill the Ansar of Medina and don't touch the Quraish.

You should take them as prisoners so that we may take them to Mecca and expose their deviation." Some Meccan youths has embraced Islam but their fathers had forced them not to migrate to Medina. They were not of a strong faith. Like Qays bin Walid bin Mughira, Abu Qays bin Fakah, Harith bin Rabiah, Ali bin Umayyah and Aas bin Manba. The Quraish had brought them to Badr with them. When they saw the

paucity of Muslims, they faltered in their faith and began to say: "Their religion has deceived them and very soon they will be killed." At that juncture, the Almighty Allah revealed the following verse:

"When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise."[319]

At that moment, the accursed Iblis appeared in the form of Surakha bin Malik and came to Quraish and said: "I will help you with my clan, give me your standard." Taking the standard, he showed them a large army of devils. All the members of Surakha's clan became visible to the infidels and Muslims. Due to this the Quraish became bolder.

The Messenger of Allah (S) came to know about this and said to his companions: "Close your eyes and don't look at the infidels till I allow you and neither should you draw your swords." After that he supplicated the Almighty and said: "O Lord, these are the supporters of Your religion, if they are killed, no one will worship You on the earth."

Meanwhile the Prophet seemed to lose consciousness and it was a sign of coming of revelation. When it was over, perspiration dripped from his forehead and he said: "O Muslims, Jibraeel is coming to help you with a huge army of angels." A black cloud appeared with lightning and hovered over the Muslim army and sounds of weapons were audible from it. Someone was saying: "O Haizun, move on." Haizun was the horse that Jibraeel rode that day.

When the accursed Iblis saw Jibraeel, he dropped the standard and fled from there. Manba bin Hajjaj caught him by the collar and said: "Where are you going, Surakha? You want to flee with your army?" Iblis slapped him on his chest and said: "Go away, you can't see what I see. I am terrified from the Lord of the universe." Thus the Almighty Allah has alluded to this incident in the following verse:

"And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector…"[320]

It is mentioned that since between Quraish and the tribe of Kanana there was perpetual enmity, when Quraish reached to that tribe their enmity was refreshed so they wanted to assure that Kanana should not attack them taking advantage of the situation. In that same condition, the accursed Iblis appeared in the form of Surakha bin Malik, a leader of that tribe, with a huge army of demons and he said: "I stand as a guarantee that no harm will reach you from Kanana tribe.

"…but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil)."[321]

It is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the accursed Satan was holding the hand of Harith bin Hisham when he noticed the angels and immediately he fled from there. Harith said: "Where are you going leaving us in a lurch." Iblis said: "You cannot see what I can."

Harith was thinking that it was Surakha, so he said: "You are a liar, you are seeing the degraded ones of Medina." But Iblis slapped the chest of Harith and ran away from there and the infidels also fled with him and when they reached Mecca, they blamed Surakha for having misled them. When Surakha heard this, he came to Quraish and swore that he was not even aware of this confrontation. "I only came to know about your flight much later."

After accepting Islam, they came to know that the accursed Iblis had impersonated him. And Ali bin Ibrahim has narrated that Jibraeel attacked Satan and he fled. Jibraeel pursued him and he dived into the sea and he used to say: "O Lord, you have given me respite till Judgment Day, so please honor your commitment."

According to another report it is mentioned that Iblis fled from Jibraeel saying: "Perhaps you don't know that I have been given respite." It is narrated that people asked Imam Ja'far Sadiq (a.s.): "Would Jibraeel had killed Satan if he had succeeded in apprehending him?" "No," said the Imam, "He would have given him such a blow that he would have remained wounded till Judgment Day."

Thus after the killing of Atba and others, Abu Jahl stood between the two armies and said: "O Lord, between the two of us destroy the one who has broken off relations and has brought something that we don't know." And according to the report of Abu Hamza Thumali, he said: "O Lord, our religion is ancient and the religion of Muhammad is new; help the religion you prefer." At that juncture, the Almighty Allah revealed the following verse:

"If you demanded a judgment, the judgment has then indeed come to you…"[322]

After that, Imam Ali (a.s.) picked a handful of dust and gave it to the Holy Prophet (S) and he, under the advice of Jibraeel threw it at the infidels chanting: May the faces be degraded. The Almighty Allah sent a breeze which thrashed the sand on the faces of idolaters and they fled from there. Whoever was hit with those particles was killed that day as the Almighty Allah has said:

"…and you did not smite when you smote (the enemy), but it was Allah Who smote…"[323]

On that day eighty idolaters were killed and eighty taken prisoners. The Messenger of Allah (S) said: "Don't allow Abu Jahl to escape alive. Amr bin Jamuh saw Abu Jahl and slashed his thigh; who attacked in return, cutting off his arm and it dangled loose. Amr held it with his foot and separated it completely; then he continued to fight. Abdullah Ibn Masud says that I reached when the accursed Abu Jahl has fallen from the camel and was turning around in his blood. I said: "Thank be to the Lord who degraded you in this way."

He looked up and said: "May Allah, degrade you, whose religion is truth?" Amr said: "The religion of Allah and the Prophet is true, now I am going to slay you." And I placed my foot on his neck, the accursed one said: "Sheep stealer, you have placed your foot on a very hard neck. Nothing is harder on me than that a person like you should kill me.

If only I had been killed by someone from the family of Abdul Muttalib or Quraish." I removed his helmet and decapitated him and brought his severed head to the Holy Prophet (S) and placed it as his feet. The Messenger of Allah (S) looked at the severed head and fell down in prostration of thanksgiving.

And it is narrated from Ibn Abbas that when the Messenger of Allah (S) saw those who were killed in Badr, he said: "O people, may Allah recompense you with evil; you alleged that I was a liar, whereas I am truthful; you alleged that I was dishonest, whereas I am honest." Then he turned to Abu Jahl and said: "This man was more deviated than Firon, when Firon became certain of his death, he confessed to the unity of Godhead.

But when this accursed one became sure of death, he called Laat and Uzza." It is mentioned in books of prophetic biography quoting from Sahl bin Amr who says: "On the day of the Battle of Badr, I saw men clad in white between the sky and the earth. Each was holding an ensign and they were slaying the infidels and taking them as prisoners. And it is narrated from Abu Zar Ghiffari: I and my cousin were at the well of Badr.

When we saw the paucity of the companions of the Prophet and excess of the Quraish army, we noted: When the armies face each other, we would annihilate the army of Muhammad. We were of the view that Muhammad's army was one-fourth of Quraish army and we were discussing this when a cloud appeared on the army and we could make out the clanging of weapons. Meanwhile followers of Muhammad came out to confront the Quraish. My cousin was shocked by this and he fell down dead. I went to the Prophet and embraced Islam.

It is narrated from Suhaib that on the day of the Battle of Badr, a large number of hands were severed and many wounds were caused that did not bleed and all these were signs of the attack of angels. Abu Barda says: On the day of the Battle of Badr, I brought three severed heads to the Prophet, two of which were severed by me and with regard to the third I saw him attacked by a white clad tall man cutting off the head. I picked it up.

The Holy Prophet (S) said: "That tall man was an angel." Saib says: On the day of the Battle of Badr, no one took me a prisoner. When Quraish fled from Badr, I also fled with them. I saw a white faced tall man riding a piebald horse come down from the sky and he tied me up. Abdur Rahman Ibn Auf passed from there and on seeing me tied, he picked me up and brought me to the Prophet.

It is narrated from Abu Rafe, the Prophet's slave that: I was a slave of Abbas Ibn Abdul Muttalib and Islam had reached our home and I had also converted. Ummul Fazl, wife of Abbas had also embraced Islam but Abbas was afraid of the people hence he had concealed his faith. It was so because he was very wealthy and had lot of outstandings owed by the people.

Abu Lahab had personally not participated in Badr, having sent Aas bin Hisham in his stead. When he came to know about the rout of Quraish, he felt very much humiliated and we gained courage and strength. Since I was aged, I used to make arrows in the chamber of Zamzam.

One day I was working on the arrows and Ummul Fazl was also sitting with me and we were rejoicing at the victory of Muslims. We suddenly saw Abu Lahab come dragging his feet. He sat down facing away from us and after sometime he was joined by Abu Sufyan. Abu Lahab said: "O my nephew, come here; you must be aware of the facts." He seated Abu Sufyan next to himself and many people came and surrounded them.

Abu Lahab asked, "O nephew, tell me what all passed on your army?" He said, "By God, nothing but that we confronted them and when they attacked us we were routed and we fled. They killed us and took the others as prisoners and did what they liked.

Even though I don't blame my army men, because we saw white clad persons astride piebald horses between the sky and the earth, whom none can face." Abu Rafe said: "They were angels." Abu Lahab slapped me and was about to kill me. Ummul Fazl arose and taking a tent pole attacked him on his head saying: "Do you think he has no guardian?"

Abu Lahab arose and went back home, and not even seven days had passed that he contracted gastro-enteritis and died as a result of it. Since it was a contagious disease, no one came to bury him and he lay dead for three days. Even his sons were afraid to approach him.

At last people condemned them and they were forced to pull him by ropes and threw him in a valley and rolled rocks upon him. This place is

situated on the route to Umrah and all those who pass from there cast a pebble at it. It has assumed the shape of a small hillock.

Abul Yaseer wanted to apprehend Abbas but he failed, so an angel helped him and he was taken as a prisoner. Shaykh Mufeed has narrated from Zuhri that when the Messenger of Allah (S) heard that Naufal bin Khuwailad has also come in the army he beseeched Allah to accord refuge from him.

When the Quraish ran away, Amirul Momineen (a.s.) saw him bewildered in the battlefield. Imam Ali (a.s.) slashed him and his helmet fell down. Then he slashed and cut off his legs. He fell down and Ali (a.s.) cut off his head and brought it to the Holy Prophet (S). The Prophet was just asking if anybody had any report of Naufal and Amirul Momineen (a.s.) said: "I have finished him."

The Holy Prophet (S) exclaimed: "Allahu Akbar, praise be to Allah, who accepted my supplication." Ibn Shahr Ashob has narrated that when Abul Yaseer Ansari captured Abbas and brought him to the Prophet, Abbas said: "He has not captured me, my nephew Ali has taken me as a prisoner."

The Holy Prophet (S) said: "My uncle is right, it was a huge angel who had come in the form of Ali and all the angels that the Almighty Allah sent to help me were sent in the form of Ali so that his awe may increase in the hearts of the enemies." According to another report, it is narrated from Abu Yaseer that he says: I saw Abbas and Aqeel being taken prisoners by a man on a piebald horse and he brought and handed them to Ali Ibn Abi Talib (a.s.) saying: "Take your uncle and brother, because you are more deserving of them."

The Holy Prophet (S) said: "He was Jibraeel." In reliable traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that on the day of the Battle of Badr whichever wounded infidel was asked who had attacked him, he used to say: "Ali Ibn Abi Talib," and fall dead.

In most reliable books of Shia and Sunni it is narrated from Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.) and Abbas etc. that there was water shortage in the army of the Prophet on the eve of the

Battle of Badr. The Holy Prophet (S) asked: "Who will take the water skin and bring water?"

No one volunteered as the night was very dark and a very cold wind was blowing. Amirul Momineen (a.s.) picked up a water skin and reached to the well of Badr. Since no bucket was available, he climbed into the well, filled the skin and returned from there. On the way a very sharp gust of wind approached which made it difficult to go on.

He sat down, till the wind blew. When he got up again a wind of that same intensity arose and he again sat down to let it pass and this happened thrice. And according to another report each time water leaked from the skin and he again used to fill it up and start again. When he returned to the Prophet he asked him what had delayed him.

He said: "Three times there was such a terrible wind that its fury made me tremble." The Holy Prophet (S) asked: "Do you know what it was? The first time Jibraeel came with a thousand angels and passed you after saluting you. The second time Mikaeel came with a thousand angels and each of them saluted you. And the third time it was Israfeel with a thousand angels and they saluted you. All of them have arrived to help us."

It is mentioned in authentic traditions from Imam Muhammad Baqir (a.s.) and Imam Ali Reza (a.s.) that on the day of the Battle of Badr the angels had white marked turbans an end of which hung on their chest and an end on their back. According to another report, the Messenger of Allah (S) put on the turban and hung one of its end on his chest and another end on his back. Jibraeel followed suit and the Messenger of Allah (S) also tied the turban to Imam Ali (a.s.) likewise and he said: "By Allah, the crowns of the angels are also like this."

It is narrated from authentic reports from Imam Muhammad Baqir (a.s.) that on the day of the Battle of Badr, 5000 angels of the earth helped the Messenger of Allah (S) and as long as they don't help Imam Mahdi (a.s.), they will not return to the heavens. We should know that there is difference of opinion about the number of polytheists killed by the sword of Imam Ali (a.s.).

According to Sunnis, 49 were killed from the infidels, 22 of whom were slain by Amirul Momineen (a.s.). Most scholars have said that he

killed twenty-seven. And Muhammad bin Ishaq has narrated from the Sunnis that Amirul Momineen (a.s.) killed more infidels than other companions. And according to Shia reports 70 infidels were killed in Badr, 35 of whom were killed by all companions and angels and according to the report of Shaykh Mufeed, more than half were slain by Amirul Momineen (a.s.).

According to reliable chains of narrators it is narrated from Imam Ali Reza (a.s.) that on the day of the Battle of Badr, the Messenger of Allah (S) said: “Don’t kill or take any prisoner from the descendants of Abdul Muttalib, because they are not participating in the battle by their own choice.” And Kulaini has narrated through correct reports from Imam Ja’far Sadiq (a.s.) when Quraish brought the descendants of Abdul Muttalib to the Battle of Badr and the Quraish Rajaz singers began to sing, Talib, the son of Abu Talib also began to recite the Rajaz in which he condemned their team members that they should be killed and defeated by the forces of Islam and he used to supplicate for the victory of Islam.

When Quraish heard their compositions they remarked that he will bring us defeat and they sent him back. The Holy Prophet (S) said: “They were actually Muslims.” Ali bin Ibrahim has narrated that Abul Yaseer Ansari took Abbas and Aqeel as prisoners and brought them to the Prophet and the latter asked him: “Has anyone co-operated with you in taking them as prisoners?”

He replied: “Yes, a man clad in white, whom I don’t recognize.” The Messenger of Allah (S) said: “He was an angel.” Then he said to Abbas: “Pay the ransom of yourself, your nephew Aqeel bin Abi Talib and Naufal bin Harith.” Abbas said: “I was a Muslim, but they forced me to participate in this battle.

The Holy Prophet (S) said: “The Almighty Allah knows better. If it is true, he would reward you for it. But apparently you had come to help our enemies. O uncle, you wanted to confront Allah, but He made us overcome you. Pay your and your nephew’s ransom.” Since he had brought 40 Awqiya gold and Muslims had plundered it and included it in the booty, Abbas said: “Include that gold in my ransom.”

“No,” said the Prophet, “Whatever Allah has given me cannot be included in the account of Allah.” Abbas said: “I have nothing besides it.”

The Holy Prophet (S) said: "What about the money you entrusted to Ummul Fazl saying that if anything happened to you they can distribute it among themselves?" "Who told you about that?" asked Abbas. "My Lord," said the Prophet. Abbas said: "I testify that you are the Messenger of Allah, indeed, except for Allah, no one knew anything about it. You can take all that I demand from the people. At that juncture, the following verse was revealed:

"O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful."[324]

According to reliable narration it is narrated from Imam Muhammad Baqir (a.s.) at the end of this story that when Abbas, after accepting Islam, migrated to Medina and the Holy Prophet (S) obtained booty, he said to Abbas: "O uncle, spread your sheet and take your share from this." Abbas spread out his sheet and the Holy Prophet (S) gave a lot of wealth and said: "It is from the share about which the Almighty Allah has mentioned: "He will give to you better than that which has been taken away from you…"

And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the above verse was revealed about Abbas, Aqeel and Naufal and the Holy Prophet (S) on the day of the Battle of Badr had prohibited the killing of anyone from Bani Hashim as also the killing of Abul Bakhtari. But Abul Bakhtari resisted being taken as prisoner and he was killed. And these three were apprehended from Bani Hashim.

When the Messenger of Allah (S) sent Amirul Momineen (a.s.) to see who had been captured from Bani Hashim and he passed by Aqeel, he looked down and moved ahead. Aqeel said: "Brother, come here, can't you see my condition?" Imam Ali (a.s.) still ignored him and he returned to the Messenger of Allah (S) and said: "So and so has apprehended Aqeel, Abbas was caught by so and so and Naufal by so and so."

The Holy Prophet (S) came to them and when he came near Aqeel he said: "Abu Jahl is killed." Aqeel said: "You don't have any rival in Mecca like him. If you have finished them all, you should march to Mecca."

After that Abbas was brought to the Prophet who said: "O uncle, pay the ransom of yourself and your nephews."

Abbas said: "I will go and beg from Quraish." The Holy Prophet (S) said: "Pay the ransom from the money you have kept with Ummul Fazl saying that if anything happens to you she can spend it on herself and her children." Abbas asked: "Nephew, who has informed you about it?"

The Holy Prophet (S) replied: "Jibraeel has informed me from the Almighty Allah." Abbas said: "No one had any information of this! I witness that you are the Messenger of Allah." Thus all the prisoners were freed after taking ransom and they returned to Mecca. Aqeel, Abbas and Naufal embraced Islam and remained in Medina. The Almighty Allah revealed the above verse about them.

Thus, the Messenger of Allah (S) said to Aqeel: "The Almighty Allah has killed Abu Jahl, Atba, Shaibah, Manba, Baniya and Naufal. And Suhail bin Amr, Nazar bin Harith and Aqba bin Muit etc. have been taken prisoners." Aqeel said: "Now no one can confront you in Mecca, if you wounded them seriously or killed them.

If they have any strength remaining, you should pursue them. Those killed at Badr numbered seventy and seventy were taken prisoners. Out of them only Amirul Momineen (a.s.) had killed twenty-seven. No Muslim was taken as a prisoner by the idolaters. Muslims tied up the prisoners and brought them to Medina.

Nine companions of Prophet were martyred: one of them was Saad bin Khathima, who was a noble and after that the Messenger of Allah (S) mounted and set out from there and reached Asil at sunset which was at a distance of two farsakhs from Badr. On the way, he noticed Aqba bin Muit and Nazar who were tied in a single piece of rope. Nazar said to Aqba: "Both of us will be killed." Aqba said: "Before all the Quraish?"

"Yes, because Muhammad has looked at us with the glance of death." After reaching the stage of journey the Holy Prophet (S) asked Ali (a.s.) to bring Aqba and Nazar. Aqba was a handsome man with long tresses. Ali (a.s.) caught him by his hair and brought him to the Prophet. Nazar said: "I adjure you for the sake of close relation, consider me also as a member of Quraish.

If you kill them, you kill us also, if you take ransom from them, take ransom from us also.” The Prophet said: “There is no relationship between me and you. And the Almighty Allah has broken off relations through Islam. O Ali, bring him here and strike off his head.” Aqba said: “O Muhammad, did you not say that Quraish should not be killed in captivity?”

The Prophet said: “You are not from Quraish, you are a fire-worshipper from the Safooriya. You are elder to one whom the people consider your father.” Then he said: “O Ali, kill Nazar also.” And both were killed. Seeing this Ansar were terrified that perhaps the Holy Prophet (S) would slay all the prisoners.

They came to him and said: “O Messenger of Allah (S), we killed seventy persons of Quraish and took seventy as prisoners, who belong to your tribe and clan. O Messenger of Allah (S), forgive them for our sake and take ransom from them and set them free.” At that juncture, the Almighty Allah revealed the following verse:

“It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land…”[325]

In the verses following this, the Almighty Allah has condemned the greed of believers for booty and ransom and then said:

“Eat then of the lawful and good (things) which you have acquired in war…”[326]

permitted release of prisoners after taking the ransom but under the condition that if they take ransom from them, the next year they will be killed at their hands. Muslims agreed on this to enjoy the worldly bounties and the next year they will gain martyrdom and reach Paradise.

Thus when seventy Muslims were martyred in the Battle of Uhad, the other companions said: “Why did this happen when you, O Messenger of Allah (S), had promised divine help. The Almighty Allah said: “It was so because you had agreed to take ransom in the Battle of Badr. And Shaykh Tusi has narrated that most idolaters were made to pay 4000 dirhams and some few were made to pay 1000 dirhams as ransom.

Quraish used to send the ransom gradually and get their prisoners released, till Zainab, the ward of the Holy Prophet (S) sent her necklace for the ransom of her husband, Abul Aas, which Lady Khadija had presented to her. When the Holy Prophet (S) saw that necklace, it reminded him of Lady Khadija and he was deeply aggrieved.

On seeing this condition, companions returned Zainab's necklace and forfeited the ransom, and according to another report, the Holy Prophet (S) requested them and they forgave it. The Holy Prophet (S) released Abul Aas without ransom but on the condition that he would not hinder Zainab from joining the Prophet in Medina and he fulfilled this condition.

Ibn Abil Hadid, a famous Ahle Sunnat scholar has mentioned in*Sharh Nahjul Balagha:* When I read this incident in the presence of my teacher, Sayyid Naqib, he asked if at that time Abu Bakr and Umar were not present and did they not see that the Holy Prophet (S) was so moved by seeing the necklace that he requested the Muslims to forgive the ransom.

Was Fatima Zahra who is better than the ladies of the world, having a status lower than that of Zainab, against whom they used the fabricated tradition of the Prophet? Did Fatima have no share in Fadak and could they have not appealed to the Muslims to give up Fadak to please Fatima? Would the Muslims have objected to it?

Thus, when the Muslims saw that the Holy Prophet (S) does not like their taking ransom, Saad bin Maaz said: O Messenger of Allah (S), this is our first battle with the infidels. It would be better to kill these prisoners, rather than release them on ransom. Umar also said: "They have rejected you and driven you out of Mecca, so you must strike off their heads.

Tell Ali (a.s.) to kill Aqeel and order me to kill so and so.[327] According to the consensus of Shia and Sunni scholars, in brief, difference arose on this matter between the companions and finally it was decided to accept the ransom as was mentioned above. And it is narrated from Abbas that the Almighty Allah gave him more than what he had to pay as ransom and that at present twenty slaves were trading on his behalf, the least capital held by one of them is 20000 dirhams; the Almighty Allah

gave me the position of supplying drinking water to the pilgrims, which cannot be compared to any wealth and forgiveness is expected from the Almighty Allah.

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that: When the Holy Prophet (S) migrated for Mecca to Medina, Abu Jahl sent a message to him: O Muhammad, your madness made your stay difficult in Mecca and you came to Medina. Your madness will haunt you till you spoil the town for its inhabitants and they shall be sorrowful of your tricks; I know the result.

People will unite to attack you and your beguiled followers. Those who deny your prophethood and are your enemies will also help you in this battle, because they are afraid that if you are killed, they will also be killed and their children will suffer and be impoverished.

Because they know, that when your enemies overpower you and enter the city, they will not discriminate between your friends and enemies and along with you they will punish them also. Like they made your children poor and plundered their belongings they will also plunder their property. One who has warned is excused and one who explained clearly has conveyed the message.

When Abu Jahl's message arrived, His Eminence (S) was outside Medina in the company of many companions and a group of Jews of Bani Israel who denied his prophethood was also present there. Abu Jahl had ordered his messenger to deliver the message in this way only so that the Jews may consider the believers cowardly and the other infidels who are present there may be encouraged to attack His Eminence (S).

At last His Eminence (S) said to the messenger: Have you concluded your message? He said: Yes. His Eminence (S) said: Now listen to my answer. O Abu Jahl! You frighten me of difficulties and destruction, but the Lord of the worlds promises help and victory; the information of Allah is very true and to accept His command is most preferable. No harm comes to Muhammad if someone does not help him or is angry with him when Allah is his helper and favors him with His generosity.

O messenger, go and tell Abu Jahl: The message you sent me was suggested to you by Shaitan and what I reply is that which the Beneficent

Lord has revealed to me. (And it is) that there will be fight between us for 29 days and a very aged companion of mine will eliminate you. Very soon, you will bring Atba, Shaibah, Walid and so-and-so to confront me.

And His Eminence (S) mentioned the names of some people who participated in the campaign of the well of Badr. He said: I will kill 70 persons from you; arrest 70 others and release them on a heavy ransom.

Then he said to the believers, Jews, Christians and others who were present there: If you want to see the place where they will be slain, come to Badr, because it is the place where a great calamity will befall them; so that I can show where each of them will be killed. After that you will soon know that it is the same place. Neither more nor less, and no kind of change will be there in it; and not a moment sooner or later and not less or more.

Ali bin Ibrahim has narrated through trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of the Battle of Badr when the idolaters fled, the companions of the Prophet divided into three groups: A group was near the Prophet's tent, a party was seizing the booty and a group was in pursuit of the enemies and apprehending them and confiscating their property. When the booty and the prisoners were gathered, Ansaris began to talk about the prisoners and the Almighty Allah revealed the following verse:

"It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land…"[328]

Saad bin Maaz Ansari was among those who were close to the Prophet's tent and he said: "O Messenger of Allah (S), we have neither fought the enemies nor that we did not like to perform Jihad, and it is also not that we were frightened of the enemies, we remained with you only to assure that the enemy does not attack you from the other side and find you alone.

A large number of Muhajireen and Ansars were in that group. People are more and the booty is less. If you distribute the booty only to those who have actively participated in the battle, nothing will be left for you and your companions." He was worried that the Prophet will distribute all the plundered items of the dead infidels among those who had taken

part in actual fighting and not give anything to those who were guarding him. Thus there was an argument among the companions and the Holy Prophet (S) came to know about it and they asked to whom that booty was going to be distributed. At that juncture, the following verse was revealed:

"They ask you about the windfalls. Say: The windfalls are for Allah and the Apostle."[329]

When this verse was revealed, they did not get anything from the booty and they returned dejected. After that the Almighty Allah revealed the verse of Khums. The Holy Prophet (S) gave them their Khums and distributed everything among them. At that time Saad bin Abi Waqqas said: O Messenger of Allah (S), "Will you give equal share to the mounted fighter as well as the weak one who does not fight?" The Holy Prophet (S) said: "May your mother mourn for you, the Almighty Allah has given you victory through the auspiciousness of the weak.

Qutub Rawandi etc. have narrated that the Holy Prophet (S) was not able to sleep that night. When people asked him about the reason, he said: "I could not sleep because of the moaning of Abbas due to the tightness of rope." So people untied Abbas and the Prophet was able to sleep.

Ibn Babawayh has narrated from Amirul Momineen (a.s.) that he says: "Before the Battle of Badr, one night, I saw Khizr (a.s.) in dream and said: Please teach me a supplication through which I can gain victory over the enemies. He said: Recite: "O He, O one who is not except that He is." I described this dream to the Prophet in the morning and he said: "O Ali, Khizr has taught you the great name of Allah (Isme Azam)." Imam Ali (a.s.) says: "I was repeating these great names on the day of the Battle of Badr."

It is mentioned in *Ikhtisas* from Imam Musa Kazim (a.s.) that Abbas was among the prisoners of Badr and he said that he had nothing to pay as ransom. Jibraeel came down and told the Prophet that Abbas has buried gold in his house and informed Ummul Fazl about it. Send Amirul Momineen (a.s.) to ask Ummul Fazl for it. The Holy Prophet (S) mentioned this to Abbas and then sent Abbas and Ali to get it from Ummul Fazl. When Ali (a.s.) brought that gold, Abbas said: "O nephew, you have impoverished me." At that juncture, the Almighty Allah revealed

the following verse: “If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you…”

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that the Holy Prophet (S) recited seven Takbirs on the martyrs of Badr.

Nomani has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that on the day of the Battle of Badr Jibraeel brought a standard for the Holy Prophet (S) which was neither made of cotton nor silk or wool. It was made from the leaves of the trees of Paradise. The Holy Prophet (S) opened it and gained victory. Then he wrapped it up and gave to Amirul Momineen (a.s.) and he opened it in the Battle of Basra and gained victory. After that he wrapped it up and kept it away and it is with us and no one will unfurl it, except the Qaim Aale Muhammad.

It is mentioned in some reliable books that during the Battle of Badr, Habib bin Yasar’s shoulder was hacked and he brought the severed limb to the Prophet who placed it back and prayed and it joined without leaving a scar.

Also the sword of Akkasa bin Mohsin was broken and the Holy Prophet (S) gave him a stick and by the miracle of the Prophet, it was transformed into a sharp sword and he used it in the battle till the idolaters fled and he had retained that sword till the end of his life. In the same way, the sword of Salma bin Ashal broke down, the Holy Prophet (S) gave him a stick and said: “Fight with this.” It became a fine sword and he always employed it in Jihad.

It is narrated that on the day of the Battle of Badr, idolaters fled in the afternoon and the Prophet said: “Throw the dead bodies of infidels in the well and fill it up with mud.” After that the Messenger of Allah (S) came to the well of Badr and called each idolater by name and asked: “Did you find the promise of your Lord to be true?

You were bad people for your prophet. Others verified in my favor while you refuted me. You drove me out of my home and others accorded refuge to me. You fought me and others gave me shelter. You fought me and others helped me.” Some companions remarked: “O Messenger

of Allah (S), are you speaking to the dead?" The Holy Prophet (S) replied: "They hear me as you do but they cannot reply. Now they have understood that what I used to say was truth."

Then the Holy Prophet (S) prayed Asr prayer and set out from there to reach Asil before sunset and he camped there. According to another report, he recited Asr prayer at Asil. After he had completed the first rakat, he smiled and after the prayer, people asked him why he had smiled. He said: "Mikaeel passed by me and there was dust on his wings."

He told me smiling that he was pursuing the idolaters. After that came Jibraeel riding a mare, which had a lot of dust on its mane. He said: "O Messenger of Allah (S), when the Almighty Allah sent me to help you, He ordered me not to leave why till you don't assent. Do you allow me to go now?" The Holy Prophet (S) replied: "Yes."

We should know that there is difference of opinion with regard to the martyrs of Badr. Some say that they were 14, six Muhajireen and eight Ansar. Some have said that they were 11, four from the Muhajireen and seven from Ansar. Some have stated them to be 12, in which eight were from Ansar.

Some other have said that the total martyrs of Badr are nine, but the first opinion is more famous. The following were the martyrs of Badr: (1) Ubaidah bin Harith, cousin of the Messenger of Allah (S), who was injured in Badr and died in Sufra and was buried there (2) Amr bin Abi Waqqas (3) Umair bin Abde Wudd, who is also known as Zul Bishumalin (4) Aqil bin Abi Bukair (5) Mahja, freed slave of Amr (6) Safwan bin Baiza.

From the Ansar they were: (1) Mabsah bin Abdul Manzar (2) Saad bin Khathima, who was a noble (3) Haritha bin Surakha (4) Auf (5) Mauq bin Azar (6) Umair bin Hammam (7) Rafe bin Maali (8) Yazid bin Harith. Some say that the three persons who were freed slaves of the Holy Prophet (S) were martyred in the Battle of Badr. And some say that Maaz bin Aas and Ubaid bin Maskan were wounded in Badr and they died due to those injuries, indeed we belong to Allah and to Him we shall return.

Notes:

[312] Surah Maidah 5:24

[313] Surah Anfal 8:5-8

[314] Surah Anfal 8:9

[315] Surah Anfal 8:10

[316] Surah Anfal 8:11

[317] Surah Anfal 8:12

[318] Surah Anfal 8:61

[319] Surah Anfal 8:49

[320] Surah Anfal 8:48

[321] Surah Anfal 8:48

[322] Surah Anfal 8:19

[323] Surah Anfal 8:17

[324] Surah Anfal 8:70

[325] Surah Anfal 8:67

[326] Surah Anfal 8:69

[327] The author says: The only aim of Umar was to assure that Aqeel may be killed, although the Messenger of Allah (S) had announced at the beginning of the battle and that no one from Bani Hashim should be killed, because they have not taken part in the battle at their own choice. Such courage is surprising against the prisoners who were tied up while Umar did not display any valor during battles and he did not slay a single infidel.

[328] Surah Anfal 8:67

[329] Surah Anfal 8:1

Chapter 32

Skirmishes and incidents between Badr and Uhad

Shaykh Tabarsi and Ali bin Ibrahim have narrated that when the Messenger of Allah (S) returned from the Battle of Badr to Medina, he gathered Jews in the bazar of Bani Qinqaa and said: "O Jews, fear Allah for the matter that He sent on Quraish in the Battle of Badr and embrace Islam before divine chastisement overtakes you.

And know that I am a Messenger Prophet and you have seen my attributes mentioned in your books. Jews said: "O Muhammad, you should not be deceived by the fact that you had to confront those who were ignorant of techniques of warfare and thus you gained victory on them. By Allah, if you confront us, you will come to know that we are the stalwarts of the battlefield." At that juncture, the Almighty Allah revealed the following verse:

"Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place."[330]

After that the Holy Prophet (S) laid siege to Bani Qinqaa for six days. It is mentioned that it was from the 15th of Shawwal in the 20th month of Hijra, on Saturday and the Jews prayed for peace after six days and they came to him and accepted that the Prophet may issue any command against them. At that time, Abdullah bin Ubayy stood up and said: "O Messenger of Allah (S), they are our friends and confederates and they have always supported us.

Three hundred of them are in coats of mail and four hundred unarmed. Do you want to kill them, even though they are confederates of Khazraj tribe and have no treaty with the Aws tribe?" Thus he exaggerated so much in pleading their case that the Holy Prophet (S) was bound to forgive them and gave up the intention of having them eliminated.

They left the residence of Medina and went and settled at the rural area of Shaam. The Almighty Allah revealed the following verse about Abdullah bin Ubayy and some persons of Khazraj who had advocated the case of Jews:

"O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people."[331]

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that when the Messenger of Allah (S) returned to Medina from the Battle of Badr, he turned his attention after seven days to the tribe of Bani Sulaym, because he had received information that they had gathered at the well of Kedar. The Holy Prophet (S) camped there for three days and no confrontation took place, but he was able to gain many sheep as booty.

Then the remaining days of Shawwal and the whole month of Zilqad was spent in Medina during which ransom was taken from the prisoners and they were released. After that he set out for the expedition of Suwaiq, because the accursed Abu Sufyan had vowed that till he had not fought Muhammad, he would not touch women, and he set out from Mecca with a hundred riders and camped near Bani Nuzayr at a distance of four farsakhs from Medina, who were a group of Jews of Medina.

He knocked at the door of Huyy bin Akhtab, their leader, but he didn't open the door. From there he went to Salam bin Maskan, a noble of Bani Nuzayr and called him a number of times; after that he came back to his companions and sent a group of Quraish to Medina who came till the outskirts of Areez, killed two persons from Ansar and returned.

When the Messenger of Allah (S) learnt about this, he came out in their pursuit and reached till Qarqaratal Kadr. When Abu Sufyan came to know about this, he ran from there and since they had to flee from there in a hurry, they left their rations behind, which contained parched barley meal. Muslims seized it all and as a result of this it became famous as the Battle of Suwaiq.

In that same journey, companions of the Prophet passed Arab markets and traded profitably in it. When they returned, they said: "O Messenger

of Allah (S), we made only profit in this journey and there was no hardship. Did we get the reward for Jihad? "Yes," said the Messenger. It is narrated that in that same year during the month of Zilhajj, Uthman bin Mazun, a most pious companion and a ward of the Prophet departed for the eternal abode and was buried in Baqi cemetery. His biography will be mentioned in the coming pages.

When the Holy Prophet (S) returned from the expedition of Suwaiq, he passed the remaining days of Zilhajj and full month of Mohurrum in Medina. Meanwhile information was received that Bani Ghitfan intend to attack Medina in unison under the leadership of Dasur bin Harith. So the Holy Prophet (S) set out from Medina with 450 men and when he caught up with them, they fled to the mountains. The Holy Prophet (S) camped in the Zawamir valley.

It was raining heavily and the Prophet separated from his army, passed the valley alone and went to the other side. He removed his clothes and hung them on a tree to dry and lay down under the shade of that tree. Enemies saw the Holy Prophet (S) from the hill and said to Dasur, their leader, that Muhammad was alone and it was a good opportunity to slay him.

If he calls for his companions they will not reach there in time to save him. And according to a report there was a flood in the valley and the companions, were unable to cross that valley. Thus Dasur took his sword and went to the Prophet. He said: "Who can save you today?" "Allah," said the Prophet. Jibraeel slapped his chest and he dropped the sword.

The Holy Prophet (S) picked up the sword and asked: "Now tell me who can save you?" "No one," he replied, "I testify to the oneness of God and that you are His messenger and I swear that I will never mobilize an army against you." The Messenger of Allah (S) returned his sword and freed him. Dasur said, "You have done a favor to me and you are better than me.

Who is more deserving to do a favor?" When Dasur returned to his men they asked him why he did not kill him when he was asleep?" He replied: "I saw a tall man clad in white, who slapped me on the chest I fell down on my back and I understood that he was an angel; so I recited the Kalimah and embraced Islam. And I swore that I would never ever

fight against the Prophet. After that he invited his people to Islam. The Almighty Allah revealed the following verse:

"O you who believe, remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you…"[332]

After that occurred the Battle of Qarda and its story is that six months after the Battle of Badr, the Prophet came to know that a caravan of Quraish under Abu Sufyan and according to a report, under Safwan bin Umayyah was traveling to Shaam through the Iraq route as after the incident of Badr, due to the fear of Prophet, they avoided traveling to Shaam through the Hijaz route.

And it was learnt that they were carrying a huge quantity of silver. The Holy Prophet (S) sent a hundred riders under the command of Zaid bin Haritha; when they reached the caravan, all the leaders and chiefs of the caravan ran away and the Muslims seized the caravan along with the remaining prisoners.

The Holy Prophet (S) separated one-fifth (Khums) which according to one report, amounted to 20000 dirhams and the rest was distributed among the people who has taken part in the expedition. Two chiefs of the caravan were also apprehended, one of them being Furat bin Hayyan who accepted Islam and was released and another was executed.

It is mentioned in reliable books that in the 2nd year of Hijra, occurred the expedition of Umair bin Adi. Its story is that there was a Jewess named Asma binte Marwan, who used to condemn the Muslims a great deal and also mimicked the Prophet. The Holy Prophet (S) sent Umair who entered her place at night, eliminated her and returned to pray the Morning Prayer with the Prophet. Some have said that this occurred in the 3rd year of Hijrat as will be described after this.

Kaab bin Ashraf, a noble and a poet of Jews, was killed that same year and he always mimicked the Muslims and the Prophet and he used to harass them. When he came to know about the Muslim victory of Badr, he was shocked and he came to Mecca and asked the infidels of Quraish about it and wept a great deal. He instigated them to take up arms against the Holy Prophet (S).

When he returned and the Prophet came to know about it, he cursed him in the following words: "O Allah, suffice us from Ibn Ashraf in the way You like best." Muhammad bin Muslima said: "If you permit, I can finish him off." The Holy Prophet (S) accorded the permission to him and he discussed this matter with Saad bin Maaz and sent Abu Naila to procure wheat on loan from Kaab.

Kaab was a foster brother of Kaab. Since Abu Naila was a close friend of Kaab, he said: "I have come to you with a request, and I hope you will not reveal this secret. O Kaab, the coming of that person (Muhammad) to Medina is a great trouble for us, because all Arabs have become inimical to us and are prepared to fight us. There is no commercial or social ties with them."

Kaab said: "I warned you about it much before." Abu Naila said: "Some people of our tribe support this stand. Right now I want some wheat on loan and I can pawn anything you like against it." Kaab said: "Pawn your women with me." "I will do that," agreed Naila, "But you are a handsome young Arab and our women will be attracted to you." He said, "Then pawn your sons with me."

Abu Naila made excuses saying that it would be a matter of shame and that he was prepared to pledge his weapons. "I will bring them in the dead of the night so that no one can know." Thus Abu Naila came back and reported his conversation to the Holy Prophet (S) and in the dead of the night, he set out with Muhammad bin Muslima, Salkan bin Salama, Harith bin Aus and Abu Ais bin Jubair.

The Holy Prophet (S) accompanied him till Baqi and prayed from him. It was the 14^{th} of that month. They came to the gate of his mansion and called him. He was in the company of his wife and was newly married. When he heard them he arose and his wife asked where he was going at night. He said that his brother, Naila has arrived and he a going to meet him.

She said: "Don't go, because I hear a sound through which blood seems to drip." Thus she restrained him much but he did not desist and he came down to them. Muhammad bin Muslima said to his men,

“When he comes, I will catch his head and smell it. When you see that I have caught his hair firmly you must strike off his head.

When Kaab came out of his courtyard, they brought him away on the pretext of talking with him in the moonlight. Then Muhammad bin Muslima, and according to another report, Naila said: “What a nice perfume you are wearing. Can I smell your hair?” and saying this he began to smell them taking hold of them firmly. Then he said: “Kill the enemy of God.”

He was attacked but none of the hits proved effective. So Muhammad bin Muslima stabbed him with a dagger and slashed below his navel. He screamed aloud and all the residents of the fort heard it and they lit a fire. Harith bin Aus was injured by mistake by his own people and people carried him on their shoulders.

They decapitated Kaab and brought the severed head of Kaab to the Prophet. He prayed for them, applied his saliva on Harith’s wounds and he was instantly cured. The Holy Prophet (S) said: “You may slay any of the Jews that you like.” This occurred on the 14th of Rabiul Awwal.

The Khazraj tribe said: “We must also kill all those who are like Kaab.” So that this honor does not remain restricted to them. At last it was decided to eliminate Abu Rafe who was known as Salam bin Abil Haqiq. It was so, because the Muslims were harassed much on account of him and he used to support the idolaters. He was a brother of Kanana, husband of Safiya.

He had a fort on the outskirts of Khyber. Thus Abdullah bin Ateek, Abdullah bin Anees, Abdullah bin Atba and Qatada and one more person sought the Prophet’s permission and set out for Khyber. The Messenger of Allah (S) appointed Abdullah bin Ateek as their commander. When they reached the fort of Abu Rafe, the sun was setting and their goats and sheep were returning from the pasture and entering the fort.

Abdullah bin Ateek said to his companions: “Stop here, I will go and try to enter the fort by some trick.” So he came to the gate and entered the fort and no one recognized him. He hid in a corner. Gate-keepers locked the gate and hung the keys from a nail. When all had gone to

sleep, Ateek unlocked the gate and they climbed the stairs to Abu Rafe's chambers.

There was pitch dark in that place and they could know where he was sleeping. So they called him and he replied. They attacked in the direction of the voice and came out of the bedroom. After waiting for sometime, they re-entered and said in a disguised voice: "What noise was that?" Abu Rafe said: "Someone attacked me with a sword."

They followed this voice and reached him and keeping the sword on his belly give it a push in such a way that it came out of his back. Ateek came out after that and descended the stairs fast, but he slipped and broke his thighbone. So he tied it up with his turban and limped back to his companions outside the fort. When he came back to the Prophet, he drew his hand over his thigh and it was instantly cured.

It is narrated that in the 3rd year during the month of Shaban, the Holy Prophet (S) married Hafasa binte Umar bin Khattab and in that same year in the month of Ramadan, entered into wedlock with Zainab binte Khuzaimah. That same year on 15thRamadan, Imam Hasan (a.s.) was born.

Notes:

[330] Surah Aale Imran 3:12

[331] Surah Maidah 5:51

[332] Surah Maidah 5:11

Chapter 33

Battle of Uhad

Ali bin Ibrahim has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when the Quraish army returned to Mecca from their defeat and loss at Badr since 70 of them were killed and 70 were taken prisoners, Abu Sufyan said to the people, "Let not your women weep for the dead, for tears will quell the fire of grief, and the blaze of enmity and hatred against the Prophet, who with his followers will triumph at our mourning."

Consequently there was no weeping and mourning for the slain at Badr, till after the Battle of Uhad in the following year. After that they permitted their women to mourn their dead. They mobilized their confederates from Bani Kanana etc. and after arming themselves fully and made great preparations, left Mecca with three thousand mounted men and two thousand footmen.

They brought women with them to remind the army of the calamity at Badr, and to incite the men to battle. Abu Sufyan took with him his wife, Hinda binte Atba, the champion who fell at Badr. Al-Qama's daughter Harithiya also accompanied them.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that among the favors the Almighty Allah bestowed on the Prophet was that he could read, although he did not write. In a garden out of Medina he received a letter from Abbas, informing him of Abu Sufyan's march, and after reading the letter, ordered his companions to enter the city before communicating the danger which threatened them.

In the report of Ali bin Ibrahim, it is mentioned that the Holy Prophet (S) gathered his companions and said: Having announced the serious

business which now demanded their attention, and exhorted his companions to fight. Abdullah bin Ubayy and many others advised him to await the enemy in the city, and there repulse them by dropping stones on their heads.

No one has ever attacked Medina and had been victorious. And whenever we have left our homes and gone out, the enemy has overpowered us. It is said that the Prophet himself inclined to this plan, but Saad bin Maaz and people of Aws tribe declared that on their honor as Muslims they ought to meet the enemy boldly and give them battle, and if some of them were slain, such would be ranked with martyrs, while the survivors would enjoy the glory of the contest.

The Prophet agreed to this counsel, and with a party left the city to select a suitable position for the anticipated battle, camped on ground near the road to Iraq. As mentioned in Qur'an:

"And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing. When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust."[333]

According to the report of Ali bin Ibrahim, the Messenger of Allah (S) said that these verses were revealed on the day of the Battle of Uhad when Quraish came to fight him from Mecca and the Prophet set out from Medina to meet them at an appointed place. The two parties imply Abdullah bin Ubayy and his relatives, and a second was a great part of Khazraj who refused to leave the city.

Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the two groups mean Bani Salma and Bani Haritha, two clans of Ansar. Some say that one group was of Muhajir and another of Ansar who were disenchanted with the return of Abdullah bin Ubayy but they had not returned from there.

Thus the previous report of Ali bin Ibrahim is that the Messenger of Allah (S) sent his army on the Iraq route. Abdullah bin Ubayy and a group of Khazraj who were from his family, supported his view. The

Prophet on numbering his companions found them to be seven hundred men.

He stationed Abdullah bin Jubair with fifty archers at the entrance of a mountain pass where he feared the Quraish might attack him in rear, and gave this detachment the strictest orders not to quit their position till he had driven the infidels into Mecca or they had forced him into Medina. Abu Sufyan ordered Khalid bin Walid with two hundred mounted men to form an ambuscade and attack the Muslims in rear, as soon as they were closely engaged with the grand division of Quraish.

Then the idolaters laid their ranks against the Muslims. The Messenger of Allah (S) arranged his rows properly and gave his banner to Ali, and the Ansaris simultaneously charged the infidels and put them to flight, but instead of pursuing this advantage, companions of the Prophet began to plunder the booty and became careless of the battle.

Khalid, according to his orders, entered the mountain pass defended by Abdullah, who rained such a shower of arrows on him that he was compelled to retreat. Abdullah's men now became very impatient, and said to him, "Why do we stand here idle while our companions are gathering spoils in which we shall have no share?"

"Fear God," he replied, "The Prophet has charged us on no account to abandon our position." His men however, with the exception of twelve, deserted their post to plunder one by one. During the engagement Talha bin Abi Talha of the Bani Abdul Darr the Quraish standard bearer, called to the Prophet, saying, "You fancy you shall send us to Hell by your swords and that we may send you to Paradise by ours. If any of your party wishes a speedy passage thither, let him come to me, and I will dispatch him on his journey." No one ventured to accept this challenge but Ali, who was chanting an ode:

"O Talha, if are like you claim to be, you have horses and we have swords. So come and confront us so that we may know which of us is more serious about what we claim. The lion who will attack you has come with a cutting sword, whose edge is never blunted. Allah and the Prophet are his helpers."

Talha asked, “Who are you, boy?” “I am Ali Ibn Abi Talib (a.s.).” “O valiant one, I know, no one dares to confront me except you.” Then he attacked Imam Ali (a.s.) who stopped his blow with the shield and then gave such a blow that both his thighs were dismembered. He fell down flat and the standard dropped from his hands. When Ali (a.s.) came to cut off his head, he pleaded for mercy and he returned. Muslims asked why he did not finish him off.

He said that he will not survive the blow he had given him. The standard was taken up by Abu Saeed, son of Abu Talha and the standard fell on the ground. Uthman, another son of Abu Talha picked the standard and was also sent to Hell by Imam Ali (a.s.) and the standard fell to the ground.

Then Manafa, the third son, bore the standard and he was also dispatched to Hell and the standard fell down. Then came Harith, the fourth son of Abu Talha and he was also killed by the Holy Imam (a.s.). Aziz bin Uthman now took up the standard and the sword of Imam Ali (a.s.) sent him also to Hell.

Then Abdullah bin Jamila raised the standard and he was also sent to Hell. The next to raise it was Sawab, the slave of Abdul Dar. Imam Ali (a.s.) slashed him and his right hand flew away. That accursed one took the standard in the left hand and the Imam cut off that hand also. But he balanced the flag with his amounted hands saying: “O Bani Abdul Dar, did I not fulfill the promise of help?” Imam Ali (a.s.) cut off his head finally.

Their banner was at last raised by Amrah, the daughter of Al-Qama Harithiya. Khalid now made another attack on Abdullah bin Jubair, who with the handful that supported him, was slain, and the Muslims were attacked in rear. The fugitive Quraish, seeing their standard still aloft, rallied and charged the Muslims in front, who in turn were put to flight and ran in confusion to the neighboring mountains, leaving their Prophet nearly alone to his enemies. The Prophet cried to them to come to him, declaring that he was the Messenger of Allah (S) and demanding whither they fled from the Almighty Allah and his apostle.

Ali bin Ibrahim says that people asked Imam Ja’far Sadiq (a.s.) when Imam Ali (a.s.) confronted Talha bin Abi Talha, why he referred to him

as *Khasam* 'one who beats the valiant'? Imam Ja'far Sadiq (a.s.) said: "When the Holy Prophet (S) was in Mecca, no one dared to harm him due to the awe of Abu Talib but they incited their boys to harass the Prophet.

So when he left home, they used to pelt him with stones and throw garbage on him. When Amirul Momineen (a.s.) came to know about it, he said: O Messenger of Allah (S), take me along when you go out so that I may keep you safe from the trouble of those boys." After that whenever the Holy Prophet (S) left home, he used to take Imam Ali (a.s.) along. When the boys used to target the Prophet, Amirul Momineen (a.s.) used to hit them and wounded their noses, ears and mouths, and they used to go back to their father and say: "Khasamna Aliyyun" that is Ali has wounded us. That is why they used to refer to him as 'Khasam'.

It is narrated from Wathila that I accompanied Umar bin Khattab one day, he became so worried that I could hear his heart beat as if when one is about to swoon. I asked him what the matter was. He said: "Perhaps you can't see the brave one who fights with two swords, that he is approaching." I looked up to see Ali Ibn Abi Talib (a.s.) and I said: "This is Ali!" He said: "Come with me and I will narrate to you a story about his valor.

The Messenger of Allah (S) on the day of the Battle of Uhad took the pledge that none of us would flee from Jihad and one who does so, will be a deviant and one who will be killed would be a martyr. And the Prophet would guarantee Paradise for him. When we stood up to fight, we saw a hundred fighters of Quraish move to us, each with a hundred soldiers. They attacked and defeated us and all of us fled the battlefield. At that time we saw Ali attacking the idolaters like a ferocious lion without caring for them.

When he saw us fleeing from there, he said: "May your faces be destroyed! Where are you running to? Are you running to Hell?" When he saw that we were not returning, he pursued us with sword from which death was dripping. And then he said: "You have broken the pledge you gave to the Prophet regarding not fleeing from the battlefield.

So you have also become more eligible to be killed like idolaters." When we looked at his eyes we found that they were shinning like two

lamps of olive oil and were red due to anger like two cups of blood. We were certain that he would kill us with a single stroke. At last, from those who were fleeing, I went to him and said: "O Abu Hasan, I adjure in the name of Allah to leave us alone since it is the practice of Arabs that they sometimes fight and sometimes flee.

And when we attack, we erase the insult of fleeing. So Ali had mercy on our helplessness and he left us alone and attacked the infidels and till this day that fear has not gone away. I am terrified like this, whenever I see him."

It is mentioned in the same report that Imam (a.s.) said: Only Ali and Abu Dujanah, who was named Samak bin Kharsha remained with the Prophet at this critical juncture. Ali killed many of the Quraish that attacked the little party, and repulsed them all till his sword was rend into pieces. Among the ladies, Nasiba binte Kaab Mazina was present with the Prophet and the Holy Prophet (S) used to bring her to provide first aid to the wounded.

Her son was also in the Muslim army and when he wanted to flee from there, she condemned him and her flaying compelled him to turn on the foe. An idolater attacked and killed him, Nasiba caught up his sword and killed her murderer attacking his thigh. The Prophet applauded her heroism, and she stood before him and presented her own bosom as his shield, and received many wounds in his defense.

Finally she was badly wounded and Ibnul Qumya assaulted the Prophet, and aiming a blow at his shoulder, shouted that he had killed him. The Prophet's glance now fell on a cowardly fellow of the Muhajireen, who was running away with his shield hung on his back. "Throw down your shield and go to Hell!" cried the Prophet.

The fellow actually dropped his shield, which was taken by Nasiba and borne in defense of the Prophet, who declared her reward for the day greater than that of Abu Bakr, Umar and Uthman. Ali fought till his sword was broken and then the Prophet gave him his own sword, Zulfiqar, by which he sent every wretch that ventured to attack the Prophet, to Hell. The Prophet retired to mount Uhad which protected him in rear and prevented his being surrounded by his enemies.

Ali received ninety wounds, all in front, in defending the Prophet, and often charged and routed the idolaters that advanced to the attack. The Muslims heard a voice from heaven, saying, “There is no sword but Zulfiqar, and no hero but Ali.” Jibraeel came down and said: “O Messenger of Allah (S), by Allah, this is brotherhood and help that Ali is dispensing.”

The Messenger of Allah (S) said: “Why should not he do that, he is from me and I am from him.” Jibraeel said: “I am from both of you.” Among the army of Quraish was Hind, daughter of Atba, who scornfully offered an apparatus for dyeing the eyes to everyone of that party who fled, saying, “Take these implements, you woman, and claim no more to be a man.”

The lion of God, Hamza bin Abdul Muttalib slew many and carried all before him in the battle. The cursed Hind promised Washi, a Habashi slave belonging to Jubair bin Motam, any reward he chose if he would kill either Muhammad or Ali or Hamza. He declined engaging the first two but posted himself in ambush for Hamza, who advancing over a puddle, his horse sunk and he fell to the ground; upon which Washi hurled a spear at him with such force as to pierce his belly and come out of his shoulder.

According to another report, he hit it upon his chest which fell him down; he then moved forward to decapitate him. He then cut out his liver, which the cursed woman gnawed in fiendish joy, but lest any of it should become a part of her body and go to Hell, the Almighty Allah caused the liver to become as hard as a bone and she threw it on the ground and an angel returned it to its place in the body of the martyred hero.

Imam Ja’far Sadiq (a.s.) has said that the Almighty Allah did not like that a part of Hamza should enter Hell. The savage malignity of Hind led her to cut off the hands and ears of Hamza, and hang them about her neck in horrid triumph. At this turn of victory, infidels of the Quraish and Abu Sufyan ascended a mountain and shouted, “Be exalted, O Hubal.”

To this idolatrous exultation the Prophet ordered Ali to respond, “God is greater, more exalted and glorious! Abu Sufyan replied, “Hubal gave

us permission to come against you in battle and by his blessing we have conquered you." Ali retorted, "But we came at the command of Allah and He will aid us." "I adjure you," continued the Quraish chief, "by Laat and Uzza, to say if Muhammad is killed."

"God curse you and Laat and Uzza!" exclaimed Ali, "by Allah! Muhammad is not slain, but now hears what you say." "You are a truth-speaker," said Abu Sufyan and may God curse the son of Qumayah, who boasts that he has killed Muhammad." Amr bin Thabit, who had not yet become a Muslim, hearing that the Prophet had marched to Uhad, seized his sword and shield and like a hungry lion started for the battlefield.

He repeated the creed, attacked the infidels, and fought till he gained the rank of martyrdom, and the Prophet declared respecting him that although he had never performed a rakat of prayer, he would enter Paradise. Hanzala bin Abu Amir Wahab belonged to Khazraj tribe and he was married on the eve of the Battle of Uhad and he had stayed in Medina. He copulated with his wife and the following verse was revealed in his justification:

"Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Apostle; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful."[334]

So the Messenger of Allah (S) permitted Hanzala to remain at home. In the morning, he remembered that the Prophet was in war while he was enjoying himself. So he picked up the sword even though he was in ritual impurity and set out to fight. As he was leaving, his wife called four men of Ansar and said: "Be witness that Hanzala has copulated with me," and Hanzala also agreed. They asked what she meant by that, she said that last night she had dreamt that the sky split opened and Hanzala entered it and then the split joined once again. "I have interpreted it to mean that Hanzala would definitely be martyred.

That is why she has made them as witnesses so that if a son is born to her, people will believe that it is the son of Hanzala. Thus when Hanzala

reached the field of the battle, he saw Abu Sufyan riding here and there. He pulled out his sword and attacked Abu Sufyan and hamstrung his horse. Abu Sufyan fell down and screamed: "O Quraish, I am Abu Sufyan and Hanzala wants to kill me." Then he fled from there and Hanzala pursued him.

An idolater threw a spear at him and Hanzala leaped to him and sent him to Hell, but he himself fell down wounded among the dead bodies of Hamza, Amr bin Jamu, Abdullah bin Kharam and some Ansar, and was finally martyred. The Holy Prophet (S) said: "I saw angels getting rainwater in vessels of gold to give ritual bath to Hanzala." Due to this he is called as one who has been bathed by angels. And it is narrated that Mughira bin Aas was an archer and whenever he took a shot he always hit his mark.

On his way to Uhad, he picked up some stones with which he declared that he would kill Muhammad. With one stone he struck the Prophet's hand, whose sword fell to the ground. At that he said that he had killed Muhammad, but Imam Ali (a.s.) said that he was lying. And the next stone hit the Prophet in the forehead, on which he said, "May God strike you with bewilderment."

This imprecation immediately took effect and the fellow remaining bewildered on the field after the Quraish retired, was slain by a Muslim. Ibn Qumiyah was wedged between trees by the animal he rode, where he remained till his flesh dropped off and he went to Hell.

At length the fugitive companions of the Prophet began to return to him regarding which the Almighty Allah said:

"Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient."[335]

It means the performance of action, although the Almighty Allah already knew who would fight and who would flee. But the Almighty Allah does not reward or punish according to His knowledge but on the basis of the acts one performs.

"And certainly you desired death before you met it, so indeed you have seen it and you look (at it)."[336]

That is you saw what you wished and you were seeing the Prophet and also the companions who were being martyred and also those who were fleeing.

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) told the believers about the rewards that the Almighty Allah has bestowed on the martyrs of Badr and mentioned their grades in Paradise, the companions also wished that they had been martyred and wished that the Almighty Allah again gives them an opportunity to fight, so the Almighty Allah provided another opportunity in the Battle of Uhad in which they fled, except for a few, who remained steadfast because of the Taufeeq of Allah.

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful."[337]

It is narrated that those who had fled were justifying their actions claiming that Muhammad was killed so they should run away, so the Almighty Allah revealed the above verse. It is mentioned in a report that Satan had called out: "Muhammad is dead." And therefore people began to flee the battlefield. When they returned, they began to justify that they had run away because they thought that he was dead, so the Almighty Allah revealed the following verse:

"And a soul will not die but with the permission of Allah; the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful."[338]

"And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient."[339]

“And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.”[340]

“So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).”[341]

“O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.”[342]

According to the report of Ali bin Ibrahim in this verse ‘disbelievers’ implies Abdullah bin Ubayy who set out for Uhad with the Prophet but returned from half the way and frightened his companions of death.

“Nay! Allah is your Patron and He is the best of the helpers.”[343]

“We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.”[344]

According to the report of Ali bin Ibrahim, in this verse it implies the idolaters of Quraish who had come to fight the Holy Prophet (S).

“And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved…”[345]

According to the report of Ali bin Ibrahim it implies that indeed the Almighty Allah has fulfilled His promise of victory over the infidels at the time when you were killing them with the command and help of Allah. So much so that fear overcame you and you discontented and began to argue among yourselves and you disobeyed the instructions of the Prophet and left the pass unattended. At last the Almighty Allah gave you help, victory and booty as you had wished.

“…of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He

might try you; and He has certainly pardoned you, and Allah is Gracious to the believers."[346]

"When you ran off precipitately and did not wait for any one, and the Apostle was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do."[347]

It is narrated from Imam Muhammad Baqir (a.s.) that the first sorrow is running away and being killed and the second grief is domination of Khalid bin Walid and whatever was lost from them was the booty of war and what they achieved was the death of their brothers.

"Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious…"[348]

Ali bin Ibrahim has narrated that when companions of the Prophet returned after fleeing and his being injured and excused themselves from the Messenger of Allah (S), the Almighty Allah wanted His Prophet to discriminate the liars from the truthful ones.

Sleep overcame them and they were about to fall down and the hypocrites who used to belie the Prophet were restless. They were out of their minds and they were talking nonsense and they were uncontrollably confessing to what they thought. The first group the Almighty Allah said is the group of believers and the second, the group of hypocrites, regarding whom He says:

"…they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you."

"They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain…"[349]

Kulaini has through good chains narrated from Imam Ja'far Sadiq (a.s.) that when companions on the day of Uhad ran away leaving the Prophet and he began to call them: "I am Muhammad, the Messenger of Allah. I have not been killed. I am alive." Abu Bakr and Umar while running, said to the Prophet: "At this time, when the whole army had run away, he is trying to fool us. Except for Amirul Momineen (a.s.) and Abu Dujana Ansari no one remained with the Prophet. The Messenger of Allah (S) prayed for Abu Dujana and said: "You also go away, I release you from my allegiance. As for Ali (a.s.), he is from me and I am from him."

Abu Dujana began to cry and raising his head to the sky said: "By Allah, I myself will not be released from your allegiance. O Messenger of Allah (S), where shall I go? Shall I go to my wife who would die? Shall I go to my son who will join death? Shall I go home which would be ruined one day? And shall I protect material wealth, which will be destroyed, or shall I face death, which is near man? The Holy Prophet (S) became kind to him and allowed him to fight.

On one side he was fighting and on the other Amirul Momineen (a.s.). Abu Dujana had become weak due to the wounds. Imam Ali (a.s.) carried him to the Messenger of Allah (S) and seated him on the ground. Abu Dujana asked: O Messenger of Allah (S), did I fulfill my oath of allegiance? He replied: "Yes, you have fulfilled it," and he prayed for his health.

Now only Imam Ali (a.s.) was fighting. When the idolaters used to attack from the right, Imam Ali (a.s.) used to leap on them and push them back. So they used to attack from the left. Amirul Momineen (a.s.) used to drive them away by the sword. Meanwhile his sword broke into three pieces.

He brought the broken pieces to the Prophet and he gave him the Zulfiqar and he saw his feet that were trembling because of the intensity of the battle. The Messenger of Allah (S) began to weep and he prayed: O Lord, you have promised victory to Your religion. If you like nothing is difficult for you. Amirul Momineen (a.s.) said: "O Messenger of Allah (S), I can hear loud voices and someone is saying: O Haizoom move forward.

Then Amirul Momineen (a.s.) says: O Messenger of Allah (S), whenever I raise the sword against anyone, he falls down dead even before the sword could touch him. It is Jibraeel, Mikaeel and Israfeel who have come with some angels to help us. Then Jibraeel came and stood besides the Messenger of Allah (S). Then said: O Messenger of Allah (S), equality and loyalty is that which Ali is doing for you.

The Holy Prophet (S) said: "Ali is from me and I am from Ali. Jibraeel said: "I am from both of you. Thus the sword of Amirul Momineen (a.s.) did not allow the idolaters to stay in the field and at last they fled the battlefield. The Holy Prophet (S) said: "O Ali, take your sword and see. If they are mounted on camels and leading the horses, you should know that they are going to Mecca and if they are mounted on horses and leading the camels, it means that they are heading to Medina.

Imam Ali (a.s.) saw that they were riding camels and leading the horses. Abu Sufyan saw Amirul Momineen (a.s.) and asked: "What do you want, we are going back to Mecca; you also return. At that time, Jibraeel pursued the infidels and so much so they heard the hooves of their horses as fast as they ran. Jibraeel chased them with a group of angels.

Abu Sufyan used to say: "Now, the army of Muhammad has caught up with us. And he entered Mecca in this way and said: "Muhammad's army was chasing us till here." When the gatekeepers and laborers reached Mecca, they narrated that when we set out from there, we saw the army of Muhammad that they had halted at a place and preceding them was a person riding a crimson horse who was following you.

Since the angels had come in the form of Muslims, Meccans cursed and condemned Abu Sufyan for fleeing the battlefield. Then the Messenger of Allah (S) also set out from Uhad. Amirul Momineen (a.s.) held the banner and moved ahead of him. After climbing the cliff they turned to Medina. People saw the banner and Imam Ali (a.s.) called out. O people, the Messenger of Allah (S) is arriving. He is neither killed nor dead.

Abu Bakr and Umar said: "Ali has come with the banner." Women of Ansar stood at their doors in anticipation of the Messenger of Allah (S). The news of the killing of the Messenger of Allah (S) had worried them and they had injured their faces in grief. They had torn their collars and

beat their chests. When Ansar heard this good news and the Prophet appeared from the cliff, they heaved a sigh of relief. They ran towards the cliff and congratulated the Holy Prophet (S) for a safe return.

When the Holy Prophet (S) entered Medina and saw the terrible condition of the women, he prayed for them and said: "Go back to your homes and cover yourself properly. And he said: "The Almighty Allah has promised me that He would make my religion triumph over all the religions and He will not go against His word. At that time, the Almighty Allah revealed the verse mentioned above.

Kulaini has narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that when the Muslims fled from the Battle of Uhad, the Holy Prophet (S) was infuriated and when he used to be infuriated, drops of perspiration fell from his forehead like pearls. Thus the Holy Prophet (S) saw that Ali was besides him and said to him in anger: "Why you also did not run away with them?" Amirul Momineen (a.s.) replied:

"I cannot leave you alone and I consider it obligatory to help you in every matter." The Holy Prophet (S) said: "All right, drive these people away from me." Amirul Momineen (a.s.) pulled out his sword and leaped on the infidels like a hungry lion and began to attack them all. The Holy Prophet (S) saw Jibraeel who was seated on a chair of gold between the earth and the sky and was calling: "There is no sword except Zulfiqar and there is no hero, except Ali."[350]

Shaykh Mufeed has through Sunni chains, narrated that Ibn Abbas says: Amirul Momineen (a.s.) has four qualities which are not shared by anyone else. First, he was the foremost among Arabs and non-Arabs to believe in the Prophet and to pray with him. Secondly, he was alone the standard bearer of the Prophet in every battle.

Thirdly, all fled from the battle and only he remained firm. Fourthly, he was the one to perform the last rites of the Prophet. After that he has narrated through Sunni chains that Ibn Masud says: When we confronted the enemies in the Battle of Uhad, the Holy Prophet (S) placed fifty archers of Ansar under the leadership of an Ansar at the opening of a mountain pass and emphatically ordered them not to leave their position even if all the Muslims are killed.

"Because if some harm comes to us it would be from there only." Standard of the idolaters was held by Talha Ibn Talha, who was famed for his valor. He was called as the army of the battlefield and the Holy Prophet (S) had given the standard of Muhajireen to Amirul Momineen (a.s.) and himself stood under the standard of the Ansar.

Abu Sufyan told his standard bearers that it is through them that sloth afflicts the army, "you were responsible for defeat in the Battle of Badr. If you cannot take care of the flag, give it to me." Talha was infuriated by this and he said: "You are saying this? By Allah, I will throw them all into the pits of death." And he came running to the Muslim army and called out: "I am Talha." Amirul Momineen (a.s.) came out to face him. And after fighting for sometime, Imam Ali (a.s.) slashed his head in the front that his eyes were gouged out and he screamed in such a terrible voice that no one heard such a scream and the standard fell from his hand and was picked up by another till his slave, Sawab picked it up.

He was also famed from his strength and valor. Amirul Momineen (a.s.) attacked his right hand and it was dismembered. He transferred the standard to his left hand and the Imam dismembered it also and he held the standard supporting it with his chest. Imam Ali (a.s.) hit out at his head and he fell to the ground.

After that the idolaters began to flee and Muslims began to plunder the booty leaving the fighting. Most of those who were stationed at the mouth of the pass left their position in spite of the fact that their leader, Abdullah bin Qiran restrained them and they began to take part in looting the booty. Khalid bin Walid saw this as a good opportunity and climbed the defile, and after slaying Abdullah, he moved forward to eliminate the Prophet.

Since some people were surrounding the Prophet, he said to his companions: "He is the one you want. Try to finish him off." They collectively launched an attack using all the weapons. Companions of the Prophet warded off their attack but seventy were killed and this attack and the rest of them fled from there with the exception of Amirul Momineen (a.s.). And Abu Dujana and Suhail bin Hanif also did not flee.

They were defending the Prophet from the idolaters. The Prophet was injured and swoon overcame him and when he recovered, he asked

Amirul Momineen (a.s.): “Where are they?” He replied: “They have all broken their pledge and ran away.” The Holy Prophet (S) said: “Drive them away from me.” Amirul Momineen (a.s.) attacked and repelled them. Any army that attacked from any side was pushed back by Imam Ali (a.s.).

After that Abu Dujana and Suhail bin Hanif came behind the Prophet and stood with wielded swords and they did not allow anyone to come near the Prophet. After that fourteen of those who had fled, returned and the rest climbed the mountain. Someone went to Medina and announced that the Messenger of Allah (S) was dead. This worried the people and those who had run away were also bewildered.

And the accursed Wahshi sat in ambush behind a tree for Hamza according to the directions of Hinda. Hamza saw him and attacked, but the blow missed him. Wahshi attacked and hit the thigh of Hamza and he fell down from the horse. According to the report of Tabarsi, Imam Ja’far Sadiq (a.s.) said that Hamza used to slay the infidels and then return to his post.

Wahshi attacked him when he was careless and injured his chest making him fall down from the horse. Infidels attacked him from all sides and eliminated him. Wahshi removed his liver and took it to Hinda. She placed it in her mouth to chew it but the Almighty Allah made it as hard as a bone and she spat it out.

Jalis bin Al-Qama says: I saw Abu Sufyan astride a horse, standing at the head of Hamza and he was hitting the blessed mouth with his spear and repeating: O rebel, now taste this. I said: O Kanana, look at one who claims to be a leader of Quraish what he is saying to his dead son. He was ashamed by this and he said: “It was my mistake, don’t tell anyone about it.”

Thus in the previous report of Shaykh Mufeed it is mentioned that Hinda came to dead body of Hamza, split open his belly and removed his liver and cut off his nose, ears and other organs. Zaid bin Wahab says that I said to Ibn Masud that except for Ali Ibn Abi Talib (a.s.), Abu Dujana and Suhail bin Hanif all the companions had fled. Ibn Masud said: “No, in the beginning Abu Dujana and Suhail had also fled, but they came back.”

The narrator asked: "Where were Abu Bakr and Umar?" Ibn Masud said: "They were also among those who had fled. The steadfastness of Ali (a.s.) in such a position is surprising." Abu Masud said: "Angels also were amazed at the daring and valor of Imam Ali (a.s.). Perhaps you don't know that on that day, Jibraeel was calling out: There is no sword except Zulfiqar and there is no hero except Ali. People used to hear this voice but they could not see anyone.

When this was mentioned to the Holy Prophet (S), he said: "It was Jibraeel." It is mentioned in another report through Sunni chains that Jibraeel said to the Holy Prophet (S) that: "We angels were amazed at the struggle of Ali in your support." The Holy Prophet (S) said: "Why he shouldn't have struggled, when he is from me and I am from him?"

Jibraeel said: "I am also from both of you." It is mentioned in another report through Sunni chains that Amirul Momineen (a.s.) says: "When the Muslim army fled from the Battle of Uhad, and companions left the Prophet alone, he was very distraught and I was fighting the infidels in front of the Prophet.

When I came back, I could not see the Prophet and in spite of searching for him I could not find him. So I said to myself that the Holy Prophet (S) cannot flee and neither was he present among those killed. Perhaps the Almighty Allah has raised him to the sky. So I broke my scabbard and decided to fight till the last drop of blood. I attacked the infidels and drove them away. Then I saw that the Prophet was lying unconscious. I stood near his head and he opened his eyes and asked: "Where have my companions gone?"

I said: "They turned infidels and ran away leaving you alone." Meanwhile some infidels attacked the Prophet and he said: "O Ali, drive them away." I pulled my sword and ran to them and attacked them from all sides finally driving them away. The Holy Prophet (S) said: O Ali, can't you hear your praises that an angel, Rizwan is calling out: There is no sword except Zulfiqar and there is no hero, except Ali? I began to weep in joy and I thanked the Almighty.[351]

Shaykh Mufeed has narrated from Imam Ja'far Sadiq (a.s.) through correct chains that on the day of the Battle of Uhad, Quraish had nine

standard bearers and Ali (a.s.) eliminated all of them. That is why the infidels fled from there and he routed and drove Bani Makhzum in a very humiliating manner. Hakam bin Akhnas, the famous stalwart of Quraish was attacked and his legs were dismembered, which finally caused his death.

When Muslims ran away, Umayyah bin Abi Huzaifa came to the field clad in a coat of mail and he began to scream that they have taken revenge of the Battle of Badr. A Muslim attacked him, who was himself killed by Muslims mistakenly. Amirul Momineen (a.s.) attacked him and his sword got stuck in his helmet.

Umayyah also attacked Imam Ali (a.s.) and he stopped his blow on the shield, His sword was stuck in the shield. Imam Ali (a.s.) pulled his sword free and he freed his sword. Then Imam Ali (a.s.) laid a blow below the armpit, which finished him. Then Amirul Momineen (a.s.) returned to the Messenger of Allah (S) who asked: "Why you did not run away with the people?" Amirul Momineen (a.s.) replied: "O Messenger of Allah (S), by Allah, I will not move from here till I am killed or the Almighty Allah gives you the victory that He has promised."

The Holy Prophet (S) said: "O Ali, glad tidings to you that the Almighty Allah would fulfill His promise and I will never face such a situation." Meanwhile some idolaters attacked and the Prophet asked Imam Ali (a.s.) to repel them, which he did and he killed Hisham bin Umayyah Makhzumi, after which that group fled.

Another battalion attacked and this time he killed Amr bin Abdullah Hamji and this group also fled never to return again. At last the Muslims, who had run away, came back and when they reached Medina, Lady Fatima came weeping to welcome the Prophet with a vessel of water. The Prophet washed his face. Amirul Momineen (a.s.) came with a sword from which blood was dripping. He handed it to Fatima and said: Take this as it has not lied to me and then he recited a Rajaz poem to highlight his valor.

The Holy Prophet (S) said: "Dear Fatima, take the sword because your husband has fought as it deserved. The Almighty Allah through his sword eliminated the family of Quraish. "Most Sunni historians have

confessed that most leaders of polytheist and their stalwarts were killed by Imam Ali (a.s.) during the Battle of Uhad.

Thus Muhammad bin Ishaq, the most reliable Sunni historian narrates that Talha bin Talha, the standard bearer of Quraish, his son Abu Saeed, his brother, Khalid bin Talha, Abdullah bin Hamid, Hakam bin Akhnas, Walid bin Abi Huzaifa, Umayyah bin Huzaifa, Artat bin Sharjeel, Hisham bin Umayyah, Amr bin Abdullah Hamji, Bashar bin Malik Bani Abdul Dar's slave Sawab were all killed by Amirul Momineen (a.s.). The Almighty Allah sent chastisement to the companions for their flight from the battlefield and praised Amirul Momineen (a.s.).

Ali bin Ibrahim has narrated that after the battle the idolaters returned, the Holy Prophet (S) asked if anyone had any information about Saad bin Rabi. A person volunteered to search for him. The Holy Prophet (S) pointed in a certain direction and said: "Look for him there, as I had seen him pierced with twelve spears."

That man says: "When I reached near him, I found him among the dead. I called out his name but did not receive any reply. Again I called out his name and added that the Messenger of Allah (S) was asking about him. When Saad heard the Prophet's name, he raised his head and asked trembling: "Is the Holy Prophet (S) alive?"

"Yes, by Allah," said I, "and he has sent me here to search for you saying that he saw you hit by twelve spears." Saad said: "The Prophet was right, heads of twelve spears lie embedded in my body." Convey my greetings to the people of my community (Ansar). And tell them that even if a single person of them remains alive and a thorn pierces the foot of the Prophet, all of them will not have any excuse before the Almighty Allah."

He said this and took a deep sigh and he began to bleed like a camel that is slaughtered. After that he departed to his eternal abode. The narrator says: I came back and narrated the dialogue to the Prophet and the Messenger of Allah (S) said: "May Allah have mercy on me, he helped me when alive; at the time of death also made a bequest to support me."

Then he said: "Is there anyone who can bring me some information about my uncle, Hamza. Harith bin Sama arose and said: "I know where

he lies." Then he went and saw his condition but could not summon the courage to inform the Prophet.

The Holy Prophet (S) sent Amirul Momineen (a.s.) and he also saw the horrible condition of his body and did not like to say anything to the Prophet. At last the Holy Prophet (S) himself came to Hamza's body, where he wept and said, "I never was in a place where my anger was so much excited. If Allah helps me I will do this to seventy of the Quraish in the same manner;" upon which Jibraeel was sent down with this verse:

"And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient."[352]

The Messenger of Allah (S) said: I resolve to be patient and I will not revenge. After that the Holy Prophet (S) covered Hamza's body with the Yemenite sheet he was wearing, but it was not able to cover the whole body. At last he covered the head and upper part of the body and concealed the legs with grass.

Then he said: "If there was no risk of the weeping and wailing of the ladies of the family of Abdul Muttalib, I would have left his remains uncovered so that the beasts of the wild may feed on his meat and on Judgment Day he would have risen from their bellies because although it is a very tragic event it is also having a great reward. Then under orders of the Prophet, the remains of the martyrs were collected. The Prophet prayed on them and consigned them to dust. And he recited seventy Takbirs in his prayer over Hamza.

Ayyashi has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) saw Hamza in that condition, he said: "O Allah, praise is for You and to You we complain and You are helper upon that which I see, then he said: If I gain an upper hand on the polytheists, I will definitely cut off their limbs. So the Almighty Allah revealed the following verse:

"And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient."[353]

So the Messenger of Allah (S) said: I will be patient.Kulaini and Shaykh Tusi have narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) buried Hamza in his blood-stained clothes and added his sheet. It was short, so he concealed the legs with grass and he recited seventy Takbirs in prayer over him and recited seventy prayers for him.

And it is mentioned in authentic traditions that the Holy Prophet (S) gave shroud to Hamza, because the enemies had rendered him naked. Ali bin Ibrahim has narrated that Satan had announced in Medina that Muhammad was dead. Muhajireen and Ansar women came out of their houses beating their heads and wailing. And Lady Fatima ran to Uhad barefooted.

When she met the Holy Prophet (S), he also began to weep on seeing her cry. Abu Sufyan said: We will fight you again the next year at the well of Badr. The Messenger of Allah (S) said to Amirul Momineen (a.s.) to tell him that it will be so. Then the Holy Prophet (S) set out from there and came back to Medina.

Women came out to welcome the Prophet weeping and wailing and inquiring about their departed men. After that Zainab binte Jahash came out to welcome the Prophet and asked about those who were killed. He said: "Be patient for the pleasure of Almighty." She asked in whose separation. He replied: "On the martyrdom of your brother."

Zainab said: "Verily we belong to Allah and to Him we shall return. Good cheers to him for his martyrdom." The Holy Prophet (S) said: "Be patient for the pleasure of Almighty." She asked on whom? He replied: Hamza bin Abdul Muttalib. She said: "Verily we belong to Allah and to Him we shall return. Good cheers to him for his martyrdom."

Then the Holy Prophet (S) said: "Be patient for the sake of Allah." She asked on whom? He replied: "On the martyrdom of Musab bin Umair." Zainab said: "Alas, what a great tragedy!" The Holy Prophet (S) said: "The husband is having a unique position with his wife." Zainab said: "I am worried about the orphaning of my children." End of tradition of Ali bin Ibrahim.

Shaykh Tabarsi has narrated that a woman of Bani Najjar lost her husband, brother and son in the Battle of Uhad. When she reached there, she did not ask about any of them and first she wanted to know if the Holy Prophet (S) was alive and was told that he was. She said: “I want to meet him.” So she was allowed to go to the Prophet and she came to him and said: “O Messenger of Allah (S) if you are safe every trouble is easy.”

Then she returned from there. When the Messenger of Allah (S) entered Medina, he heard wailing from the homes of Bani Ashal and Bani Zafar, so he was also moved by this and he said: “Alas there is none to mourn the death of Hamza.” Saad bin Maaz and Usaid bin Khuzair said that no woman of Ansar should mourn her relatives till she has not mourned for Hamza with Lady Fatima.

Thus the ladies of Ansar came and offered condolence of Hamza and mourned him. When the Holy Prophet (S) heard them, he told them: “Go home, may Allah have mercy on you.” This custom continues to this day in Medina that if anyone’s relative expires, the women first mourn for Hamza.

It should be clear that it is well known among commentators and historians agree that the Battle of Uhad occurred in the month of Shawwal, the third year of the Hijrat.

Shaykh Tabarsi and Ibn Shahr Ashob and most Shia authorities say that the Quraish came to Uhad on Wednesday, the twelfth of Shawwal, and that the Prophet arrived there on Friday, the fourteenth and the battle occurred the next day. The best accounts estimate the infidel army at three thousand men: some say there were more, while others rate them at two thousand, which was only the number of their horsemen, according to certain authorities.

The Quraish had a division of seven hundred mailed men, and brought with them a train of three thousand camels. The Prophet’s army is variously estimated, some reckoning it at a thousand, others at seven hundred, and others again at six hundred. Ali bin Ibrahim narrates that Abdullah bin Ubayy with a division of three hundred men deserted the Prophet.[354]

In respect to the wounds received by the Prophet in this battle, there are contradictory statements among Shia and Sunni scholars. The general

belief is that he received a wound in his forehead, and that his blessed lip was wounded, and one of his front teeth was broken but this injury is discredited by other traditions. It is nearer to the reports of Shia.

Shaykh Tusi has narrated from Ibn Abbas that on the day of the Battle of Uhad, Atba bin Abi Waqqas broke his four front teeth and had injured the blessed face so badly that it was bleeding. The Holy Prophet (S) had remarked: “How can those people obtain salvation who harass their Prophet in this way?” According to one report, the Holy Prophet (S) used to clean his blood and say: “O Lord, guide my people as they are unaware.”

It is mentioned that a person from Huzail who is called Abdullah bin Qumiya attacked the Prophet’s face and he began to bleed. The Holy Prophet (S) cursed Atba that he should not survive that year and this is what happened. The Holy Prophet (S) also cursed Abdullah and the Almighty Allah sent a goat to him who gored him to death.

Shaykh Tusi has narrated from Abu Saeed Khudri that the Prophet was injured in his face in the Battle of Uhad and his molars were broken. The Holy Prophet (S) raised his hand to the sky and said: “Divine chastisement fell on Jews because they called Uzair son of God and more terrible chastisement befell the Christians when they claimed that Masih was the son of God. Now His chastisement is more severe that people shed my blood and harass my progeny and my Ahlul Bayt.

Ayyashi has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that all the companions of the Prophet ran away from the Battle of Uhad and even though he called them, they did not heed his calls. So the Almighty Allah gave one trouble over other to them. And they went to sleep on that condition.

When they awoke, they said that we have become infidels. Abu Sufyan climbed the mountain and was boasting on Hubal, “Hubal be exalted.” The Holy Prophet (S) said: “Allah is the greatest and blessed.” The teeth of the Prophet were broken. He prayed, “O Lord, I adjure You to fulfill the promise of victory that You have made. If You don’t help me no one will remain to worship You.”

He meanwhile noticed Amirul Momineen (a.s.) and he asked: "Where were you?" He replied: "I was busy fighting and I did not leave the battlefield." The Holy Prophet (S) observed: "I had expected the same from you."

Then he said: "Get me some water, so that I may clean the blood from my face." Amirul Momineen (a.s.) brought water in his shield. The Prophet felt detested about it and he said: "O Ali, bring the water in your hands." So Amirul Momineen (a.s.) brought water in his cupped hands and the Prophet cleaned his face. Ibn Babawayh has narrated from Amirul Momineen (a.s.) that the Prophet's teeth were broken on Wednesday.

Shaykh Tabarsi has mentioned in *Alamul Wara* from the book of Aban bin Uthman, from Sabah bin Siyaha from Imam Ja'far Sadiq (a.s.) that when Fatima and Safiya (the Prophet's paternal aunt) came to the Messenger of Allah (S), he said to Ali (a.s.), "As for my aunt, keep her away from me, but let Fatima come."

When Fatima came close to the Messenger of Allah (S) and saw that he had been wounded in the face, and that his mouth was bleeding, she began to wipe away the blood, weeping and saying: "May Allah's wrath rage against those who caused the face of the Messenger of Allah (S) to bleed!" The Messenger of Allah (S) took in his hand the blood that ran down his face and threw it up in the air, and not one drop returned to the earth.

The sixth Imam Ja'far Sadiq (a.s.) is said to have declared: "By Allah, if one drop of that blood had come down to the ground, severe punishment would have come down to the earth." Aban bin Uthman said: "This was told to me on his authority by as-Sabah Ibn Suyyabah. I asked him, "Were his upper molars broken, as these people claim?"

He replied: 'No, by Allah, Allah always protected him from all disfigurement. On the contrary he was wounded in the face.' I asked: 'What about the cave on Mount Uhad to which they claim that the Messenger of Allah (S) fled?' He answered" 'By Allah, he did not move from his spot.'"

Someone said to the Prophet, "Would you not invoke Allah, against them?" He said, "O Allah, guide my people aright as they do not know."

Ibn Babawayh has narrated through trustworthy chains of narrators from Zurarah that: I went to the Ziarat of Uhad with a Sayyid who showed me the battlefield and we performed the Ziarat and recited the prayers. Then he showed me a spot on the mountain and said that the Messenger of Allah (S) had gone there during the battle to wash his face.

Zurarah said: I could not believe, so I went there and next day I came to Imam Ja'far Sadiq (a.s.) and asked about it. The Prophet never left his position and go there. I said: People says that his molars were broken. Imam (a.s.) said: The Prophet passed away from the world in a perfect condition but his face was injured. He told Amirul Momineen (a.s.) to bring water and he brought it in his shield. The Holy Prophet (S) detested drinking from it but he washed his face with it.

First Miracle: Qutub Rawandi narrates that seventy infidels were killed in the Battle of Badr and seventy were taken prisoners. So the Messenger of Allah (S) ordered that the prisoners be killed and the booty be consigned to the flames. Some Muhajireen pointed out that the prisoners were from his own people and they had already lost seventy men in the battle, so please allow us to take ransom from them and release them and make use of the booty for personal needs and to arm ourselves against the infidels.

The Almighty Allah revealed the verse that if they don't kill the prisoners, the next year the same number will be killed from them. They accepted this condition and seventy men were killed in the Battle of Uhad and companions said: O Messenger of Allah (S), you had promised us help, why this has happened and they had forgotten their terms. The Almighty Allah revealed the following verse:

"What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves…"[355]

Ayyashi has also narrated a similar report in the exegesis of this verse from Imam Ja'far Sadiq (a.s.).Second Miracle: Qutub Rawandi narrates that when the Battle of Uhad ended, relatives of the martyrs loaded their dead on camels to take them to Medina. When they drove the camels to Medina they used to sit down and when they were turned to the

battlefield they used to start running. At last they reported this matter to the Holy Prophet (S) who said: "The Almighty Allah has appointed this place as their burial ground and mentioned:

"Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain…"[356]

Thus two dead were buried in each grave and His Eminence, Hamza was buried separately in one grave.

Third Miracle: It is narrated that in that battle, Amirul Momineen (a.s.) had received forty wounds. The Prophet took water in his mouth and threw it on the wounds, which were so completely healed that not a trace remained.

Fourth Miracle: An arrow pierced the eye of Qatada which had gouged out his eyeball. The Holy Prophet (S) drew his hand and his eye was cured and became better than it was previously.

Fifth Miracle: When Ali's sword was broken in the battle, the Prophet took a dry branch of a date tree and rotated it, and it became Zulfiqar, and gave it to Ali. Whoever was slashed by it was divided into two equal parts.[357]

Sixth Miracle: It is narrated from Jabir that a person had domesticated a horse in Mecca and when the Holy Prophet (S) used to pass from there, he used to remark, "I will kill you mounted on this beast." He intended to attack the Prophet in Battle of Uhad. The Holy Prophet (S) attacked him which apparently was not fully effective but he began to scream: Fire, Fire. And he fell down from that horse and died.

Shaykh Tabarsi narrates that he was Ubayy bin Khalaf. He moved to the Prophet with a weapon saying if you escape me, may I not gain salvation. Whoever wanted to confront him was restrained by the Prophet, till he came near Musayyab bin Zubair and killed him with a spear. The Holy Prophet (S) took the staff of Suhail bin Hanif and threw it at him and hit him near his neck leaving a slight scratch and he clung to the neck of his horse and ran to his company bleating like a cow.

Abu Sufyan said, “Why this weeping and wailing? It is only a slight scratch.” He said: “Woe be on you, don’t you know who has hit me. I was attacked by Muhammad and he used to say in Mecca that he would kill me. And I knew that it would be proved true one day. If such scratch had been inflicted on all Meccans they all would have died.” According to another report, he said: “Even if he had spat on me, I would have died.” Thus the accursed one died screaming.

Seventh Miracle: Qutub Rawandi has narrated that the Holy Prophet (S) passed by a person from Muslims who had fixed an arrow to his bow and wanted to target an idolater. The Holy Prophet (S) touched the arrow and then said: “Now shoot.” He shot the arrow and the idolater turned and headed in another direction. That arrow also turned in whichever direction that man went. At last it pierced his head and was consigned to Hell.So the Almighty Allah revealed the following verse:

“So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote…”[358]

Eighth Miracle: It is narrated that Abu Uzza, the poet was taken a prisoner during the Battle of Badr and requested the Holy Prophet (S): “You know I am a poor man, please have mercy on my daughters and leave me.” The Holy Prophet (S) said: “I leave you without ransom, but you should never come to fight against me.”

That accursed one swore that he won’t but during the Battle of Uhad the idolaters asked him to accompany the army to incite the fighters through his poems. He said that he had promised Muhammad not to fight against him. People said: “It is not like the past battle, this time Muhammad cannot escape us.”

So he came to Uhad with the idolaters and except for him, no one was arrested. When he was brought to the Holy Prophet (S) he asked if he had not promised that he would never come out to fight him. He said that he was deceived by the Meccans. “Please have mercy on me.” “Never” said the Prophet “You will go to Mecca and boast that you have made a fool of Muhammad. A believer is not stung from the same hole twice.” After that he ordered Amirul Momineen (a.s.) to strike off his head.

Ninth Miracle: Shaykh Tabarsi has narrated through trustworthy chains of narrators from Imam Muhammad Baqir (a.s.) that "A man called Qurban Ibn Harith al-Absi (the hypocrite concerning whom the Messenger of Allah (S) said, 'Allah shall strengthen this religion with a reprobate man') was mentioned to the Holy Prophet (S) who said, 'He is of the people of the Fire.'

Someone came to the Messenger of Allah (S) and told him that Qurban was martyred. He observed: 'Allah does whatever He wills.' Again, someone came and told him that Qurban had killed himself. The Prophet exclaimed: 'I bear witness that I am the Messenger of Allah (S).'"

It is reported that Qurban fought valiantly and killed six or seven of the polytheists. When he was finally incapacitated by his wounds, he was carried to the quarter of the tribe of Zafar. The Muslims said to him: "Be of good cheer, O Qurban for you have done well today!" He replied: "Of what do you bring me such glad tidings? By Allah, I did not fight except for the sake of my people's noble genealogies!" Thus, when his wounds had become too painful to bear, he killed himself with a sharp arrow.

Tenth Miracle: Qutub Rawandi has narrated from Imam Musa Kazim (a.s.) that Abdullah bin Ateek lost a hand in the Battle of Uhad. He brought his dismembered limb to the Prophet after the battle. He placed in its place and drew his hand over it and it was cured as before.

Eleventh Miracle: Rabia bin Harith has narrated that when Musab bin Umair, the standard bearer of Ansar was martyred, the Almighty Allah sent an angel in his form who lifted the standard and protected it. On the last day the Holy Prophet (S) said: "O Musab go ahead." That angel said: "I am not Musab, I am an angel." So the Holy Prophet (S) understood that he was an angel and that the Almighty Allah had sent him to render help.

Ibn Babawayh has narrated through Sunni chains from Aamir bin Wathila that Amirul Momineen (a.s.) on the day of Shura said: "I adjure you to tell me if there is any among you about whom Jibraeel said what he remarked about me during the Battle of Uhad?" Jibraeel said: "O Prophet, you see the services of Ali (a.s.)."

The Holy Prophet (S) said: "He is from me and I am from him." Jibraeel said: "I am from both of you." People replied: "No one." Then he asked: "I adjure you, tell me if there is any who during the Battle of Uhad had killed nine stalwarts from Bani Abdul Dar? After that Sawab, his slave had said: By Allah, I will rest only after eliminating Muhammad in lieu of the killings of my masters. He was foaming and his eyes were red.

All Muslims were trembling in his fear and none fared to confront him. And I was like a small ball in front of a dome. I faced him and exchanged two blows. At last I slashed him into two. His legs and thighs stood on the ground and I slashed the upper half of his body. Muslims observed his huge body and were laughing in astonishment."

People said: "No one, other than you, displayed such daring." And Shaykh Tabarsi has mentioned in *Ihtijaj* from Imam Muhammad Baqir (a.s.) that on the day of Shura, Amirul Momineen (a.s.) said: "I adjure you, tell me if there is any who has been helped by angels at the time when people ran away from the Battle of Uhad.

I was alone that remained steadfast." People said: "No one." Then he said: "I adjure you, tell me if there is any who brought drinking water to the Prophet?" People said: "No one." It is narrated from authentic chains of narrators in *Khisal* that Amirul Momineen (a.s.) mentioned his religious services and said: "All Meccans had come and brought the Arab tribes to revenge their relatives killed in Badr. Jibraeel informed the Prophet about their intentions.

The Holy Prophet (S) arrayed his men on the mountain of Uhad. Quraish attacked and large group of Muslims were martyred and the rest of them fled from there. I alone remained with the Prophet. Muhajireen and Ansar went home to their houses in Medina and each of them used to say that Muhammad is killed.

At last the Almighty Allah drove away the idolaters through me. I received more than seventy wounds." Then Imam Ali (a.s.) removed his cloak and showed all the injuries and said: "That day, I performed some acts in assistance of the Prophet for whose reward I hope from the Almighty Allah, Insha Allah."

Shaykh Tabarsi has narrated that when on the day of the Battle of Uhad companions of the Prophet ran away, a severe wind blew up and the sound of an announcer was heard saying: There is no sword except Zulfiqar and there is no hero, except Ali.

Thus when you weep and wail on the dead, you should weep on the one who fulfilled the oath of the Holy Prophet (S) and the Almighty Allah, that is on Hamza. Who was the brother of Abu Talib, who fulfilled the covenant made to the Almighty Allah. And the commentator of *Diwan Amirul Momineen (a.s.)* has narrated through many chains that people have narrated that after the call of: Laa Fata, the Holy Prophet (S) heard the voice reciting *Nade Ali:* Call Ali, the one who displays extraordinary feats.."[359]

Ayyashi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the army of the Prophet ran away on the day of the Battle of Uhad, the Prophet called them: "The Almighty Allah has informed me that he will make my religion triumph over all religions. Abu Bakr and Umar said running: "He is trying to fool us."

Ibn Shahr Ashob has narrated from reliable Sunni books that on the day of the Battle of Uhad the holy body of Amirul Momineen (a.s.) had received sixteen severe wounds when he was fighting in front of the Prophet and driving away the infidels.

He used to fall down at every blow and was helped to stand up again by Jibraeel and from another chain it is narrated from Sunni scholars that Amirul Momineen (a.s.) said: On the day of the Battle of Uhad I received four blows, such that I used to drop at each of them and each time a handsome and perfumed man used to hold my arm and make me stand up and say: "Attack them as you are in the obedience of Allah and Prophet and they are pleased at you." After the battle I narrated this to the Prophet and he said: "Good cheers to you, it was Jibraeel."

It is mentioned in reliable books from Huzaifa bin Yaman that when the Messenger of Allah (S) ordered Muslims to fight during the Battle of Uhad they came running to the field with the intention of fighting the enemies. They used to boast that if there was confrontation with the enemies they would not under any circumstances run from the field; and

that either they would be killed or the Almighty Allah would give them victory.

When they came before the enemies, the Almighty Allah made them suffer and very soon they tasted their boasts. At last they ran away only in a few moments, except for Imam Ali (a.s.) and Abu Dujana. When the Messenger of Allah (S) saw this, he raised his head and called out: "O people, I have not been killed."

But no one heeded his call and at last they reached Medina and they didn't even rest content at this. Each of them who entered Medina used to say that Muhammad has been killed. When the Prophet despaired of their return, he stood at his position accompanied by Ali and Abu Dujana. He said to Abu Dujana: "You also go and join your friends."

Abu Dujana said: "O Messenger of Allah (S), I didn't make such a pledge and neither did we come from Medina with the intention of running away." The Holy Prophet (S) said: "I take back my allegiance from you." Abu Dujana said: "O Messenger of Allah (S), women will ridicule me for having held my life dear and for having deserted you; there is nothing in life after you."

When the Prophet observed his inclination to Jihad, he permitted him to fight and he was wounded and weakened in a short while and dragging himself, he came to the Prophet and sat down beside him. He was not able to move. And Ali Ibn Abi Talib (a.s.) was busy in Jihad and whoever came forward was killed at his hands, till his sword broke. The Holy Prophet (S) gave him the Zulfiqar and he attacked again. Any infidel who dared to come before him was killed.

The Holy Prophet (S) saw him in this condition and noticed that he was getting tired. So he prayed: O Lord, Muhammad is Your servant and messenger. You have appointed for every Prophet a vizier from his family so that through him You may strengthen the prophet and make him a partner in his affairs. And you appointed a Vizier for me also and he is my brother, Ali Ibn Abi Talib (a.s.). So what a good brother and what a good vizier he is.

O Lord, you promised to help me with four thousand angels. O my Lord, fulfill Your promise, indeed You never go against Your promise.

And You promised me that You will make Your religion triumph over all religions even though the idolaters may detest it." The Holy Prophet (S) was busy in prayers, suddenly he heard many noises in the atmosphere.

When he raised his head, he saw Jibraeel seated on a golden chair with 4000 angels in his attendance and saying: There is no hero except Ali, and there is no sword, except Zulfiqar. Thus Jibraeel came down and the angels came and greeted him. Jibraeel said: O Messenger of Allah (S), by the one who sent you as a Prophet, privileged angels are astonished at Ali's efforts in your favor. After that angels attacked the idolaters and chased them away.

When they were returning to Medina, Amirul Momineen (a.s.) was preceding the Prophet with the flag smeared with the blood of idolaters and Abu Dujana was behind him. When the Holy Prophet (S) reached Medina, he heard the wails of women who were mourning the death of the Prophet. When the people saw the standard of victory, men and women came running to the Prophet and the runaway criminals offered excuses.

The Almighty Allah revealed verses full of condemnation as was previously mentioned. Then the Holy Prophet (S) said: "People, you left me alone and ran for your lives and Ali (a.s.) helped me; thus one who obeys him has obeyed me and one who disobeys him has disobeyed me and has separated from me in the world and the hereafter.

Huzaifa says: It does not befit any sane person that he should doubt that one who has never associated anyone with Allah is better than one who has resorted to idol worship for ages and one who has never fled from Jihad is superior to one who has fled from the battlefield on every occasion. And one who brought the faith first of all, is better than others."

Kulaini has narrated through authentic chains of narrators that Abu Dujana tied a turban on the day of the Battle of Uhad and hung one end on his back and came to the field proudly asking for his match. The Holy Prophet (S) says: "Except for this situation, the Almighty Allah has not liked anyone to walk arrogantly."[360]

It should be known that most reliable Sunni and Shia agree that seventy people were martyred during the Battle of Uhad. Some say that they were eighty-one of whom seventy-one were from Ansar. More authentic is the first opinion. And regarding infidels it is well known that twenty-eight of them were killed.

Ali bin Ibrahim has narrated that one day the Holy Prophet (S) passed by Amr bin Aas and Aqba bin Muit who were drinking in an orchard singing some couplets to ridicule the martyrdom of His Eminence, Hamza. The Holy Prophet (S) was extremely disturbed by this and he prayed: "O Lord, curse them, chastise them and make them enter Hell."

And it is mentioned in *Qurbul Asnad* from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) on the day of the conquest of Mecca ordered the killing of Farsa and Umm Sara the two bad character women who used to sing the parodies of the Prophet and during the Battle of Uhad they used to incite the people to slay the Messenger of Allah (S).

We should know that it is well known that Washi who slew Hamza, afterwards became a Muslim and had repented his deeds. The Messenger of Allah (S) accepted his repentance and said that he must never come before him. From some reliable traditions it seems that his judgment is only known to Allah and his final end will be known on Judgment Day. Thus Kulaini etc. have narrated through reliable chains that people asked Imam Muhammad Baqir (a.s.) about the interpretation of the verse:

"And others are made to await Allah's command…"[361]

That is the Almighty Allah may accept their repentance or punish them. Imam (a.s.) said: "It is about those who were idolaters and killed Hamza and Ja'far and believers like them. After that they embraced Islam and accepted the oneness of God.

But they could not understand the reality of faith so that they could have been from the believers and Paradise would have become obligatory on them, and they did not remain firm in their infidelity that Hell should have been fixed for them. Thus they were in a condition when either the Almighty Allah chastised them or accepted their repentance. And that which is popular in tradition that Hamza and his killer would

be in Paradise is not recorded in Shia traditions. It is from Sunni traditions.

Ibn Abi Hadid has narrated that the Jew, Makhriq was a righteous man. On Saturday when the Holy Prophet (S) was in Uhad, he said to the Jews: “You know that Muhammad is the Messenger of Allah and it is obligatory on you to help him.” Jews said: “Today is Saturday, and one must not undertake any task on this day.”

He said: “After the acceptance of Islam, it is not necessary to observe the sanctity of Saturday. After that he came to the Prophet with his weapon and was martyred fighting the idolaters. The Holy Prophet (S) said: “Makhriq was the best among the Jews. When he went out he used to say: “If I am killed, all my property is at the discretion of Muhammad.”

Most of the time, the Holy Prophet (S) used to help the poor of Medina and Amr bin Al-Jamu was lame and he had four sons who fought bravely on the side of the Prophet. He wanted to take part in Uhad but people told him that since he was lame there was no problem if he did not perform Jihad, and that his sons had already gone with the Prophet.

Do you want me to keep sitting with you while my sons go to Paradise? He set out invoking the Almighty Allah not to bring him back to his family. He came to the Prophet and said: O Messenger of Allah (S), my people were restraining from Jihad but I have come here, so that from the battlefield I may hurry to Paradise on this broken leg. The Holy Prophet (S) said: “The Almighty Allah has excused you and Jihad is not obligatory on you.”

But he ran to the battlefield and was martyred fighting. His wife, sons and brothers loaded his dead body on the camel to take him to Medina. When the camel reached the boundary of Uhad, he sat down. When he was forced to move to Medina he used to sit and when turned to Uhad he used to run. At last his wife came to the Prophet and mentioned the problem.

The Holy Prophet (S) said: “This camel is commanded by Allah to act in this way. Did he say anything at the time of leaving home?” “Yes,” they said. “When he set out for Uhad he faced the Qiblah and said: “O

Allah, do not bring me back to my family and give me martyrdom." The Prophet said: "That is why the camel is not going there.

O Ansar, the nearest of you in the view of Allah is one that He fulfills whatever they adjure Him to. And Amr bin Jamu is also from those. O lady, angels have shaded your brother, Abdullah bin Umar since he has been martyred and they wait to see where he will be buried." Then the Holy Prophet (S) and the people buried him and then he said: "O Hind, your husband, brothers and sons are together in Paradise."

She asked him to pray that she also remains with them. And Abdullah the father of Jabir Ansari had seen Mubashir Abdul Manzar in dream who was martyred in Badr. He was saying to Abdullah that very soon he would join them. Abdullah asked: "Where do you live?" He replied: "In Paradise, and I go about anywhere I like." Abdullah asked: "You were killed at Badr?" He replied: "Yes, but the Almighty Allah made me alive.

When Abdullah narrated this dream to the Prophet, he said, "O father of Jabir, you will also be martyred. Thus on the day of the Battle of Uhad the Holy Prophet (S) ordered that Abdullah bin Umar and Amr bin Jamu should be buried in one grave. And since their grave was situated on the path of flood, it was broken up and their bodies were uncovered.

People saw that Abdullah's face had a face injury and he had placed his hand over it. When people moved it away, he began to bleed again and so they kept it back and the bleeding stopped. Jabir says that he saw his father after forty-six years in the grave and there was no deterioration of the body. It seemed as if he was sleeping and his shroud had not soiled. And the grass that had been placed on him was also fresh. Jabir wanted to spray perfume but companions said that he should be left as he was.

Ibn Abil Hadid and others have narrated that Muawiyah constructed a canal over Uhad so that the graves of the martyrs be destroyed and he announced in Medina that whoever had relatives buried at Uhad should come and see. People of Medina came to the graves of martyrs and opened their graves. They saw that their bodies were fresh and like living beings their limbs used to extend and contract.

One of them was injured by a spade and instantly he bled. As they dug the graves, fragrance of Musk spread from the earth. Abdullah Ansari and Amr bin Jamu were in a single grave. Saad bin Rabi and Kharija bin Zaid were in a single grave. Abdullah Ansari and Amr were removed from the grave as sun used to fall on them and Kharija and Saad were not removed from their grave. When Muawiyah committed this sinful deed and no one objected to him, Abu Saeed Khudri said: "Now no one should deny any defect of Muawiyah."

Notes:

[333] Surah Aale Imran 3:121-122

[334] Surah Nur 24:62

[335] Surah Aale Imran 3:142

[336] Surah Aale Imran 3:143

[337] Surah Aale Imran 3:144

[338] Surah Aale Imran 3:145

[339] Surah Aale Imran 3:146

[340] Surah Aale Imran 3:147

[341] Surah Aale Imran 3:148

[342] Surah Aale Imran 3:149

[343] Surah Aale Imran 3:150

[344] Surah Aale Imran 3:151

[345] Surah Aale Imran 3:152

[346] Surah Aale Imran 3:152

[347] Surah Aale Imran 3:153

[348] Surah Aale Imran 3:154

[349] Surah Aale Imran 3:154

[350] The author says: In the report of Ibn Babawayh the first conversation took place with Abu Dujana and not with Amirul Momineen (a.s.) and that is more likely.

[351] The author says: The call of "There is no sword except Zulfiqar and there is no hero, except Ali," is continuously related from Sunni and Shia chains. Ibn Abil Hadid and their famous scholars have said that it is a famous traditional report, which cannot be denied.

[352] Surah Nahl 16:126

[353] Surah Nahl 16:126

[354] The author says: It is not unlikely that remaining force would not be far from six or seven hundred men so that the different accounts nearly coincide.

[355] Surah Aale Imran 3:165

[356] Surah Aale Imran 3:154

[357] The author says: This report is contrary to numerous traditions, which say that Zulfiqar was sent from heaven. It might however, had been sent at that time.

[358] Surah Anfal 8:17

[359] The author says: It is more popular that Nade Ali was heard first in the Battle of Khyber as will be mentioned in the coming discussions.

[360] The author says: Most traditions that we have mentioned about steadfastness of Amirul Momineen (a.s.) and his help to the Holy Prophet (S) and killing of the Quraish stalwarts were quoted from Ibn

Abil Hadid, Ibn Athir and all Sunni historians and commentators have also mentioned them and accepted that half of the idolaters killed in that battle were killed by the sword of Ali (a.s.) and all had consensus that Amirul Momineen (a.s.) did not flee and they also agree that Uthman has fled and had gone till Aws and had returned after three days. The Holy Prophet (S) asked him why he was absent for such a long time. Waqidi and many scholars had agreed with Shia on the flight of Umar and have quoted that Zurarah bin Khattab had pricked him with the spear and said: You should thankful that I have not killed you. Most Sunni historians say that Abu Bakr had not fled. All of them have also agreed that nowhere is it mentioned that Abu Bakr had suffered any wound or caused any injury to anyone in any battle. What can be more surprising that they claim to have been steadfast in the battle but neither they suffered any injury nor wounded anyone. They don't observe that in a battle from which all fled leaving the Prophet alone, how is it possible that he could not suffer any wound from the enemy why anyone from the idolaters did not give them any injury, because the idolaters knew that they were in fact their supporters and that is why they never attacked them. If this is not true, how is it possible that idolater should injure Abu Dujana and Nasiba Jarrah but leave the one who is considered as the companion of the Prophet in the cave and his confidante and that they should leave him! It is possible that someone may claim that the Prophet had made them invisible. In spite of this Ibn Abil Hadid has also narrated like we have done that the Holy Prophet (S) said: Our position is better than the position of so and so and so and so. After that Ibn Abil Hadid says: How nice it would have been if the narrator had also mentioned who so and so meant. Then he narrates that he was with Muhammad bin Maad Alawi and someone was reading Kitabul Maghazi of Waqidi in his presence. And he reached the point that when the people ran away from Uhad and climbed the mountain, the Holy Prophet (S) called them but they paid no heed. The Holy Prophet (S) used to say: O so and so, come back. But he paid no heed. To another, he said: O so and so, I am the Messenger of Allah and both ran away. At that time Muhammad bin Maad pointed to me: See, so and so is Abu Bakr and Umar. I said: No, it must be someone else. He said: Except for them who are those whose names people fear to mention? The author says: It is only on the basis of extreme bias, because there was no one in Battle of Uhad from the ancestors of companions whom they favor and whose name they don't mention clearly. And those two, who were the idols of Quraish, were preferred over Imam Ali (a.s.) and other

companions resorted to Taqayyah to talk ill of them. More astonishing is the fact that Ibn Abil Hadid has claimed that there is consensus of narrators that Abu Bakr had not fled in spite of replies his teacher Abu Ja'far Haskani had given to the doubts of Jahiz, which Jahiz had raised against the preference of Abu Bakr's acceptance of Islam to the acceptance of Ali (a.s.) and he had said that the Holy Prophet (S) was as steadfast in the Battle of Uhad as Ali (a.s.) was. After that Ibn Abil Hadid said: "Our teacher, Abu Ja'far said with regard to the steadfastness of Abu Bakr that most historians and biographers have denied his steadfastness and their majority has narrated that on the day of Uhad, except for Ali, Talha, Zubair and Abu Dujana, no one remained. And it is narrated from Ibn Abbas that Abdullah bin Masud was also there and some say that Miqdad bin Amr was also there and Yahya bin Salma Kasil has narrated that I asked my father how many people remained with the Prophet when everyone is claiming that he was? His father replied that except for Ali and Abu Dujana no one was firm. So it is learnt that their consensus is also wrong. Rather, most of them include Abu Bakr, Umar and Uthman among those who ran away.

[361] Surah Taubah 9:106

Chapter 34

Battle of Humral Asad

Shaykh Tabarsi has narrated from Aban bin Uthman and Ali bin Ibrahim has mentioned in his *Tafsir*, and Nomani in his *Tafsir*narrates from Imam Ja'far Sadiq (a.s.) that after the Quraish returned from Uhad, they regretted their failure and said: "Come let us go and plunder Medina." The Holy Prophet (S) said: "Who can inform me about the Quraish?"

No one replied, but Amirul Momineen (a.s.) in spite of his wounds said: "I will go and see." The Holy Prophet (S) said: "Go and see, if they are mounted on horses and leading the camels empty, it means that they are heading to Medina and I will curse them if it is so. And very soon they will be chastised. If they are on camels and leading the horses, they are heading to Mecca.

So Amirul Momineen (a.s.) followed them and saw that they were mounted on camels and pulling the horses. So the Prophet set out for Medina. When he reached Medina, Jibraeel came and said: "The Almighty Allah commands you to pursue them and only those should accompany you, who are injured."

Immediately the Holy Prophet (S) had it announced: O Muhajireen and Ansar all of you who are injured should accompany me and those who have not received any injury should remain in Medina. The wounded were having their wounds dressed when this verse was revealed:

"And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope…"[362]

At this divine command, the companions, despite their wounds and pain, set out from Medina. Amirul Momineen (a.s.) raised the standard and began to lead them. When the Holy Prophet (S) reached Hamraul Asad, which is eight miles from Medina, Quraish had halted at called Roha.

Akrama bin Abu Jahl, Harith bin Hisham, Amr bin Aas and Khalid bin Walid favored an attack on Medina because "We have finished their leaders and killed Hamza the bravest of them; now we should go and plunder their property and make their ladies our captives." A traveler who was going from Medina to Mecca passed them and they asked him about the Prophet and his men.

"I have left Muhammad and his men at Hamraul Asad and they are in your pursuit and they are moving very fast and in a serious manner and Ali Ibn Abi Talib (a.s.) is about to reach here with the vanguard." Abu Sufyan said: "Returning from here is cowardice and rebellion and those who rebel are never successful.

Now when we have gained victory, if we return we would be defeated. Then Naeem bin Masud Ashjai passed them. Abu Sufyan asked where he was headed. He said that he was going to Medina to purchase goats for his family. Abu Sufyan said: "If you pass by Hamraul Asad and you happen to meet Muhammad and his men, tell them that the chiefs of Arab tribes and their confederates have gathered in our support and make them terrified so that they may return to Medina.

I will give ten camel loads of dates and raisins. Naeem accepted the offer and he reached Hamraul Asad the following day. He asked the companions of the Prophet where they were headed and they said that they were in pursuit of Quraish. He said: "Go back, because all the confederates of Quraish who had not joined them in Uhad have gathered in their support; now very soon their vanguard is about to arrive you don't stand a chance against them." The Holy Prophet (S) said: "Allah is sufficient for us and how good a protector He is. We don't care for them."

Jibraeel arrived and informed him to return "because the Almighty Allah has put his awe in the hearts of the infidels of Quraish and they have gone back to Mecca." The Holy Prophet (S) returned to Medina on Friday and the Almighty Allah revealed the following verses:

"(As for) those who responded (at Uhad) to the call of Allah and the Apostle after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward."[363]

"Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector." [364]

"So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace." [365]

It is mentioned in authentic traditions that one who says to the enemy, "Sufficient is Allah for us as a protector," will receive no harm from the enemy, because the Almighty Allah says: When they said this, they returned safely through the grace of Allah.

Shaykh Tabarsi has narrated from Aban bin Uthman that when the Holy Prophet (S) went to the expedition of Humraul Asad, a woman of loose morals, named Asma, who was from Bani Hatma and attended the gatherings of Aws and Khazraj and recited poems disparaging the Holy Prophet (S); incited people to fight against him. At that time no one had accepted Islam in Bani Hatma, except Umair bin Adi.

When the Prophet returned, Umair killed that woman the following day and came back to the Prophet and said: "I have killed Asma because she used to talk ill of you." The Holy Prophet (S) placed his hand on him and said: "This is the man who helps Allah and Prophet in a concealed manner. The blood of that woman is wasted and no one will claim the blood money." Umair says: "When I went back, I saw her sons burying her and no one claimed her blood money."

Ibn Abil Hadid and Ibn Athir have narrated that the Messenger of Allah (S) returned from the expedition of Humraul Asad and on the way he arrested Muawiyah bin Mughira, Ibn Abil Aas and Abu Uzza Hamji who had come to spy from Quraish. Under the command of the Prophet, Abu Uzza was eliminated as we have previously mentioned. Muawiyah

bin Mughira had cut off the nose and ears of Hamza and he had lost his way.

He reached the house of Uthman in the morning to take refuge who said: “You have killed yourself and me also.” He said: “You are my closest relative. I have come to you so that you may stand as a surety from me.” Uthman hid him at home and he same to the Prophet to find out what was being discussed about him. When he came there, he heard the Prophet say: “Search for Muawiyah, because he is in Medina.” A companion said that he was in Uthman’s house. People came to his place. Umm Kulthum the ward of the Prophet told them he was concealed at a certain place. They apprehended him and brought him to the Prophet. When Uthman saw that he has been apprehended he said: “By Allah, I only come to sue for his safety.

Please forgive him from my sake.” The Holy Prophet (S) said: “I agree, but he should leave Medina and the surrounding areas within three days; and if he is seen anywhere, he will be killed. Uthman prepared for his journey and bought a camel for him and sent him away from there. And the Holy Prophet (S) departed from Humraul Asad and Muawiyah lived in Medina for three days so that he may inform the infidels about the circumstances of the Prophet. On the fourth day, the Holy Prophet (S) said: “Who can apprehend Muawiyah for me?”

Zaid bin Haritha and Ammar Yasir began to search for him. Since he had lost his way and was in the vicinity of Medina Zaid attacked him with the sword and Ammar said: “I also have a right.” He shot him with an arrow and he died.[366]

Sayyid Ibn Tawus has narrated that Amirul Momineen (a.s.) received eighty wounds in Uhad which had to be filled with burnt lamp wicks. The Messenger of Allah (S) paid him a visit and Imam Ali (a.s.) was lying on a skin. When the Holy Prophet (S) saw him he began to weep and said: “One who bears such hardships on the way to Allah, Allah is bound to give him limitless rewards.”

Imam Ali (a.s.) also wept and said: “Thanks be to Allah, that I did not turn away from you and run away, but I regret not having achieved martyrdom.” The Holy Prophet (S) said: “You will gain martyrdom also. Then he said: “Abu Sufyan has threatened me that they will confront us

at Humraul Asad. Imam Ali (a.s.) said: "May my parents be sacrificed on you, I am ready to fight first of all even though I need support to walk.The Almighty Allah revealed the following verse:

"And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient."[367]

Notes:

[362] Surah Nisa 4:104

[363] Surah Aale Imran 3:172

[364] Surah Aale Imran 3:173

[365] Surah Aale Imran 3:174

[366] The author says: That is why Uthman martyred Kulthum, his wife, who was an adopted daughter of the Prophet, because she had exposed the hiding place of Muawiyah as will be explained in more detail later.

[367] Surah Aale Imran 3:146

Chapter 35

Battles between Uhad and Khandaq

Battle of Rajee: Shaykh Tabarsi and Ibn Shahr Ashob have narrated that a party from the tribes of Azul and Desh waited on the Prophet and requested him to send some of his kindred with them to teach their people Qur'an and precepts of religion. Marsad bin Abi Marsad Ghunwi, Khalid bin Bukair, Asim bin Thabit, Habib bin Adi, Zaid bin Sana and Abdullah bin Tariq were sent with these people and Marsad was appointed as their leader.

When the party and their teachers reached Rajee, a water hole which belonged to the tribe of Huzayl, a group of this tribe, Bani Lahiyan, attacked them and martyred the Muslims, one of whom was Asim bin Thabit, who had slain at the Battle of Uhad two sons of a woman named Salakah. She in revenge had vowed to drink wine from the skull of Asim.

Those that had slain him were intending to sell his head to Salakah, but by divine interposition, a swarm of wasps collected about him and stung all that approached. They concluded therefore to postpone their business till night, when the wasps would disperse, but providentially rain fell in such torrents that the body of Asim was swept away and never found.

It is narrated that Asim has prayed that his body never be touched by infidel, so the Almighty Allah didn't allow his body to be touched by any infidel. It is mentioned in some traditions that they took Habib and Zaid as captives and eliminated their companions. They were taken to Mecca and sold to the idolaters of Mecca.

It is narrated that Habib was given to a girl of Harith. She says that she had not seen anyone better than Habib. One day a son of mine who had begun to crawl, was in his lap and Habib was handling a knife. I was

afraid. Habib said: “Are you afraid that I will slay this boy? By Allah, it can never be so. We never resort to deceit.

The next day, I saw that people had tied him up in chains in such a way that he could not move. And he held a bunch of grapes, even though it was not a season of grapes. I asked: “From where did you get these grapes?” “My Lord has sent it,” he said: “Thus he was brought out of the sanctuary to be executed. He asked them to allow him to offer two units of prayers. After the prayer, he supplicated against Quraish and recited some couplets in devotion of the Almighty Allah.

He was finally crucified. He said: “O Lord, there is none who I can ask to convey my greetings to the Prophet, O Lord, You convey my salutations to him. When the Messenger of Allah (S) learnt of this, he sent Zubair and Miqdad to bring him down from the crucifix. When they reached Mecca, they found that forty idolaters were sleeping around him in an intoxicated condition. They removed him from the crucifix while his body had not dried.

He had placed his hand at his wound. When they removed his hand, he began to bleed, which though was colored like blood but smelt like musk. When the idolaters of Quraish came to know about it, they set out in their pursuit. They placed his corpse down to fight the idolaters and the earth swallowed his body and Zubair and Miqdad returned.

Battle of Maoonah: Shaykh Tabarsi, Ibn Shahr Ashob etc. have narrated that Abu Baraa Aamir bin Malik, who was an elder of Bani Saa-sa came to the Holy Prophet (S) with some gifts which the Prophet did not accept saying that he didn’t take presents from idolaters. He will accept from him only if he became a Muslim.

Although he did not agree to conversion, but he did not reject the offer also. He said: “O Muhammad; that to which you invite us is a nice thing. If you send a companion to the people of Najd to invite them to Islam, I am sure they will accept it.” Abu Baraa said: “They will be in my security and no one will dare to molest them.”

The Messenger of Allah (S) sent seventy persons and according to another version, forty persons; according to another version, somewhat less of those who were the best, were sent along with Manzar bin Amr. In the

fourth year of Hijra, when four months had passed after the Battle of Uhad, they reached the well of Maoonah. Kharam bin Lamhan took the letter of the Prophet to Aamir bin Tufayl.

When Aamir did not accept the letter, Kharam said in a loud voice: "O people of the well of Maoonah, I have been sent by the Messenger of Allah (S). I witness to the oneness of Allah and prophethood of Muhammad, so believe in Allah and the Prophet." After he made this call, an accursed man came out of his tent and attacked Kharam on his side with a dagger which came out from the other side.

Kharam said, "Allah is the greatest, by the Lord of the Kaaba, I have achieved perpetual success. Then Aamir bin Tufayl called his people to slay the Muslims. But they did not accept. They said: "We will not violate the surety of Abu Baraa. After that he called some persons of Bani Sulaym, Asba, Raal and Zakwan for help, who surrounded the Muslims from all sides.

Muslims drew their swords and fought with them and were finally killed. Kaab bin Zaid was seriously wounded and was lying among the dead. They thought that he was dead, so he escaped alive. He was martyred in the Battle of Khandaq. And Amr bin Umayyah Zumri and an Ansari had taken all the camels belonging to Muslims to graze them and they were unaware of this incident. When they returned, they found Muslims lying in blood and dust.

Ansari asked Amr, "What should be done?" He replied: "I will go to the Prophet." "I will not leave the place where Manzar bin Amr was martyred," and he drew the sword and fought them till he was also martyred. And Amr was taken as a prisoner by the idolaters. When they came to know that he was from the tribe of Zumar, they didn't eliminate him. They said: My mother was supposed to free a slave, so I release him in lieu.

Thus Amr came to the Prophet and narrated the incident. The Messenger of Allah (S) was much aggrieved by this and he blamed Abu Baraa. Hassan bin Thabit and Kaab bin Malik composed poems to condemn the oath breaking of Abu Baraa. When Abu Baraa came to know about it, he was so infuriated that he died because of it.

And Rabia, son of Abu Baraa, to compensate for the oath breaking of his father, attacked Aamir with a dagger, but he turned on the horse and was not killed. The Messenger of Allah (S) imprecated him to be afflicted with plague and he finally died in this scourge as was mentioned in the chapters of miracles.According to some traditions, this verse:

"And reckon not those who are killed in Allah's way as dead…"[368]

…was revealed in praise of the martyrs of the well of Maoonah. According to a report, the following verse was also revealed which was not included in Qur'an:

"That is convey to my people the message that we have met our Lord in such condition that He was pleased with us and we were pleased with Him."

Battle of Bani Nuzayr: Shaykh Tabarsi, Ali bin Ibrahim and Ibn Shahr Ashob etc. have narrated that when the Messenger of Allah (S) migrated to Medina, the Jew tribe of Bani Nuzayr who were the best people of Medina had made a treaty of perfect neutrality with the Prophet on his first arrival at Medina.

When he won the Battle of Badr they concluded he was the predicted Prophet whose banner would never be turned back, but after his defeat at Uhad they began to doubt his claims, and breaking their pledge, plotted against him. One of their chiefs, Kaab bin Ashraf, with forty mounted Jews, went to Mecca and presented themselves at the Kaaba, where they were met by Abu Sufyan and forty of the Quraish, with whom the Jews concluded a league and then returned to Medina.

Jibraeel informed the Prophet of this treacherous act, and commanded him to slay Kaab, which was accordingly done by Muhammad bin Muslima as was mentioned previously. The first confrontation of Bani Nuzayr with the Prophet according to the account of Ali bin Ibrahim was that the Medinan Jews of Bani Harun had split into two parties: the Bani Nuzayr and Bani Quraiza, the former numbering one thousand and the latter seven hundred.

The clan of Nuzayr was much superior to that of Quraiza in wealth and rank, and was moreover in league with Abdullah bin Ubayy, the Khazraj chief. If one of the smaller clan had slain a member of the larger,

the Bani Nuzayr were not satisfied that the slayer alone should be put to death. This arrogance occasioned many quarrels between the clans.

Till at last a treaty was ratified, stipulating that if a man of Nuzayr killed a man of Quraiza, he should be mounted, with his face blacked, the wrong way on an ass and pay half the ordinary blood-money. But if a man of Quraiza killed one of Nuzayr, the whole fine should be paid and the slayer was also put to death.

After the Prophet's flight to Medina, and the tribes of Aws and Khazraj ennobled by embracing Islam, and Jew influence was weakened, a man of Quraiza killed a man of Nuzayr and the latter tribe demanded both the blood-money and the slayer. The Quraiza complained that this was not according to the statutes of the Taurat, and that the rule had been established by violence.

They offered therefore either the blood-money or the murderer, proposing if this was not satisfactory, that the Prophet should be arbiter in the case. The Bani Nuzayr procured Abdullah bin Ubayy to gain the Prophet over to their side and decide in their favor. However, when the case was submitted to his arbitration, he annulled the treaty into which the Quraiza had been forced, and decided against the Nuzayr on the basis of what Jibraeel had revealed from Allah:

"O Apostle! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe…"

That is Abdullah bin Ubayy who was a hypocrite.

"…and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you…"

"…they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious…"[369]

It is an allusion to the talks of Abdullah bin Ubayy that he had said to Bani Nuzayr till the end of the verse that the Almighty Allah has

mentioned in this incident and the Messenger of Allah (S) rejected the proposal of Bani Nuzayr and ruled in favor of Bani Quraiza.

Another cause of the breaking of the pledge of Bani Nuzayr was that Amr bin Umaid returned from the well of Maoonah and on the way he met two infidels of Bani Aamir who were under the guarantee of the Holy Prophet (S). Amr was unaware that the Messenger of Allah (S) had accorded security to them. When they went to sleep, Amr killed them.

When he came to Medina and informed the Prophet of their killing, the latter said that he had wrongly killed them, because they were under his guarantee. After that the Holy Prophet (S) wanted to pay their blood money and he went with a group of companions to Qala bin Quraiza to take a loan from them to pay the blood money.

And according to the report Ali bin Ibrahim and Shaykh Tabarsi and some commentators, they went to Kaab bin Ashraf who was not killed yet. He was pleased to see the Prophet and arose to serve and entertain his guest but secretly planned to kill them. And according to another report, the Holy Prophet (S) went to Huyy bin Akhtab and some wealthy people of Bani Nuzayr and asked them for a loan. They apparently accepted it and seated the Prophet under the shade of a wall and came out.

Huyy bin Akhtab said: "Someone should go up to the terrace and throw a huge rock on Muhammad so that he is killed. Amr bin Amr bin Hajalish volunteered to do that. Salam bin Shakam told them to desist as the Prophet will come to know about it. Jibraeel came down and informed the Prophet about their intention.

The Holy Prophet (S) came out and returned to Medina. Abdullah bin Surya said to them: "Indeed the Almighty Allah informed him about your intention. And now the first to come to you will bring an edict from Muhammad ordering you to leave the town. So you must accept one of the two options that I offer you.

First that all you embrace Islam so that your lives and properties are safe or when he orders you to leave the town; you should leave without delay. But the first option is better. They said: "We can never accept the first option." The Holy Prophet (S) sent Muhammad bin Muslima to Bani Nuzayr with the message: "The Almighty Allah informed me about

what you planned against me. So either you leave the town or be prepared to fight.

I give you three days." They initially agreed to leave the town after that Abdullah bin Ubayy sent a message to them not to leave Medina. On the contrary they must fight the Muslims. "I will help you with my relatives and the people of my community. And Bani Quraiza and their representatives, Bani Ghitfan would assist you.

If you leave Medina, we would also accompany you." So they decided to remain in the town and prepared to fight. They constructed their forts and sent a message to the Prophet challenging him to do whatever he liked that they would not leave their forts. The Holy Prophet (S) arose and said: "Allah is the greatest," which was echoed by his companions.

The Holy Prophet (S) said to Amirul Momineen (a.s.): "Take the standard and proceed to the forts of Bani Nuzayr." Amirul Momineen (a.s.) set out and the Prophet followed him. Imam Ali (a.s.) laid siege to the Jewish forts but Abdullah bin Ubayy and Bani Quraiza did not help them. The siege lasted for fifteen or twenty-one days.

Shaykh Mufeed and Ibn Shahr Ashob have narrated that when the Holy Prophet (S) set out against Bani Nuzayr, he said: "My tent should be fixed far away from Bani Hatma." And so it was done. At night a person from Bani Nuzayr shot an arrow at the tent of the Holy Prophet (S) and by the command of the Prophet that tent was made in the lap of the mountains and Muhajireen and Ansar gathered around the tent. At night Imam Ali (a.s.) went out secretly on some business.

People said: "O Messenger of Allah (S), where is Ali?" "He must be busy in something for your good." After sometime, Imam Ali (a.s.) arrived with the severed head of the Jew who had shot at the tent of the Holy Prophet (S); he was a man named Gharura. Imam Ali (a.s.) threw the head at the Prophet's feet who asked him how he had managed to slay that man.

He said: "I knew that he would attack at night, do something like this. So I waited in ambush for him. He came with nine men in the dead of the night and all were armed. I attacked them all and killed him. His companions escaped from there. I will go again to finish them." The

Holy Prophet (S) sent ten men with Imam Ali (a.s.), including Abu Dujana and Suhail bin Hunaif.

They caught up with the Jews and killed them before they could enter the fort, and brought their severed heads. The Holy Prophet (S) told them to throw them into a certain well of Bani Hatma. Consequently the forts of Bani Nuzayr were conquered.

They have also narrated that Kaab bin Ashraf was also killed the same night. Ali bin Ibrahim has narrated that the Holy Prophet (S) destroyed their houses, which they themselves helped to do in some instances. He began likewise to cut down their date-trees, but desisted on their expostulating with him and representing that the trees would be useful to him if he overcame them.

After being reduced to great necessities, they offered to leave the country, provided they were allowed to take their personal property with them. The Prophet replied that they might take only what their camels could carry, which condition they rejected, but after several days of suffering would have gladly accepted it, but were at last compelled to leave it all. Shaykh Tabarsi however relates that the Prophet allowed a camel and a water skin to every three persons of these conquered Jews, and some even say that he allowed them to load and take away six hundred camels.

Their arms, consisting of fifty coats of mail, fifty helmets, and three hundred and forty swords, became the property of the Prophet. Their property also of right belonged to him, as it was taken by capitulation and not by battle, but he divided it among the Muhajireen and gave their houses, lands and fountains to Amirul Momineen (a.s.), who bequeathed them to his children by Fatima. The Bani Nuzayr dispersed themselves in various places, some going to Fadak and Wadiul Qura, some to Shaam and some to Khyber. The Almighty Allah revealed the following verses about them:

"He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment; you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah…"[370]

"…but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!"[371]

"And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire."[372]

"That is because they acted in opposition to Allah and His Apostle, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil)."[373]

"Whatever palm-tree you cut down or leave standing upon its roots, it is by Allah's command, and that He may abase the transgressors."[374]

Ali bin Ibrahim says that this angry tone was that which the Jews had told Muslims about the cutting down of the trees. Then the Almighty Allah revealed the following verses about Abdullah bin Ubayy and his companions:

"Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey anyone concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars."[375]

"Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help them, they will certainly turn (their) backs, then they shall not be helped."[376]

"You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand. They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense."[377]

"Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment."[378]

"Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds."[379]

Ali bin Ibrahim has at the end of this story, narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) returned and wanted to distribute the booty among the companions even though it was his personal property, because when he came to Medina he stipulated with the Ansaris that they should provide for the Muhajireen, and he now offered them exemption from that burden and forgo their share in the spoils and they accepted this option. But Suhail bin Hunaif and Abu Dujana mentioned their difficulties, so the Holy Prophet (S) gave something to them also. And Shaykh Tabarsi has narrated that Ansar said: "We give the booty to Muhajireen but are ready to give them accommodation." At that juncture, the Almighty Allah said in their praise:

"…and prefer (them) before themselves though poverty may afflict them…"[380]

Battle of Zatur Riqa and Battle of Asfan: Shaykh Tabarsi has said in interpretation of the following verse:

"And when you are among them and keep up the prayer for them…"[381]

…that this verse revealed about the prayer of fear when the Messenger of Allah (S) was camping at Asfan and the idolaters were in Sajnan. The Holy Prophet (S) recited prayer of fear and it is said that the apparent Islam of Khalid bin Walid was also because of this. And it is narrated from Abu Hamza Thumali's Tafsir that when the Holy Prophet (S) went for the Battle of Bani Maharib and Bani Anmar, the Almighty Allah humiliated them and they were able to save their property and children.

The Holy Prophet (S) camped there with his army and since no enemy was seen, the men put away their arms and the Holy Prophet (S) went to a far off place to relieve himself. There was a valley between him and his companions. Meanwhile before the Prophet could relieve himself, there

was heavy rain which flooded the valley. On relieving himself he rested under a thorn tree and Awras bin Harith Maharabi and his people saw the Prophet seated alone under the tree.

His companions said that he should go and kill him since Muhammad was alone. He said: "If now also I don't kill him, may Allah destroy me." He came down the mountain with a naked sword and the Prophet noticed him only when he was standing before him and saying: "O Muhammad, who will save you now?" He replied: "My Lord."

As soon as the Prophet said this, Awras fell down and dropped the sword. The Prophet picked it up and then asked: "Now you tell me who can save you?" "No one," he said helplessly. The Holy Prophet (S) said: "Do you accept the oneness of Allah and my prophethood?" "No," he said, "But I promise that I will never fight against you or help your enemy."

The Holy Prophet (S) restored his sword to him. He said: "You are much better than me." The Holy Prophet (S) said, "I am more deserving to do a good turn to you." When Awras came to his people, they asked why he didn't slay Muhammad even from close quarters, to which he replied that when he was about to attack, someone pushed me and I fell down, dropping the sword, but I don't know who that was.

At last the flood receded in a short time and the Holy Prophet (S) returned to his men. Kulaini has narrated that this incident occurred in the Battle of Zatur Riqa and it is narrated in *Alamul Wara* that the Holy Prophet (S) after the Battle of Bani Nuzayr the Holy Prophet (S) turned his attention to the Battle of Bani Lahiyan. In that same battle, in Asfan, by the command of Allah he recited the prayer of fear and after that he set out for the Battle of Zatur Riqa.

And all historians have mentioned that the Holy Prophet (S) had gone to Bani Lahiyan to take the blood-money for the martyrs of Maoona and when they ran away, he turned to Asfan to threaten the Meccans. After that he returned. And it is narrated that the Holy Prophet (S) had gone to fight Bani Maharib and Bani Thalaba, branches of Ghitfan tribe and that was the Battle of Zatur Riqa.

There was no fighting and the Muslims captured a woman from there whose husband was not present. When he returned, he pursued the Muslim army and when the Prophet camped, he announced that he should be provided security that night. A Muhajir and an Ansar were appointed to this duty and they began to patrol the entrance of a defile.

One of those men fell asleep while the other was performing prayers. The husband of that woman approached and wounded the praying man with an arrow, which he drew out and continued his devotions. He was wounded in this way three times, but the only interruption he allowed himself was time to pluck out the arrows. After concluding his prayers, he awoke his companion, who on hearing what had happened, exclaimed, "Glory to God!

Why did you not wake me at the first attack?" He replied, "I was reciting a chapter of the Qur'an and would rather have been killed than cut it short, had I not feared to be an unfaithful guard."

Battle of Minor Badr and events upto the Battle of Khandaq: Shaykh Tabarsi etc. have narrated that when Abu Sufyan threatened the Muslims that they would attack again the following year, and the Holy Prophet (S) said: "Tell him Insha Allah Taala."

Arabs used to hold a fair at Badr during the month of Zilqad and used to buy and sell goods. When it was time of Badr fair the Holy Prophet (S) told his companions to be prepared for hostilities. But they displayed boredom and dislike to it. Abu Sufyan also regretted the threat he had issued. He sent Sahal bin Amr to Medina to threaten the Muslims about the big numbers and weapons of Quraish so that perhaps they will be cowed down. At that juncture, the Almighty Allah revealed the following verses:

"Fight then in Allah's way; this is not imposed on you except in relation to yourself, and rouse the believers to ardor; maybe Allah will restrain the fighting of those who disbelieve, and Allah is strongest in prowess and strongest to give an exemplary punishment."[382]

When this verse was revealed, the Prophet prepared to set out for the battle and said: "I will go alone if there is no one with me." Abdullah bin Rawaha was left in Medina and gave the standard to Amirul Momineen (a.s.) and set out to Badr with seventy riders. Some say that they were

1500 men and 10 horses and a lot of merchandise and on the first night of Zilqad, 4th Hijri they reached Badr and camped there for eight days.

From their merchandise they continued to sell some goods and thus the infidels were overawed by the Muslims. The accursed Abu Sufyan set out from Mecca with 2000 mounted men, accompanied with 50 horses and reached upto Maral Zahran when he regretted coming there and remarked: "This a time of drought and there is scanty grass and fodder. We will go the following year when we would have enough for our quadrupeds.

Safwan bin Umayyah condemned Abu Sufyan, "I had told you not to promise war to them; they will be emboldened if we turn away now." At last they returned and began to make preparations for the Battle of Khandaq. Some say that the verse:

"…Allah is sufficient for us and most excellent is the Protector."[383]

Which was mentioned in the account of the Battle of Humraul Asad was in fact revealed in this battle.

Among the events of the fourth year was the incident of Bani Abi Raq. Ali bin Ibrahim and Shaykh Tabarsi etc. have narrated that three brothers from Bani Abi Raq, Bashr, Bashir and Mubashshir were hypocrites who used to ridicule the Prophet and Muslims and used to spread calumny through infidels. And they stole from the house of Qatada bin Noman's uncle, who was from the fighters of Badr, grains, other provisions and his coat of mail.

Qatada complained to the Prophet. When Bani Abu Raq heard this, they said it was the handiwork of Labid bin Jahl. Labid pulled out his sword and went to their house and said: "You accuse me for the crime committed by you and you mimic the Prophet and attribute it to Quraish. By Allah, I will finish you off." They pacified Labid in a gentle way and sent him back." Then they came to Usaid bin Urwah of their clan and who was very outspoken.

They sent him to the Prophet to discuss that matter. He said: "O Messenger of Allah (S), Qatada has made false allegations of theft against the members of our clan." The Prophet was aggrieved and when Qatada

came to him, he expressed his displeasure and Qatada came back to his uncle and said: "How nice it would have been if I had died and not mentioned this matter to the Holy Prophet (S)." His uncle said: "I seek Allah's help in this matter, and the following verses were revealed at that juncture:

"Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous. And ask forgiveness of Allah; surely Allah is Forgiving, Merciful. And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful; They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night, words which please Him not, and Allah encompasses what they do."[384]

After that other verses were also revealed in their condemnation.Ali bin Ibrahim narrates from Imam Muhammad Baqir (a.s.) that the close relatives of Bashir decided to meet the Prophet and explain that Bashir was blameless in the said matter. When they arrived, the Messenger of Allah (S) recited the verses to them. So they went back to Bashir and said: "Repent for your vile deeds and seek forgiveness of the Almighty Allah." He said: "By Allah, Labid has done it and I am free of blame." At that juncture, the Almighty Allah revealed the following verses:

"And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin."[385]

Imam (a.s.) said: "The Almighty Allah revealed the following verse regarding the relatives of Bashir who had come to the Holy Prophet (S) to get him acquitted from the blame:

"And were it not for Allah's grace upon you and His mercy, a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great."[386]

When these verses were revealed, they were all exposed and Bashir fled to Mecca, disclosed his infidelity and became an apostate. There also he went to commit a theft, but a wall crashed on him and he was killed. So the Almighty Allah revealed the following verse about him:

"And whoever acts hostilely to the Apostle after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort."[387]

According to Shaykh Tabarsi another incident of that year is that a Jew woman of noble rank having been guilty of adultery, her friends wished to free her, but the Prophet ordered her and her paramour to be stoned, according to the Taurat, and commanded it to be done in all cases where the guilty were detected in the act by four witnesses. Both the accused were married persons. The Jews of Khyber wrote to the Jews of Medina to ask Muhammad about it and they thought that perhaps he will not rule about stoning them. So they sent Kaab bin Ashraf, Kaab bin Usaid, Shoba bin Amr, Malik bin Saif and Kanana bin Abul Haqiq and all the Jew nobles came to him and asked him to judge the case of married adulterers.

The Holy Prophet (S) asked them if they will accept his decision to which they assented. Jibraeel came down with the command of stoning and the Prophet mentioned it to them. But the Jews refused to accept it. Jibraeel told the Prophet to appoint Abdullah bin Surya as the arbitrator. The Holy Prophet (S) told them: "Do you know a one-eyed young man of Fadak, named Ibn Surya?" "Yes," they said.

The Prophet asked their opinion about him and they said there is no one as knowledgeable and intelligent as him among all the Jews of the world. The Prophet summoned him and Abdullah bin Surya arrived.

The Prophet adjured him in the name of the God who revealed Taurat to Prophet Musa (a.s.), Who split the sea, saved you from drowning, drowned Firon, shaded you with a cloud and sent Manna and Salwa; tell me if the command of stoning is mentioned in Taurat or not?" "Yes, by the God you have mentioned. If I had not feared that if I lied, the Lord of Taurat would burn me, I would have indeed denied this.

You tell, what is the command about this in your Book?" The Prophet said: "If four witnesses testify seeing the penetration and the accused are married, it becomes obligatory to stone them." Ibn Surya said, "The Taurat has also mentioned the same order." The Messenger of Allah (S) asked, "Why have you people changed this edict?" Ibn Surya said: "When our noble class commits this sin, we don't apply this punishment to them, and when the accused are weak and poor, we subject them to this punishment.

That is why this sin has increased in our noble class. So much so that the king's cousin has also committed adultery but we did not stone him. Whereas a poor man indulged in this and the king wanted to have him stoned; so the people told him, we would not allow you to stone him till you award the same punishment to your cousin.

Scholars reached an agreement to change the punishment of adultery that is fit for nobles as well ordinary people. Thus it was decided that when a person of noble class commits this sin, we give him forty lashes, make him sit on an ass the wrong way after blackening his face and take him around the town.

And this order is current among the Jews. Jews said: "Why did you confess all this? The opinion we expressed about you was wrong, because we didn't want to backbite you." Ibn Surya said: "Muhammad had put me under an oath, therefore I could not lie." After that, by the order of the Prophet, they were stoned in the Masjid and the Holy Prophet (S) said: "I am the first to revive the divine law even though people wish to conceal it. At that juncture, the following verse was revealed:

"O followers of the Book! indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much…"[388]

Ibn Surya jumped up and placing his hand on the knees of the Prophet said: "I seek your's and Allah's refuge from our mistakes which the Almighty Allah has said that He forgives." Then he asked the Prophet about his sleep. The Holy Prophet (S) said: "My eyes sleep but my heart doesn't." Then he asked the Prophet what determined the resemblance of a child to its father or mother, he replied, "The excess of essence

furnished by either parent. Then he asked which part of the child is created from the sperm of man which from the female elements.

The Holy Prophet (S) went into a swoon and when he recovered, his face was flushed and he was perspiring, a condition that overtook him at the time of receiving divine revelation. Then he told Ibn Surya: "Bones, veins and sinews were derived from the father, and the flesh, blood, nails and hair from the mother.

The Jew agreed that it was so, and became a Muslim. When those people wanted to return, Bani Quraiza caught hold of Bani Nuzayr and said: "O Muhammad, they are our brothers, Bani Nuzayr and we have a common ancestor and follow the same religion, but they oppress us. If one of us kills a person from their group, they kill the killer in retaliation and also take one hundred and forty loads of dates.

They even execute the killer even if the deceased is a woman and if it is a man, they kill two of our men in retaliation. If the deceased is a slave they kill our free man and consider our wounds equal to half of theirs. At that juncture, the Almighty Allah revealed the verses of mercy and retaliation.

In 4th Hijri was revealed the prohibition of wine.

That same year the Holy Prophet (S) married Umm Salma, who was most pious among the wives of the Prophet. Same year, Zainab binte Khuzaimah, another wife of the Prophet, passed away and Abdullah bin Uthman, a son of Ruqaiyyah, passed away.

Lady Fatima binte Asad, mother of Imam Ali (a.s.) departed for her holy abode. Account of her final journey and her special excellence will be explained in the coming pages, if Allah wills. And it is narrated that on the 3rd of Shaban that year, the chief of the martyrs, Imam Husain (a.s.) was born.

Notes:

[368] Surah Aale Imran 3:169

[369] Surah Maidah 5:41

[370] Surah Hashr 59:2

[371] Surah Hashr 59:2

[372] Surah Hashr 59:3

[373] Surah Hashr 59:4

[374] Surah Hashr 59:5

[375] Surah Hashr 59:11

[376] Surah Hashr 59:12

[377] Surah Hashr 59:13-14

[378] Surah Hashr 59:15

[379] Surah Hashr 59:16

[380] Surah Hashr 59:9

[381] Surah Nisa 4:102

[382] Surah Nisa 4:84

[383] Surah Aale Imran 3:173

[384] Surah Nisa 4:105-108

[385] Surah Nisa 4:112

[386] Surah Nisa 4:113

[387] Surah Nisa 4:115

[388] Surah Maidah 5:15

Chapter 36

Battle of Khandaq

Ali bin Ibrahim, Shaykh Mufeed and Shaykh Tabarsi have narrated that the expedition entitled Ahzab or Khandaq was undertaken in the month of Ramadan, in the fifth year of Hijrat, and was occasioned in the following manner: When the Bani Nuzayr[389] were expelled from Medina, some of them went to Khyber and their chief, Huyy bin Akhtab, went to Mecca, and induced Abu Sufyan to organize an expedition against the Prophet; supporting his cause by the mention that Muslims have driven them out of Medina and confiscated their property; he also added that 700 men of Bani Quraiza who remained behind in Medina have a treaty with the Prophet but they are brave fighters, I will persuade them to violate the treaty so that they may help us against Muhammad.

You attack from one side of Medina and they will attack from the other side and together you can finish off Muhammad and his men. The Bani Quraiza locality was two miles from Medina and it was known as Ber-e-Abdul Muttalib. Ibn Akhtab in the similar manner met the other Arab chiefs along with the infidels of Mecca till he had mobilized 2000 men from Quraish, Kanana, Aqra bin Habis, Abbas bin Mardas with Bani Sulaym.

According to the report of Shaykh Mufeed and Shaykh Tabarsi, Salam bin Abil Haqiq, Huyy bin Akhtab, Kanana bin Rabi, Hawda bin Qays, Abu Ammara with a group of Bani Nuzayr and Bani Walia gathered in Mecca and started the dialogue with Abu Sufyan, because his enmity with the Prophet and his precedence in fighting him was known to all, therefore they were seeking his co-operation in this regard.

Abu Sufyan assured them of his assistance and told them to persuade the Quraish. So they came to Quraish chiefs and said: “All of us are with you and agree with you that we should get rid of Muhammad.” Quraish

said, “You are former People of the Book and you are aware of our religion and the religion of Muhammad. Tell us which religion is better and who is more rightful?” At that juncture, the following verse was revealed:

“Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. Those are they whom Allah has cursed, and whomever Allah curses, you shall not find any helper for him.”[390]

Thus the Quraish were elated that the Jews had certified their faith. Abu Sufyan said: “Now the Almighty Allah has made you overpower Muhammad. These Jews have arrived and entered into a league with you on the condition that either they will be killed or destroy Muhammad and his men.” After that, the Jews moved to the Ghitfan tribe and informed them that Quraish has joined their confederation, they also assented.

Thus Quraish came out under the leadership of Abu Sufyan and Bani Ghitfan came with Uyyana bin Hasan Qarari, Harith bin Awf bin Murra, Masher bin Jabla came with his Ashja tribe and then they went to their confederates from Bani Asad. Talha came with his followers from Bani Asad. Quraish wrote to Bani Sulaym, Abul Awar Salmi arrived with his men.

When the Prophet heard what a powerful army was advancing against him, he held a council of war with his companions, who were in all seven hundred men. Salman the Farsi observed, “A small force cannot withstand a large one.” “What shall we do then?” said the Prophet. Salman replied, “Let us entrench ourselves in such a manner that we can be attacked only in one quarter.”

“Say: O Allah, Master of the Kingdom!”[391]

Ibn Babawayh has narrated that the first time the Holy Prophet (S) hit with a pickaxe and the stone broke a little, he said: “Allahu Akbar, the Almighty Allah has given me the keys of Shaam and I can see their red palaces. Then he hit the second time and 1/3 broke. The Holy Prophet

(S) said: Allahu Akbar. The Almighty Allah has given me the keys of Fars.

And by Allah I can see the white palaces of Madayan. When he hit the third time, the whole stone broke. The Holy Prophet (S) said: Allahu Akbar. The Almighty Allah has give the keys of Yemen to me and I can see the gates of Sana. Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) took the pickaxe either from Amirul Momineen (a.s.) or Salman and gave a hit, with which the stone broke into three pieces.

He said: With this same blow the treasures of Caesar and Kisra have opened for me. Abu Bakr and Umar said: "Because of fear, we can hardly go out to relieve ourselves and he is promising the kingdoms of Rum and Iran." Shaykh Tabarsi has narrated that when the Holy Prophet (S) drew the line for the trench, he allotted four feet of digging to every man.

There was an argument among the Muhajireen and Ansar with regard to Salman, because he was a public figure. The Muhajireen used to say that he was from them and the Ansar claimed that he belonged to them. The Holy Prophet (S) said: "No, Salman is from us, Ahlul Bayt (a.s.). Thus Ali bin Ibrahim narrated further that Jabir says: That stone was pulverized into small particles and I felt that the Prophet was hungry.

I said: "O Prophet, is it possible for you to take breakfast at my home?" he asked what I was having and I told him that I had a kid and a Saa of barley. He said: "All right, go and prepare whatever you have. Jabir says that he went home and explained the matter to his wife who grinded the barley while he slaughtered the goat.

When the bread and meat was ready Jabir went to the Prophet and said: "May my parents be sacrificed on you, O Messenger of Allah (S), food is ready, please come and also take whoever you like." The Holy Prophet (S) stood on the edge of the trench and announced: O Muhajireen and Ansar, Jabir has invited all of you for dinner."

There were 700 persons present at that time. All of them emerged from the trench and started for my residence. Whoever happened to cross the path of the Prophet was also invited for the feast. According to different

reports 700 or 800 or 1000 persons came to eat. Jabir ran and told his wife, who asked him if he had informed the Prophet what provision he had prepared. "Yes," said he.

"Then it is his business," added the woman, "and he knows better than ourselves what to do." The Prophet directed all the people to sit outside the house and himself entered the house with Amirul Momineen (a.s.) and according to another report took all of them inside then gestured to the wall to retire as successive groups came in.

He then cast saliva into the oven, and ordered Jabir to uncover the pot, and his wife to take out the bread, loaf by loaf. He passed them to Imam Ali (a.s.) who broke them in bowls. Three times he called for the shoulder, and the fourth time Jabir said, "a sheep has but two shoulders, and I have already produced three." "If you had been silent," remarked the Prophet, "the whole company had been feasted on shoulders."

The people ate in parties of ten from the same dish, and when all were satisfied, the Prophet, Ali and Jabir ate; still the food was undiminished, and lasted the family many days. Ali bin Ibrahim narrates that Ammar Yasir was busy in digging the trench when Uthman passed from there and keeping his sleeve at his nose he went away from there. When Ammar noticed his distaste, he recited the following Rajaz:

"One who built a mosque and stayed there with ruku and Sujood and when he passed through the dust, he went away from there in distaste cannot be same."

When Uthman heard this, he turned and abused Ammar: "O son of a black woman. You are saying this about me?" Then he came to the Holy Prophet (S) and said: "We have not entered the fold of Islam to be abused by others." The Holy Prophet (S) said: "If you don't like Islam, I don't care about your turning to infidelity, go wherever you like. At that juncture, the Almighty Allah revealed the following verse:

Jibraeel descended and pronounced the plan of Salman excellent and declared it must be executed. The ground was then marked out from Uhad to Rayah, and divided into sections of twenty or thirty feet, each section being assigned to a particular party for excavation. The Muslims

began the work with spades and pickaxes, the Prophet himself laboring in a section of the Muhajireen.

The second day they came to a rock which the Prophet broke to pieces with a pickaxe, as has been related in the chapter on miracles. According to Jabir there was a flash of lightning when the Prophet hit that stone with his pickaxe and so bright was the light that we saw the palaces of Shaam.

On the second blow we saw the palaces of Madayan and the third time we saw the palaces of Yemen. The Holy Prophet (S) said: You will conquer those places. The Muslims were pleased to hear this. Hypocrites said: "He is promising the palaces of Caesar and Kisra, but is digging a trench in fear of the enemy! At that juncture, the Almighty Allah revealed the following verse in refutation of the hypocrites:

"They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful. Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do."[392]

The reason of revelation of these verses as mentioned in their interpretation by Ali bin Ibrahim is that the Almighty Allah wanted to imply that your claim of having accepted the faith is false, and in fact you have not embraced Islam.

Kulaini and Ali bin Ibrahim have through correct chains of narrators narrated from Imam Ja'far Sadiq (a.s.) during this work in Ramadan, the month of fasting, Uhad martyr, Abdullah bin Jubair's brother Khawat bin Jubair fainted in consequence of having eaten nothing the previous night. The rule as first instituted was that no one should eat or drink who slept at night in Ramadan; but it was now modified by the following verse:

"…and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn…"[393]

Thus Ali bin Ibrahim narrates that the entrenchment was finished three days before the coming up of the Quraish and that it had eight

gateways, at each of which the Prophet stationed a Muhajir and an Ansar, with a party as a guard. The Quraish, with their Jew allies, in all ten thousand strong, encamped between Jarf Raghayah. The Holy Prophet (S) came out of Medina with 3000 men. Ibn Shahr Ashob has narrated that the infidel army was 18000 strong. The majority has reported that it was 10000 strong.

While they were encamped at Aqiq, Huyy bin Akhtab visited Bani Quraiza to induce them to join the confederation against the Prophet. The tribe was in league with the Prophet and enjoyed his protection. Huyy arrived at their castle in the night, and after knocking a while roused Kaab bin Usaid, who perceiving who the visitor was, remarked to his family, "This man ruined his own tribe, and has now come to bring calamity upon us by urging us to break our league with the Prophet, who has been faithful and kind to us, and it is not right that we should practice deceit with him." Kaab then went to hold a conference with Huyy, who said to the former, "I have come to proffer you exalted fortunes."

"Perhaps you have rather come," retorted Kaab, "to cause our degradation and ruin." Huyy then exaggerated the number and power of the allies, and that it was impossible the Prophet could escape an utter overthrow. To this Kaab replied, "Go back the way you came, for I will never open the gate to you." "Nothing prevents your doing it," retorted Huyy, "but the young gazelle you are roasting and which you fear hospitality will require you to share with me.

But do not be alarmed at that, for I will not rob you of your gazelle." "May God curse you!" returned Kaab, "for overreaching me in a way that compels me to open to you in order to preserve my own honor as a hospitable man." Huyy was now admitted into the fortified place, and again urged Kaab to break his league with the Prophet.

The chiefs of the tribe, namely Ghazal bin Shamul, Yasir bin Qays, Wafa bin Zaid and Zuhair bin Nata were assembled and after assuring Kaab of their fealty to him as superior, declared they would follow his opinion and example in the case, whatever it was. An old and experienced Jew now arose and said, "I have read in the Taurat which has come to us from God, that He will send a Prophet in the last days who will remove from Mecca to Medina.

He will ride an ass without a saddle, wear old clothes, and satisfy the wants of nature with dry bread and dates. He will be noted for smiling, have redness in each of his eyes, and will cause the death of many. Between his shoulders will be the seal of prophecy. He will lay his sword on his shoulder and repel all that attack him, and his kingdom will extend throughout the earth. If Muhammad be that Prophet, he will not shrink before the vast multitude assembled against him, and were the very mountains to war on him, he would overcome them."

Ibn Akhtab replied, "This man cannot be the predicted Prophet, for he is to be of the Bani Israel; Muhammad is of the Bani Ismail, whom the Bani Israel will never obey, for God has given them superiority over all other men, and has committed to them prophecy and royalty. Moreover, Musa has obligated us never to believe in any Prophet who does not bring the sign of a sacrifice consumed by fire from heaven.

But Muhammad is attended with no miracle at all, and has gathered a deluded multitude about him by sorcery, through which he hopes to overcome the world." By addresses of this sort, Huyy at length brought the tribe into his views and demanding their written treaty with Muhammad, tore it to pieces, saying, "Now you have no alternative but to fight."

News of the defection of Bani Quraiza much depressed the Prophet and his companions. He sent two men, one of whom was Saad bin Maaz, to learn the true state of the matter, and charged them, if they found reports correct, on their return to inform none of it but himself, and to signify it to him by the password "Azul and Alqarah" which were the names of two Quraish clans who once professed Islam, but had practiced deceit and become infidels.

On reaching Bani Quraiza, the messengers were derided by Kaab, who reviled their Prophet in very abusive terms. They returned to the Prophet and gave the concerned password, on which, by way of policy, he exclaimed, "A curse on them! I ordered them to do so." This was said with the design that the Quraish spies, who were always about him, might suspect there was a collusion between him and the Bani Quraiza, and that they were laying a plot to ensnare the Quraish.

Huyy bin Akhtab, after his success with Bani Quraiza, informed Abu Sufyan, who with the rest of the Quraish, were rejoiced at the accession of another ally. A man by the name of Naeem bin Masud Ashjai visited the Prophet, and declared he had three days ago become a Muslim, but had concealed the fact from the Quraish and that he was now ready to perform any service the Prophet should require, and if permitted, would create dissension between Quraish and Bani Quraiza.

The Prophet accordingly directed him to go and say what he might think expedient. He then went to Abu Sufyan who knew nothing of his having become a Muslim, and said to him, "You know my friendship for you, and how much I wish that God would favor you with His aid against your enemies. Verily, I have heard that Muhammad has formed a treaty with Jews that, when they are admitted into your ranks, they shall unexpectedly attack you, and thus enable him to overcome you. On condition of this treachery, he has promised them houses and lands taken from Bani Nuzayr and Bani Qinqaa.

My advice is that you don't permit them to enter your army until they have delivered to you some of their chiefs, to be sent as hostages to Mecca, and thus secure yourselves from their treachery." Abu Sufyan replied, "May God give you favor and a good reward for your counsel!" After that he came to Bani Quraiza and they were unaware of his conversion. He said: "O Kaab, you know my friendship to you.

Abu Sufyan has decided to drive those Jews from their forts and made them confront Muhammad and if they are victorious, it would be our victory. And if Muhammad wins, only they will be killed as they will be in the forefront and we will run away. And you must not join his forces till you don't take some hostages from their chiefs so that if Muhammad is not defeated, they should not be allowed to go free.

And till the treaty between you and Muhammad is not fulfilled anew. If Quraish flees without defeating Muhammad, Muhammad will definitely kill all of you." Kaab said: "You have done me a favor. We will not leave the fort before taking ten hostages from them." And according to the report of Shaykh Tabarsi he told Abu Sufyan: "I have heard that Bani Quraiza is regretting their violation of treaty and they have sent a message to Muhammad that they will take ten hostages from you and send them to Muhammad so that he can eliminate him.

And that they will support him in the battle to make amends to him. And it is narrated from Imam Muhammad Baqir (a.s.) in*Qurbul Asnad* that Amirul Momineen (a.s.) said: Whatever I narrate from the Holy Prophet (S) is absolutely correct. Even if I fall down from the sky or if a bird plucks me up, I would prefer it to attribute falsehood to him. If I say anything during a battle, it may be against the facts because the battle depends on deceit and trickery.

Indeed, when the Holy Prophet (S) came to know that Bani Quraiza has entered into a league with Abu Sufyan that they would support them when he confronts Muhammad, the Holy Prophet (S) recited a sermon and said: Bani Quraiza has told us that when we confront Abu Sufyan they would help us. When Abu Sufyan was informed about this, he said: The Jews are trying to deceive us and another cause of their flight was this only.

Shaykh Mufeed and Shaykh Tabarsi have narrated that the Quraish army came and halted near the trench and camped there for more than twenty days. Except for exchange of arrows and stones there was no battle. When the Holy Prophet (S) observed the weakness of Muslims and expression of hypocrisy of the hypocrites he proposed peace with Atba bin Hasan and Harith bin Auf, who were the chiefs of Ghitfan tribe on the condition that if they go back they will be given a third of the agricultural produce of Medina. And he took counsel about this from Saad bin Ubadah Ansari.

Saad said: "O Messenger of Allah (S), if this peace is from the Almighty Allah we have no choice but to accept it. The Holy Prophet (S) said: "Revelation has descended about this but because all Arabs, are from everywhere ready to shoot you all from all sides, I want to remove their awe from your hearts."

Saad bin Maaz said: "When we were idolaters and did not recognize the Almighty Allah they did not vie our property, and now when the Almighty Allah has honored us with Islam and through you bestowed respect on us, would we give our property to them. By Allah, we would give nothing but the swords, till the Almighty Allah decides between us."

The Holy Prophet (S) said: "I also wanted to confirm your steadfastness. So remain firm on this, indeed the Almighty Allah will not leave His Prophet alone and He will make my religion dominate over all the other religions as He has promised." After that the Holy Prophet (S) stood up determined and motivated them to confront the enemies of faith promising them about help from the Almighty Allah.

Some vile elements of Quraish came to fight in the battlefield including Amr bin Abde Wadd, Akrama bin Abi Jahl and Hubaira bin Abi Wahab, Zarar bin Khattab and Mardas Fehri. They put on the arms and mounting their horses came to Bani Kanana and persuaded them to fight saying: "Come to the battlefield so that it is known who the he-man is."

When they came to the trench they said: "This is a trick unknown to Arabs. This is a plot of that man from Fars." Then they toured the edge of the ditch till they noticed a narrow opening. From there they jumped their horses to reach the other side. Amr bin Abde Wudd was famed among the Arabs for his valor and might and he was considered equal to a thousand mounted men.

He was given the title of the victor of Yalyal because once he was with a caravan going to Shaam when they reached Yalyal, one thousand robbers attacked and Amr bin Abde Wudd faced and drove them alone by holding a young camel as a shield. Thus he came reciting the Rajaz and asked for his equal. When Muslims saw him, they came behind the Prophet.

At that time Umar bin Khattab said to Abdur Rahman bin Auf: "Do you see that Satan, Amr bin Abde Wudd; no one would be able to escape him. Let us hand over Muhammad to him and we can go back to our people." At that juncture, the following verse was revealed:

"Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little. Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah."[394]

Thus Amr bin Abde Wudd planted his spear in the ground and began to walk here and there; then recited the following Rajaz:

"My throat has gone bad screaming out to you to send someone to fight me. And I am standing while the stalwarts are full of fear. In such a terrible occasion when all run away; I remain firm. Indeed, valor and forgiveness are the best qualities of a hero."

The Messenger of Allah (S) said to the Muslims: "Who among you can finish off this dog?" When no one replied, Amirul Momineen (a.s.) came forward and volunteered to finish him. Imam Ali (a.s.) said: "O Ali, this is Amr bin Abde Wudd." Ali (a.s.) said: "I am Ali Ibn Abi Talib." The Holy Prophet (S) said: "All right, come to me." He tied a turban to him and handed the Zulfiqar and said: "Go and fight him." And pray that the Almighty Allah may protect him from all sides. Imam Ali (a.s.) came to the field without any delay and recited the following Rajaz:

"Don't make haste, because one who has come to confront you is one who is not helpless to fight you. One who is owner of righteousness and seer of the right path. One who is truthful and savior of the successful ones. Indeed I hope that very soon people will attend to your last rites. With the sharp blow that remains famous even after the battles."

Amr bin Abde Wudd asked: "Who are that dares to confront me?" "I am Ali Ibn Abi Talib (a.s.), cousin and son-in-law of the Messenger of Allah (S)." He said: "By Allah, your father was my friend and I don't want to raise you on my spear and suspend you between the earth and the sky so that you neither die nor live." Imam Ali (a.s.) said: "My cousin, the Holy Prophet (S) has informed me that if you kill me, I will go to Paradise and you will go to Hell and if I kill you, I will go to Paradise and you will go to Hell."

Amr bin Abde Wudd remarked in ridicule: "Both ways you stand to benefit. It is your misfortune that you are prepared to accept." Imam Ali (a.s.) said: "Shut up, I have heard that once you held the curtain of the Kaaba that if anyone offers you three conditions in a battle, you will accept one condition. So I offer you three conditions from which you may accept one."

"What are those?" he said: "Either you testify for the oneness of Allah and prophethood of the Prophet and become a Muslim." He said, "This I

cannot do. Forget it." Ali (a.s.) said: "Go back and persuade your forces to lift the siege. If the Holy Prophet (S) is true and his religion is established, it will bring honor to all of you and you know him very well.

And if he is a liar and he is not a prophet the bandits and thieves of Arabs will save you from his mischief. That unfortunate one said: "I reject this option because the women of Quraish will ridicule and poets will versify my cowardice that I did not help those who had appointed me as their chief. Imam Ali (a.s.) said: "The third condition is that you are mounted and I am on foot.

You also come down that we may duel on foot." He jumped down and hamstrung his beast, saying: "This is a condition I never expected from any Arab." Then he launched an attack which the Imam stopped at the shield. He attacked again and gave such a blow that the Imam's helmet was cut into two injuring his head. Since deceit is allowed in battle, Amirul Momineen (a.s.) said: "Were you not content to have earned medals of bravery among Arabs and non-Arabs that you had to compel a young man like me to face you. And you have also brought a helper?"

He turned to see whom he was referring to. So the Imam slashed at his legs severing them, and he fell down on the ground. So much dust arose that both were hidden in it and people could know who had killed whom. The hypocrites said that Ali has been killed. When the dust settled, people saw Amirul Momineen (a.s.) mounted on his chest holding his beard, cutting off his head.

Amirul Momineen (a.s.) came to the Prophet with the severed head and his head was also bleeding and blood was dripping from his sword. He was saying: "I am the son of Abdul Muttalib, death is better than flight." The Holy Prophet (S) said: "O Ali, did you trick him?" He said: "Yes, battles depend on deceit." After that the Messenger of Allah (S) sent Zubair to Hubaira.

Zubair killed him with a blow. Umar was asked to confront Zarar. When Zarar came before him, Umar he took out an arrow and Zarar said: "What rule permits use of arrow in a duel?" If you are a man, take out your sword and let us fight a duel. If you shoot an arrow, I will slay all the enemies in Mecca."

As soon as he heard this he fled from there and Zarar took his spear pursued him and poked it into his back and said: “Remember, I caught you but didn’t kill you. l have sworn that as far as possible, I will not kill anyone from Quraish.” That is why Umar used to acknowledge his favor and when he obtained Caliphate, appointed him a governor.[395]

Ibn Babawayh has narrated in *Khisal* through Amirul Momineen (a.s.) that Quraish came with Arab tribes and made a firm covenant that till they do not slay the Prophet with all the issues of Abdul Muttalib, they would not return. They came armed in multitudes and besieged Medina and they were over-confident of their numbers and strength. Before their arrival, Jibraeel had informed the Messenger of Allah (S) about them.

The Holy Prophet (S), Muhajireen and Ansar dug a trench around Medina and Quraish camped by the side of the trench besieging us. They used to threaten the Muslims. The Holy Prophet (S) used to call them to the Almighty Allah and adjure them for the sake of their relationship. This increased their rebellion and neither they accepted Islam nor agreed to return without fighting.

At that time Amr bin Abde Wudd was their greatest warrior who was challenging the Muslims in various ways. No one dared to accept his challenge. At last the Holy Prophet (S) sent me to confront him. I was made to wear the turban and Zulfiqar was handed to me. When I stepped into the battlefield, women began to wail because they feared for me.

Finally the Almighty Allah had him killed through me, even though Arabs did not consider anyone his equal. Then he pointed to his head said: He slashed me here. I also attacked him and because of my blows, the infidels of Quraish fled from there. Then he turned to the companions if it was not true? All said that it was indeed true.

Shaykh Mufeed, Shaykh Tabarsi, Ibn Shahr Ashob and Ibn Abil Hadid and all Shia and Sunni tradition scholars have narrated that when Amr bin Abde Wudd (l.a.) jumped into the battlefield and challenged the Muslims to send anyone as his equal, the Holy Prophet (S) asked: “Who will volunteer to face him?” But no one offered any reply.

Amirul Momineen (a.s.) came forward and volunteered the task. But the Holy Prophet (S) said: “Sit down, this is Amr bin Abde Wudd. Perhaps someone else will take up the challenge.” Again the foe repeated his challenge. “Where is your Paradise which you claimed that your killed ones go to?” Amirul Momineen (a.s.) arose and said: “O Messenger of Allah (S), I will go.”

“Sit down,” said the Prophet. At last he was permitted the third time. The Holy Prophet (S) dressed him in his coat of mail. Put on his turban, entitled Sahaab and handed his sword, Zulfiqar and said: “Go.” And he prayed to the Almighty Allah to protect him. According to Ibn Abil Hadid when Amirul Momineen (a.s.) went to fight the Battle of Heeja, the Messenger of Allah (S) said: “Complete faith is going to confront complete infidelity.”

When Amirul Momineen (a.s.) reached the battlefield, Amr bin Abde Wudd recognized him and said: “Go back, and send someone else. I don’t want to kill a noble man like you. And I don’t want to slay the son of my friend.” Imam Ali (a.s.) says: “But I want to slay you as long as you are an idolater.” Ibn Abil Hadid says: When I mentioned this tradition to my teacher, he said that accursed one was a liar.

When he saw Imam Ali (a.s.) and he remembered his blows of Badr and Uhad, he chickened out and wanted to escape through this pretext. But he was infuriated by this reply. So he jumped down from the horse and attacked the Imam with his sword as a result of which his helmet split and his head was injured.

Imam Ali (a.s.) at once attacked him and cut off his head. Imam Ali (a.s.) raised the call of Allahu Akbar and people came to know that he has killed Amr bin Abde Wudd. When he brought his severed head to the Prophet, he said: “O Ali, good cheers to you that if this act of yours is compared to the deeds of my whole community, your act will be heavier than all.

Because there is no house among infidels that is not shocked by his slaying and there is no house from the houses of Muslims, which is not strengthened through this.” And it is mentioned in continuous traditions that the Holy Prophet (S) said: “Each blow of Ali (a.s.) on the day of the

Battle of Khandaq is better than all the worship acts of Jinn and men till Judgment Day."

And it is narrated from Abu Bakr bin Ayyash that Ali delivered such a blow which no blow can compete and it was on the head of Amr and he received such a blow that no blow can be worst than that and that was the blow of Ibn Muljim (l.a.). And it is narrated that Imam Ali (a.s.) was asked why he had not plundered the coat of mail of Amr bin Abde Wudd according to custom of Arabs.

Imam Ali (a.s.) said: "I could not stand making him naked." And when the sister of Amr bin Abde Wudd saw that he had not been stripped, she said: "He is killed by a man of noble descent." When she came to know that he was killed by Amirul Momineen (a.s.) she was elated and she said: "If anyone else had killed him, I would have mourned for him till eternity."

It is narrated from Jabir that when Amr fell, his companions fled and crossed the trench and Naufal bin Abdullah fell in the trench. When Muslims began to stone him, he said: "Don't hit me in such a humiliating manner, let someone come and fight me like a man." Amirul Momineen (a.s.) descended into the trench and dispatched him to Hell with a single blow. Hubaira was hit on the knot holding his coat of mail, which made him drop the armor and he fled from there. Jabir said: "How much does this resemble the slaying of Jalut by Dawood (a.s.)!"

Shaykh Tabarsi etc. have narrated that when Naufal was killed, idolaters sent a message to the Holy Prophet (S) to give the last remains of Naufal in exchange of 10000 dirhams. The Messenger of Allah (S) said: "We don't accept money of a corpse. You can take it away."

Ahle Sunnat have narrated from Rabia Saadi that he said: I said to Huzaifa bin Yaman: "When we narrate the excellence of Ali (a.s.), the people of Basra say that we are exaggerating. Do you narrate a tradition about him?" Huzaifa said: "O Rabia, what question you ask about Ali (a.s.)? By the one in whose hands is my life, since the Almighty Allah raised up the Prophet, if all the deeds of companions of the Prophet are weighed against the deeds of Ali (a.s.), the latter will come out heavier." Rabia said: "No one can bear such a tradition."

“Why not, you fool? Where were Abu Bakr, Umar, Huzaifa and all companions when Amr Ibn Abde Wudd was challenging the Muslims? No one rose up to confront him and except for Ali (a.s.), and the Almighty Allah had him killed at his hands. By the one in whose hands is the life of Huzaifa, the reward of killing him is greater than the reward of all the good deeds performed by the Ummah of Muhammad till Judgment Day. Ahle Sunnat have narrated through many chains that Ibn Masud used to recite this verse as follows:

“…and Allah sufficed *(through Ali),* the believers in fighting; and Allah is Strong, Mighty.”

Ibn Abil Hadid has narrated that when Umar came to fight Zarar and fled from there, Zarar poked him with a spear and said: “This is a favor, you should thank for and remember it forever, O son of Khattab, because I have taken a vow not to kill anyone from Quraish.” Ibn Abil Hadid has said that Zarar did the same to him in Uhad also. Both these incidents are also quoted by Waqidi his *Maghazi*.

Qutubuddin Rawandi has narrated from Imam Ja’far Sadiq (a.s.) that when Amirul Momineen (a.s.) killed Amr Ibn Abde Wudd, he gave his sword to Imam Hasan (a.s.) and said: Give it to your mother so that she may wash it. When he came home, and wanted to replace the sword in the sheath, he saw a spot of blood still on it and thought that perhaps Fatima (s.a.) had not washed it.

When told that she had washed it, he asked why a spot of blood still remained. The Holy Prophet (S) said: “Ask the Zulfiqar about it.” Imam Ali (a.s.) moved the sword and it said: “She did, but since you have not killed anyone as hated as Amr by the angels they told me to drink his blood. Thus whenever you unsheathe it and the angels see the spot, they would invoke blessings upon you.”[396]

Some Sunni historians have narrated that when Abu Sufyan came to know that Amr was killed, he fled to Mecca without any delay. And Ali bin Ibrahim, Shaykh Tabarsi and Qutub Rawandi have narrated that after his killing, the infidels continued the siege for fifteen or more days and Muslims were in difficult situation because of cold and shortage of rations.

During those days the Messenger of Allah (S) displayed many miracles about increase in food as mentioned in the chapters of miracles. Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that Amirul Momineen (a.s.) said: We were busy in digging the trench in the company of the Prophet when Lady Fatima (s.a.) brought a piece of bread for the Holy Prophet (S) he asked from where she had brought it and she said that she had cooked it for Hasan and Husain and from that she has also brought a piece for him.

The Messenger of Allah (S) said: "This is the first thing I have eaten in three days." Qutub Rawandi has narrated that when the trench was being made and hunger overcame the Muslims, the Holy Prophet (S) asked for a handful of dates and spread a cloth and placed the dates on it. Then he had it announced to people to come and take breakfast. All the people of Medinagathered and ate to satiation. But still the dates spilled out of it.

Ali bin Ibrahim and others have narrated that when the siege prolonged, Abu Sufyan said to Huyy bin Akhtab, "O Jew, where are your people?" Huyy came to Bani Quraiza and said: "Come out of the fort, you are still inside after breaking the treaty with Muhammad. Neither you remained with Muhammad nor joined the Quraish."

Kaab said: "We will not come out till Quraish does not gives us ten hostages, so that they may not leave without defeating Muhammad and strengthening our treaty. If we don't come out to help, it is possible Muhammad may have mercy on us and accept our treaty once again." Ibn Akhtab said: "This is nonsense, Quraish can never agree to this and neither will Muhammad have a league with you." Kaab said: "This is the misfortune of your advice. You run around with Quraish leaving us in our town at the mercy of Muhammad." Ibn Akhtab said: "By the covenant of Allah and Musa, if Quraish cannot subdue Muhammad, I will stay in the fort with you and bear all that you have to bear." Kaab said: "I will not change my view.

We will support only if the Quraish sends us ten hostages, otherwise we will not leave the fort." At last Ibn Akhtab returned to Quraish with Kaab's reply. Abu Sufyan said: "This is the first trick. Naeem bin Masud had said the truth. I don't need these monkeys and pigs." Thus when the siege intensified and hunger and fear began to bear heavily on them and

hypocrites began to ridicule and threaten them as the Almighty Allah has said.

And except for a few, all companions of the Prophet turned hypocrites, and the Holy Prophet (S) had predicted at the outset that Arab tribes will come as a confederation and Jews would ditch them, at that time they will have to bear many difficulties but at last they would be successful. When Quraish arrived and the Jews broke their pledge, the hypocrites said: "Allah and Prophet had not promised us deceit." Most hypocrites had houses around Medina.

They said: "O Messenger of Allah (S), allow us to go to our homes as our houses are on the boundaries of Medina and we dread that enemies may resort to plunder." Some said: "Let us run away from here and take refuge in villages, because all the promises of Muhammad have become invalid." The Holy Prophet (S) appointed some men to patrol Medina at night. And Amirul Momineen (a.s.) used to take rounds with the army the whole night in vigilance.

He confronted any person from Quraish who was seen there. He crossed the trench and Quraish saw him but he didn't care about them. Most nights he stood praying the whole night and returned to his position in the morning. A Masjid of Amirul Momineen (a.s.) is well known at that place.

One who goes there comes to know where the Imam used to pray. It is some distance from Masjid Fath in the direction of Masjid Aqiq. Thus when the Holy Prophet (S) saw that the prolonged siege was weighing heavily on his people, he went to Masjid Fath which is situated on a hill and invoked the Almighty Allah as follows:

"O refuge of the trouble stricken and one who accepts the supplication of the aggrieved, and one who removes the severity of sorrow. You are my master and master of my ancestors. Please remove our problems and through Your power, remove the hardships of these people."

Jibraeel came down and said: "The Almighty Allah has heard your entreaty and accepted your supplication and ordered the wind along with the angels to drive away the Quraish and their army. So the wind uprooted the tents of idolaters and all of them prepared to run away from

there. Jibraeel informed the Prophet and he called for Huzaifa, who was sleeping with Ali (a.s.) that is why he gave no reply.

The Holy Prophet (S) called him again and received no reply. The third time Huzaifa said: "Here I am, O Messenger of Allah (S)." The Holy Prophet (S) said: " I am calling you, but you don't reply." He said: "May my parents be sacrificed on you, I could not speak due to the severity of cold and hunger." The Holy Prophet (S) said: "Go and find out the circumstances of Quraish and don't do anything before returning to me.

I have received divine information that the Almighty Allah has sent a sharp wind on them and they are running away." Huzaifa said: "I am trembling of cold, how can I cross the trench?" At last he set out from there and by the miracle of the Holy Prophet (S) when he crossed the trench, he became so warm, as if he was in a heated bath. When he entered the army of Quraish, he saw a huge tent and he walked towards it.

Huzaifa says: I saw that they had prepared a fire which went of and on. When I looked carefully, it was Abu Sufyan's tent. That accursed man was sitting near the fire and shivering of cold and saying: "O Quraish, if according to the view of Muhammad, we are fighting the folks of heavens, the fact is that we don't have the power to fight the folks of heavens. If the confrontation is with folks of the earth we can do it."

Then he said: "Just make a thorough check so that a spy of Muhammad may not have infiltrated our camp." Huzaifa says: "I was standing between Amr bin Aas and Muawiyah. I turned to my right and asked: "Who are you?" He said: "I am Amr bin Aas." I turned to my left and asked: "Who are you?" He said: "I am Muawiyah."

I asked before anyone could ask me who I was. Then Abu Sufyan mounted his camel whose leg was tethered. If the Messenger of Allah (S) had not emphasized that I should not do anything before returning to him, I would have killed that accursed man. Then Khalid bin Walid said to Abu Sufyan: "It is better if I stay back to defend your weak ones."

He said: “Get ready and load your luggage.” Thus all loaded up their luggage and fled from there. In the morning the Holy Prophet (S) told the Muslims: “Don’t make a move yet.” But people disobeyed and all returned to Medina by sunrise and very few remained with him. Kulaini has narrated through good chains that during the Battle of Ahzab the Messenger of Allah (S) was standing on a hillock where Masjid Fath is located.

It was a very cold and dark night. He asked: “Who will bring me information about Quraish? Paradise will become incumbent on him.” No one volunteered. Imam Ja’far Sadiq (a.s.) moved his hands and asked: “What can be more than that?” At last the Holy Prophet (S) asked: “Who is sleeping here?” Huzaifa said: “It is I.” The Holy Prophet (S) said: “You continued to hear me the whole night but did not reply? Come here.”

Huzaifa arose and sought pardon and said that he could not reply during to cold and exhaustion. The Holy Prophet (S) said: “Go and listen to the conversation of Quraish and inform me about them. When Huzaifa started from there, the Holy Prophet (S) prayed: O Lord, protect him from all sides till You convey him back to me.”

The Messenger of Allah (S) emphatically ordered Huzaifa not to do anything till he returned to him. So Huzaifa took his weapons and set out from there. Huzaifa says: At that time I neither felt hunger nor cold till I crossed the trench and Muslims and idolaters had gathered there. On the other hand the Messenger of Allah (S) was praying:

“O refuge of the trouble stricken and one who accepts the supplication of the aggrieved, and one who removes the severity of sorrow. You are my master and master of my ancestors. Please remove our problems and through Your power, remove the hardships of these people.”

Jibraeel came and said: “O Messenger of Allah (S), the Almighty Allah has accepted your supplication and saved you from the enemies. The Holy Prophet (S) sat down on his knees and untied his turban and began to weep: “I thank You for the mercy that You bestowed on me and my companions.”

Then the Holy Prophet (S) said: “The Almighty Allah sent a wind upon them from the first sky carrying sharp stone particles and sent

another wind from the fourth heaven containing big stones. Huzaifa says: When I crossed the trench, I saw fire lighted in the army of Quraish. And I saw that the infidel camp was being thrashed by a wind containing small particles of rock and sand. It put out the fire and uprooted the tents and their spears fell down.

They covered their heads in order to escape the pebbles. Huzaifa sat down between two idolaters. Suddenly Satan stood up among them in the form of an idolater chief and said: "O people, you have camped near a sorcerer and a liar (refuge of Allah!) This is not the year of camping. All the quadrupeds are dead and he cannot escape your clutches and he will be cornered if not this year, next year."

So before anyone could ask, Huzaifa took precedence to ask the names of those who sat on both his sides. One said: I am Muawiyah. And another said: I am Suhail bin Amr. Huzaifa says: During that time, an army of the Almighty Allah came and began to rain huge stones upon them. Abu Sufyan leaped and mounted his beast screaming to the Quraish to load up soon. Talha said: "Muhammad has sent a terrible scourge on you." He jumped and mounted his camel and called out to the Ashjai tribe to buck up.

Uyyana bin Hasan, Harith bin Auf Mazni and Aqra bin Habis ordered their respective tribesmen to flee and there was an apocalypse type of situation among them. Huzaifa witnessed all this and he returned to the Prophet and reported. It is mentioned in the miracles of the Prophet that after the idolaters ran away, he said: "They will never come to fight us. On the contrary we will go out to confront them." And this is what happened.

Ali bin Ibrahim etc. have narrated that in the Battle of Khandaq, Hayyan bin Qays bin Arqa shot an arrow to Saad bin Maaz and it pierced his hand cutting off his vein connecting to the head. Saad said: "May Allah burn you in Hell." Much blood was lost and Saad became very weak.

He held the vein and prayed: "O Lord, if there remains any life in this battle of Quraish, keep me also alive, so that I can fight them. Because I don't like fighting with anyone as I like fighting those who fight Allah and His Messenger. If the battles with Quraish are over, make this wound a cause of my martyrdom so that my eyes may be pleased with

the killing of Bani Quraiza. So the bleeding stopped and his limbs got swelling. The Holy Prophet (S) pitched a tent for him and supervised his cure. At that juncture, the Almighty Allah revealed the following verses:

"O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is seeing what you do. When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken with severe shaking. And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle did not promise us (victory) but only to deceive. And when a party of them said: O people of Medina! there is no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away. And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while."[397]

After that the Almighty Allah revealed many verses in condemnation of hypocrites, some of which were mentioned before. Then He said:

"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;"[398]

It is narrated from authentic chains of narrators from Imam Ja'far Sadiq (a.s.) and Imam Muhammad Baqir (a.s.) that this verse was revealed about His Eminence, Hamza and Amirul Momineen (a.s.) and it is that the promise of Allah was complete that is his last moments arrived and he was martyred. It implies His Eminence, Hamza and Ja'far; and those who wait imply Amirul Momineen (a.s.). Then Ali bin Ibrahim said: the Almighty Allah revealed this verse as follows:

"And Allah turned back the unbelievers (from Medina) in their rage; they did not obtain any advantage, and Allah sufficed the believers (through Amirul Momineen and he killed Amr Ibn Abde Wudd etc.) in fighting; and Allah is Strong, Mighty."[399]

According to traditions the digging of the trench seems to have occurred during the month of Ramadan and it is well known that the battle was fought during the month of Shawwal. The siege lasted for 20 days and according to some it was for 24 days and some even say that it lasted for 27 days, but Allah knows best.

Notes:

[389] A group of Jews who had descended from the progeny of Harun (a.s.).

[390] Surah Nisa 4:51-52

[391] Surah Aale Imran 3:26

[392] Surah Hujurat 49:17-18

[393] Surah Baqarah 2:187

[394] Surah Ahzab 33:18-19

[395] The author says: No other report mentions the trickery of Imam Ali (a.s.) to Amr bin Abde Wudd. And most Sunni tradition scholars have also not mentioned it. But since Ali bin Ibrahim has quoted this report, I have also followed suit. Most historians say that Amirul Momineen (a.s.) also killed Hubaira and some say that after slaying Amr bin Abde Wudd, Imam Ali (a.s.) attacked Hubaira and Zarara and the two of them fled. Since there is difference in reports regarding the killing of Amr bin Abde Wudd, it is necessary to mention other reports also. (Please read the report following it, which is narrated from Ibn Babawayh.

[396] The author says: It is not unlikely that Imam Hasan (a.s.) being an Imam was able to handle a sword and convey the message at a young age of 2 or 3 years.

[397] Surah Ahzab 33:9-14

[398] Surah Ahzab 33:23

[399] Surah Ahzab 33:25

Chapter 37

Battle of Bani Quraiza – Martyrdom of Saad bin Maaz – Abu Lubabah repents

Ali bin Ibrahim, Shaykh Tabarsi etc. have narrated that when the Holy Prophet (S) returned to Medina from the Battle of Ahzab, Lady Fatima (s.a.) brought water, so that he may wash himself. The Prophet was about to enter into the bathroom and the standard was not yet wrapped up when Jibraeel arrived and according to the report of Tabarsi, he had not even dismounted and he was wearing a white turban whose ends hung upon his shoulders.

The Prophet removed dust from his head and Jibraeel said: May Allah have mercy on you, you have disarmed, but your heavenly soldiers have not. We were in hot pursuit of the idolaters of Quraish and were driving them till we took them till Rauha. According to the report of Ali bin Ibrahim, we took them till Humraul Asad. Jibraeel says: O Messenger of Allah (S), the Almighty Allah orders you to recite the Asr prayer in the locality of Bani Quraiza.

I will precede you and shake up their fort. According to the report of Tabarsi: I will pound them like seeds are pounded on a stone. The Holy Prophet (S) set out immediately and met Haritha bin Noman. He asked him about the situation. He said: "May my parents be sacrificed on you, Dahiya Kalbi is announcing that no one should pray the Asr prayer here, go and pray it at the Bani Quraiza locality."

The Holy Prophet (S) said: "It is not Dahiya, it is Jibraeel." Then he called for Imam Ali (a.s.) and told him to make the same announcement. Thus all of them departed from Medina. Imam Ali (a.s.) carried the big standard and preceded the army which turned to Bani Quraiza. It is mentioned in *Qurbul Asnad* from Imam Muhammad Baqir (a.s.) that on

that day the Holy Prophet (S) gave a black standard with a white flag which was called Uqab (the eagle).

And Furat bin Ibrahim has narrated that when the Holy Prophet (S) returned from the Battle of Ahzab, Jibraeel came down and said: Don't put your arms away, because I was in pursuit of Quraish till Humraul Asad. Now the Almighty Allah commands you to go and fight Bani Quraiza. I will go first and shake up the Jews.

The Holy Prophet (S) gave the standard to Imam Ali (a.s.) and sent him behind Jibraeel and after a short delay he went out and joined him. He asked whoever he met on the way: Did you see that rider? He used to reply: Yes, I have seen Dahiya Kalbi," because that day Jibraeel had appeared in his form and had put a purple cloth on his horse.

When the army of the Prophet reached the fort of Bani Quraiza, their announcer called: Where is Abu Lubabah bin Abu Manzar. The Holy Prophet (S) told Abu Lubabah that he was being summoned by Bani Quraiza. When he went to them they began to weep and said: We cannot face the army which is coming behind you. The story of Abu Lubabah will be narrated after this.

Ali bin Ibrahim has narrated that after the flight and defeat of Quraish, Huyy bin Akhtab came and entered the fort of Bani Quraiza. And when Amirul Momineen (a.s.) fixed the Islamic standard below the fort, Kaab bin Usaid saw them from the fort. He was reviling the Muslims and insulting the Prophet, but the Messenger of Allah (S) was not responding. According to the report of Shaykh Mufeed, when they saw the Prophet, they remembered that the eliminator of Amr Ibn Abde Wudd was here.

So a terrible fright overtook them. Prophet came near the fort mounted on an ass. Amirul Momineen (a.s.) stepped forward to welcome him and he said: O Messenger of Allah (S), May my parents be sacrificed on you, don't go near the fort." The Holy Prophet (S) thought that it was perhaps because he did not want him to hear any insult from them and the Prophet said: "When they see me, the Almighty Allah will humiliate them further and they will desist from whatever they are uttering. And like the Almighty Allah gave you power over Amr Ibn Abde Wudd, in the same way you will helped over them. The Almighty Allah has

helped me with awe and my awe is created in people from a distance of one month's journey.

Thus when he came near the fort, he said: "O brothers of monkeys and pigs, O devotees of Satan; do you abuse me? When come to avenge from a group, that day is very unfortunate for them." Kaab looked from the roof of the fort and said: O Abul Qasim you never resorted to abuses like ignorant people."

Imam Ja'far Sadiq (a.s.) says: "When the Messenger of Allah (S) heard this, he was so embarrassed that his robe and staff fell down and he moved a few paces to the back." There were many date trees around the fort so there was no place for the army to camp there. The Holy Prophet (S) signed to the trees and they spread in the desert leaving an open field around the fort.

The army camped there and laid siege to them for three days. During this period none of them came out and after three days, Ghazal bin Shamul came out and said: "O Muhammad, deal with us like you dealt with Bani Nuzayr. That is, give us security. You may take all our belongings and we shall leave this area." The Holy Prophet (S) said: "It is not possible till you don't leave the fort to enable me to do whatever I want." He returned and they stayed inside for some days till their women and children were restless due to the captivity. At last they came out.

According to the report of Shaykh Tabarsi, the siege lasted for 25 days. The Holy Prophet (S) ordered their men to be tied up and they numbered 700. And their women were segregated from them. Aws tribesmen approached the Prophet and submitted that "they are our confederates and friends and they always helped us against the Khazraj.

On the mediation of Abdullah bin Ubayy you forgave 700 armored and 300 un-armored men in a single day. We are not less than Ibn Ubayy." When they insisted too much, the Prophet said: "Do you agree that I appoint an arbitrator from your tribe and will you accept what he decides?" "Yes, whom do you appoint?"

The Holy Prophet (S) said: "I appoint Saad bin Maaz." They agreed to this appointment and brought him on a stretcher. Members of Aws tribe gathered around him and said: "O Abu Amr, have mercy on your

friends and confederates as they have helped us in many engagements." When they had argued much in their favor, that noble man said: "The occasion is that Saad must not care for any criticism." Aws began to scream in shock. "By Allah, Bani Quraiza is destroyed."

Women and children also began to wail. Finally when they were silenced, Saad said: "O Jews, do you accept my decision?" They said: "Yes, we do. And we hope for mercy from you." Again Saad repeated his question. Again they replied in the affirmative. Saad turned to the Holy Prophet (S) with respect and asked him what his view was. The Holy Prophet (S) said: "O Saad, I will accept whatever you say."

Saad said: "Kill their men, captivate their women and children and distribute their animals among Muhajireen and Ansar." And according to the report of Tabarsi, he asked the Prophet to restrict their lands and houses to the Muhajireen. The Holy Prophet (S) arose and said: "O Saad, you have issued the judgment that the Almighty Allah delivered at the seventh heaven.

After that Saad's tumor burst and he met his martyrdom according to his wish. His soul flew up to join the prophets and martyrs. Then by the command of the Prophet, the prisoners were brought to Medina and pits were dug up in Baqi. One by one, Jews were brought there to be eliminated. Huyy bin Akhtab asked Kaab bin Usaid: "What do you think are they doing with them?" He said, "Don't you know that they are being executed one by one?

So be patient and remain steadfast on your religion." It was the turn of Kaab bin Usaid. His hands were tied to his neck and he was a handsome man. When the Messenger of Allah (S) saw him, he asked: "Did you not benefit from the advice of that scholar from Shaam who said: I gave up wine and material pleasures and agreed to remain content with poverty and dates for the sake of the Prophet who is about to rise.

Who will rise from Mecca and relocate to Medina. Who lives on dried bread and some pieces of dates, rides an ass. There is redness in his eyes. There is a seal of prophethood between his shoulders. He carries his sword on his shoulders. He fights Jihad against every enemy. His kingdom will reach to all the corners of the world."

Kaab said: "It is right. He had said in this way only. If I had not feared that people will deride me for being frightened of death, I would have indeed brought faith on you. But I have lived as a Jew and will die a Jew." Thus he was eliminated. After that Huyy bin Akhtab was brought there. The Messenger of Allah (S) asked: "O transgressor, did you see the power of Allah regarding yourself?"

He replied: "I don't condemn myself. I was only overcome by your enmity and I continued to make efforts to get rid of you, but one who is not helped by Allah is surely humiliated." According to the report of Shaykh Mufeed, he turned to the people and said: "O people whatever Allah decrees happens. This is the crop that the Almighty Allah has decreed for Bani Israel."

When he was brought to Amirul Momineen (a.s.) that he may behead him, he said: "A noble is being executed by a noble." The righteous kill the evil ones and vice versa. Woe be to the one who is killed by the righteous. "You are right; after you have killed me, please don't take off my garments." Imam Ali (a.s.) said: "Your clothes are unworthy of me."

He said: "Since you have allowed me to be clothed, may the Almighty Allah also keep you clothed." And he put his head forward and was thrown among the dead fully dressed. According the report of Shaykh Mufeed, all Bani Quraiza were killed but according to some reports, the Holy Prophet (S) killed ten men and distributed the others among the companions.

Ali bin Ibrahim has narrated that during those three days, when the climate was cool, those Jews were executed and the Holy Prophet (S) had strongly emphasized that they must be supplied with fine food and potable water. He used to urge his men to behave with them nicely. Thus they were all killed, so the Almighty Allah revealed the following verses about this incident:

"And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part. And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things."[400]

It is mentioned in *Qurbul Asnad* from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) during the Battle of Bani Quraiza said that in order to distinguish the boys from matured men, you must see the hair on their backs. Those having thick hair should be considered adults and must be put to death and those without it should be considered non-adults.

The latter should be made into slaves. And Shaykh Tabarsi has narrated that the Messenger of Allah (S) had sent some prisoners with Saad bin Zaid to Najd and in their exchange he bought weapons and horses for Muslims. It is said that from their women, the Messenger of Allah (S) took Murra binte Hanafa for himself and some say that he took Raihana.

Ibn Babawayh has narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) was informed about the passing away of Saad bin Maaz, he came to his house with his companions and ordered them to perform his funeral bath. The Holy Prophet (S) stood at the door and supervised the last rites. Then his bier was lifted and the Prophet accompanied it like a mourning one till he was brought to the grave.

The Holy Prophet (S) himself descended into the grave and laid him there. After filling up the grave and leveling it, he said: "I know that his body will be pulverized. But the Almighty Allah likes one who does a job perfectly." Saad's mother called out: "O Saad, may you find Paradise in good cheer." The Prophet said: "Keep quiet and don't dictate to Allah what is to be done. Saad has been squeezed in the grave."

When the Prophet returned, people asked: "O Prophet, why did you pay such exclusive respect for Saad's bier?" He replied: "I walked as a mourner, because I saw angels walking like this in his funeral procession. I gave him each shoulder in turn, because my hand was in the hand of Jibraeel and I caught that same corner bier that he did." People asked: "You recited his funeral prayer and laid him in the grave but still say that he was squeezed in the grave." The Holy Prophet (S) said, "It was so because he was sharp-tongued to his wife."

It is mentioned in another report that people asked Imam Ja'far Sadiq (a.s.) that it is narrated that Arsh trembled by the death of Saad. Imam (a.s.) said: "The plank on which Saad was laid was trembling. And Kulaini and Ibn Babawayh have narrated from Imam Ja'far Sadiq (a.s.) that

when the Messenger of Allah (S) prayed the funeral prayer of Saad, seventy thousand angels also participated along with Jibraeel.

The Prophet asked: "What has enabled him to reach this status?" Jibraeel said: "He was always reciting Surah Tauheed." And it is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the Messenger of Allah (S), after the burial of Saad said: "O people, this Saad bin Maaz is from virtuous people.

He chose the pleasure of Allah over the displeasure of his Jew relatives and sons-in-law, exhorted them good deeds, forbid evil and became angry with them that they should talk with Muhammad, the Messenger of Allah (S) and Ali, the Wali of Allah (a.s.) in a way that does not beseem their exalted position."

Because Saad supported Muhammad and Ali (a.s.), Allah became grateful to him and prepared high ranks in Paradise for him and provided such innumerable nice things for him that cannot be described or even imagined. At last when Saad Ibn Maaz was satisfied after the extermination of Bani Quraiza tribe and after sometime he passed away, the Holy Prophet (S) remarked: "O Saad, may Allah have mercy on you, you were like a bone stuck in the throat of infidels, you would have prevented the appointing of the calf, which they want to establish in Medina, like it was done at the time of Musa (a.s.)."

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) laid siege to Bani Quraiza and they told him to send Abu Lubabah to them so that they might consult with him, the Holy Prophet (S) told him to go to his representatives and friends. When he went to them, men came running to him and women and children surrounded him and all began to weep.

He was aggrieved because of them. They said: "O Abu Lubabah, what do you advise? Shall we come out?" He signed to his neck that they would be killed. Then he regretted this act of his that he had been dishonest to Allah and His Prophet. On his return from the fort he did not go to the Prophet. On the contrary he went to the Prophet's mosque and tied himself to a pillar, which is known as the pillar of repentance.

He vowed that he would not untie himself till he dies or the Almighty Allah accepts his repentance. When the Prophet was informed, he said, "If he had come to me, I would have invoked for his forgiveness. Now that he has gone to the divine court, the Almighty Allah is more deserving to decide about him." Abu Lubabah fasted the days and broke his fast with a grain of food. His daughter came every evening to allow him to relieve himself.

When the Holy Prophet (S) returned and was in Umm Salma's apartment, the Almighty Allah accepted the repentance of Abu Lubabah and informed the Prophet. He said: "O Umm Salma, the Almighty Allah has accepted the repentance of Abu Lubabah." "O Messenger of Allah (S) Do you allow me to go and inform him about it?"

"Yes," said the Prophet. Lady Umm Salma, put out her head and said: "Congratulations Abu Lubabah, the Almighty Allah has accepted your repentance." Abu Lubabah said: "Praise be to Allah." Muslims ran to untie him. He said: "By Allah, I will not allow anyone to untie me except the Holy Prophet (S)."

the Prophet came and said: "O Abu Lubabah, the Almighty Allah has accepted your repentance in such a way as if you have just been born." Abu Lubabah asked: "O Messenger of Allah (S), shall I give all my property to charity?" "No," said the Prophet. "Then two-thirds?" "No." "Half?" "No." "One-third?" "Yes," said the Prophet. At that juncture, the following verse was revealed:

"And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful. Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing. Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?"[401]

Notes:

[400] Surah Ahzab 33:26-27

[401] Surah Taubah 9:102-104

Chapter 38

Battles and events between Khandaq and Hudaibiyah

Shaykh Tabarsi and Shaykh Mufeed etc. have narrated that the people of Bani Mustaliq lived near a well called Marisi. Their leader was Harith bin Zarar. He assembled others to march against the Prophet. When the Holy Prophet (S) came to know about it he turned his attention to him. At that time he was having 30 riders and his forces included some hypocrites like Abdullah bin Ubayy. He took along Ayesha with him.

He set out from there on 2nd Shaban of the 5th year and some say it was 6th Hijri. When they came to know that most Arab tribes were present with Harith they ran away in fear. And the Holy Prophet (S) faced them in Marisi and after some skirmishing between the archers, the Muslims charged and killed ten of the enemy, who where completely routed.

Some descendants of Abdul Muttalib were also martyred that day. Amirul Momineen (a.s.) killed Malik and his son and the Muslims got victory. The fruits of this victory were that two hundred families taken prisoners, together with two thousand camel and five thousand sheep, all of which plunder the Prophet divided among his followers after taking a fifth to himself.

Ali brought him Juwairiya, daughter of chief, Harith bin Abi Zarar, and he retained her. After her father became a Muslim, he waited on the Prophet and represented that as his daughter was of noble birth, it was not proper she should be held as a slave. The Prophet replied, "Go and tell her to go wherever she pleases," which permission was applauded by Harith.

But when he urged his daughter not to disgrace her kindred by remaining in a servile condition, she replied that she has chosen God and

his Prophet for her portion. Her father reproached her, but she remained firm to her purpose. Juwairiya says that when "the Prophet's army attacked us in Marisia, I heard my father say: An army has attacked us which we cannot face.

And I saw so many men, horses and weapons that cannot be calculated. After I became a Muslim and the Holy Prophet (S) married me and I went there, I saw that there were not as many Muslims as I had noticed. Then I realized that it was an awe that the Almighty Allah had put into the hearts of people. She says: "Three days before that I dreamt that the moon has moved from Medina and come into my lap. I didn't narrate this dream to anyone. When I was taken a prisoner, I was hoping well because of this dream. At last its effect became apparent.

Thus when people came to know that the Holy Prophet (S) has married Juwairiya, they said: "This tribe has become in-laws of the Prophet, so all the women received in booty must be freed." In that battle, the slogan of the Muslims was: "O helper of the Ummah!"

Shaykh Mufeed and Shaykh Tabarsi etc. have narrated that when the Holy Prophet (S) went for the Battle of Bani Mustaliq, he camped in a dreadful valley. When it was night, Jibraeel descended and said that some infidel jinns were hiding there who planned to attack the companions of the Prophet. The Holy Prophet (S) called for Amirul Momineen (a.s.) and ordered him to drive out those jinns through the exclusive power that the Almighty Allah has bestowed him with.

And he sent a hundred men with him and ordered them to remain with Ali (a.s.) and do as he says. Amirul Momineen (a.s.) set out for that valley and on reaching there instructed his men to halt at a place and not to move from here until the Imam tells them and marched forward, seeking the refuge of Allah from the mischief of enemies. He recited the great names of Allah and entered the valley.

As soon as he entered a terrible storm ensued and the Imam's men were about to fall down. Amirul Momineen (a.s.) shouted: I am Ali Ibn Abi Talib (a.s.), legatee and cousin of the Messenger of Allah (S); if you have any courage, you should confront me. The Jinns assumed visible forms and they appeared to be dark and black skinned, carrying blazing flames.

They crowded into valley and Amirul Momineen (a.s.) was moving forward reciting the Holy Qur'an slashing his sword to his right and left. When they reached to them they disappeared like smoke. Amirul Momineen (a.s.) recited the Takbir and came out of the valley and then stood with his forces. When their signs disappeared, companions asked what he had seen. "We were about to die of fright and we were also worried about you."

Imam Ali (a.s.) said: "When they appeared, I challenged them in the name of Allah and they became degraded and weak. I attacked them without any restraint. If they had stuck to their stance, I would have killed all of them. The Almighty Allah saved the Muslims from their mischief. Those who had survived the attack came to the Messenger of Allah (S) and embraced faith and prayed for security. When Amirul Momineen (a.s.) returned to the Messenger of Allah (S), His Eminence said: Those Jinns came here before you, in whose hearts the Almighty Allah had created your fear. And they have become Muslims and I have accepted their Islam."

Ali bin Ibrahim has narrated that Surah Munafiqun was revealed in the Battle of Bani Mustaliq which occurred in 5^{th} Hijri. It was because after the return from that battle, the Holy Prophet (S) had halted at a well which had less water and Anas bin Siyar, a confederate of Ansar and Jahja bin Saeed Ghiffari who was a neighbor of Umar came to the well and both lowered their buckets into the well.

By chance their buckets hit each other and this developed into a dispute. Jahja slapped Siyar and he began to bleed. Siyar called Khazraj and Jajha called Quraish and a great mischief was about to occur. Abdullah bin Ubayy heard the commotion and asked about it and when people explained the matter, he became infuriated and said: "I never wanted to join this trip." Now we are most degraded among the Arabs and I don't think we will survive.

I am helpless to hear such things and unable to prevent them. Then he said to his companions: "These are the fruits of your acceptance and kindness that you gave them accommodation in your houses and helped them through your wealth; protected them and gave them refuge. Your women were widowed in their defense and your children were

orphaned. If you had driven them out of Medina they would have been in need of others.

If we reach Medina, our respectable folks will drive out the down-trodden ones.” At that time Zaid bin Arqam who was just entering puberty was present there. At that time the climate was very hot and the Holy Prophet (S) was seated under a tree with Muhajireen and Ansar. Zaid reported about Ibn Ubayy and the Prophet said: “Son, perhaps you heard wrongly.” “No,” he said. “Perhaps you are saying this in anger.

He said, “No, by Allah.” “Perhaps he has tried to fool you.” “No. by Allah, it is not so.” The Prophet told Saqaran, his slave to put the litter on the camel, after which he mounted and set off from there followed by his army, marched till the next morning, halting only for prayers. Abdullah swore that he did not say what had been alleged, but on the next march the Prophet received Surah Munafiqun, convincing Abdullah.

This divine communication made the Prophet so heavy that his camel was near lying down under him. It is narrated by Aban bin Uthman that his object in this extraordinary march was to prevent dissension and strife among the people. About this time Ubaidullah Ibn Abdullah bin Ubayy came and said to the Prophet: “O Messenger of Allah (S), please let me know if you intend to kill my father, I will get his severed head to you, because the Aws and Khazraj know that no son is more kind to his father than me.

I fear that if you order anyone else to kill him, and he does it, I might not be able to see the killer of my father and I may lose control and kill a believer for the sake of a disbeliever. The Holy Prophet (S) said: “No, I will not kill him, and you continue to behave nicely to him till he is with us till his enmity does not become clear.”

It is narrated from Imam Muhammad Baqir (a.s.) that when those accursed ones were exposed, their relatives came to them and said: “Woe be unto you, you have become degraded, come to the Holy Prophet (S) so that he may seek forgiveness on your behalf.” But they refused. At that juncture, the Almighty Allah revealed the following verse:

"And when it is said to them: Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride."[402]

Shaykh Tabarsi has narrated that during this journey, the Prophet halted at a spring near Baqi, which was known as Baqa. During the halt there was a terrible sandstorm which troubled the people and the Prophet's camel was also lost. The Prophet said that this storm was due to the fact that a great hypocrite, Rafa-a, has died at Medina.

Another hypocrite in his party scoffingly said, "He pretends to describe unseen matters, but does not know where to find his own camel." Jibraeel hereupon appeared and informed him that her bridle had caught by a certain tree to which she had wandered. On arriving at Medina, Abdullah bin Ubayy was prohibited by his own son from entering, till at last the Prophet gave him permission. A few days afterwards he fell sick, died, and went to Hell.

Kulaini has narrated through good chains from Imam Ja'far Sadiq (a.s.) that when Abdullah bin Ubayy died; for the sake of Abdullah's son the Prophet attended the funeral, for which he was reproached by Umar, who said, "Why did you go to the burial of that hypocrite, since Allah has prohibited you from attending on such occasion?"

"Woe to you!" retorted the Prophet; "do you know what prayers I said over him? I prayed, "O Lord, fill his stomach with fire, and his grave with fire, and bring him to the fire of Hell." The Prophet was obliged to disclose this in self defense since Umar wrangled with him to such a degree.

Shaykh Tabarsi etc. have narrated that in every military expedition the Prophet made, he selected by lot one of his wives to accompany him. When he marched against Bani Mustaliq the lot fell on Ayesha, who consequently went with him. At a certain stage, while the camels were loading for the march, she went aside to reveal herself, and on returning drew her hand across her bosom, and perceived that her necklace of Yemen onyx was gone, the string having broken.

She went back to hunt for her necklace, and the army marched, it being supposed by those concerned, that she was seated safely in the litter, which was carried off as usual on her camel. Finding all were gone, she

sat down on the camp-ground, presuming she should soon be sent for and fell sleep.

When she awoke Safwan bin Matal Aslami arrived at the spot and recognizing the Prophet's wife caused his camel to lie down and turned aside till Ayesha had mounted. He then led his camel till he overtook the Prophet's army, that had halted for mid-day repose. This accident gave Abdul Ibn Abi Salul and some hypocrites occasion for slanderous reports.

On returning to Medina, Ayesha fell sick, and meanwhile found the Prophet very cool towards her. On recovering her health, she went by permission, to visit her father and mother, the latter of whom informed her what ill surmises were afloat. She then understood the cause of the Prophet's coolness, and returning home wept the whole night.

The injurious reports led the Prophet at length to send for Usamah bin Zaid and Amirul Momineen (a.s.), in order to consult them about divorcing Ayesha. Usamah, who understood the Prophet's affection for her on account of her youth and beauty, recommended him to keep her, as there as no evidence that she had behaved improperly.

But Ali remarked, "Allah is not rigid with you in such matters. Women are plenty; if you are offended with Ayesha, divorce her and take another; or if you prefer, make an investigation in the case by demanding the testimony of her maidservant." The maid was accordingly called and testified to Ayesha's perfect innocence At the same time, the Almighty Allah sent his communication repelling the breath of slanderer: In *Tafsir Nomani* it is narrated from Imam Ja'far Sadiq (a.s.) that these verses were revealed about Abdullah Ibn Abi Salul, Hassan bin Thabit and Mastah bin Athatha, because they had made slanderous remarks against Ayesha.

And Ali bin Ibrahim has said in the interpretation of these verses that according to Imams, these verses are about Ayesha and what occurred during the Bani Mustaliq expedition. According to Shia scholars, these verses are revealed as condemnation of Ayesha, because she had made false accusations about Mariya, the Copt, and mother of the Prophet's son, Ibrahim. as will be described after this, Insha Allah Taala.

Ali bin Ibrahim has narrated that when the Holy Prophet (S) was in the expedition of Badre-e-Sughra, he was passing through the localities of Bani Ashja and Bani Zumrah. The Prophet had previously made peace with Bani Zumrah. Companions said: "O Messenger of Allah (S), Bani Zumrah reside near to us and we fear they might attack Medina or help the Quraish against us. So please fight against them."

The Prophet said: "It is not like this. Among the Arabs they are most kind to parents and behaved nicely to the relatives and fulfill their pledges." And Ashja who were from Bani Kanana, lived near the locality of Bani Zumrah, with whom they had a pact. Pastures in Ashja areas had dried up and Bani Zumrah had sufficient grasslands and water. Therefore Ashja set out to settle in Bani Zumrah area and the Prophet learnt that they were proceeding to them, so the Holy Prophet (S) prepared for the battle. At that juncture, the Almighty Allah revealed the following verses:

"…but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper. Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them."[403]

Ali bin Ibrahim has said that Baida, Hull and Mustabah were Ashja localities and they were near the Prophet and they feared that they may be attacked by him and the Prophet was also wary of them, so he had been planning to face them in battle. Meanwhile they came to know that 700 men of Ashja have come with their leader, Masud bin Rohela and are camping at Sala pass. This incident took place in Rabius Thani of 6^{th} Hijri. The Holy Prophet (S) called for Usaid bin Hazir and said: "Go to them with some persons and find out what they have come for." Usaid went to them with three men and made inquiries.

Masud bin Rohela stood up and saluted Usaid and his companions and said that they had come to make peace with the Prophet. Usaid returned and reported to the Prophet who said that they are frightened that I have come to fight them, so they have come to make peace. Then

he sent to them ten loads of dates as gift and then went to them and asked why they have come.

They said that they lived in neighborhood and due to their less numbers they did not dare to take up arms and hence they were asking for peace. The Prophet accepted their request and made peace with them and the next day they returned to their areas and the Almighty Allah revealed these verses about them. And it is narrated that in the 5th year Hijri the Holy Prophet (S) married Zainab binte Jahash who was previously married to Zaid, who had later divorced her. The same year Hajj became obligatory.

Shaykh Tabarsi has narrated that in the 6th year of Hijri in the month of Rabiul Awwal, the Holy Prophet (S) sent Akasha bin Mohsin on Umrah with 40 men and they reached to the infidels of Mecca in the morning who fled upon their arrival. They seized 200 camels and brought them to Medina. The same year Ubaidah bin Jarrah was sent to a province to destroy it. The people ran away from there but one was taken a prisoner and he became a Muslim.

The same year, he sent Zaid bin Haritha with a battalion to Hamum which was a town of Bani Sulaym. They brought a large number of sheep and prisoners from there. That same year he was sent with 15 men to fight Thalaba. All of them ran away. Forty camels were received as booty. That same year Amirul Momineen (a.s.) was sent to fight Abdullah bin Saad in Fadak because the Holy Prophet (S) had learnt that they intended to help the Jews of Khyber.

That same year Abdur Rahman bin Auf was sent during the month of Shaban to Domatul Jundal and was told that if those people submit, he should marry the daughter of their king. They embraced Islam and Abdur Rahman married Tamadhan binte Asba, the daughter of their ruler. That same year the Battle of Arniya occurred.

It was because eight persons of Arniya tribe met the Prophet and embraced Islam and said that they didn’t find the climate of Medina suitable so they had fallen sick. Prophet sent them to his pasture land in the desert to stay there and drink camel milk in order to regain health. When they became healthy, they tortured to death the Prophet’s shepherd and took away the camels.

When the Prophet was informed about this, he sent 20 men with Jabir Fehri who caught all of them. The Holy Prophet (S) ordered that their limbs be severed and that they should be crucified. Except for one camel which they had killed, all the camels were recovered. Jabir reports that the Holy Prophet (S) had prayed: O Lord, make them lose their way.

The Prophet's prayer was accepted and they lost their way and were finally arrested. That same year the Prophet's army had plundered the merchandise of Abil Aas, who was going to Shaam on business. He ran away from there and his goods were brought to the Prophet, which he distributed. Abil Aas entered into the security of Zainab, his wife. The Prophet summoned the army men and said: "You know that Abil Aas is after all, my son-in-law.

If you find it proper, restore his goods to him." The people obliged. He went to Mecca and returning the goods of people said: "By Allah, nothing retrained me from embracing Islam except that you will say that I became a Muslim because I didn't wish to return your goods. After that, he recited the Kalimah and became a Muslim. It is narrated that the same year the Holy Prophet (S) recited prayer for rain and it rained and the Prophet's miracle was displayed as mentioned in the chapters of miracles.

Some have said that the same year, Abd bin Ateek and Salam bin Abi Haqiq were killed as was previously mentioned. Ibn Shahr Ashob has narrated that the Holy Prophet (S) that same year sent Muhammad bin Muslima with some men to Hawazin who were in ambush for him and Muhammad bin Muslima reached there all of a sudden and they killed him with his men. Ibn Muslima somehow escaped with his life. And it is narrated that the same year the Holy Prophet (S) set out for the Battle of Ghaba.

Notes:

[402] Surah Munafiqun 63:5

[403] Surah Nisa 4:89-90

Chapter 39

Hudaibiyah and Rizwan

It is famous that the Battle of Hudaibiya occurred in the 6th year of Hijri and some say that it was in the 5th year. Ali bin Ibrahim through good chains, on the contrary through correct chains has narrated from Imam Ja'far Sadiq (a.s.) in the exegesis of the following verse:

"Surely We have given to you a clear victory…"[404]

…that this Surah was revealed and the great victory is that the Almighty Allah commanded the Holy Prophet (S) in dream to enter the Masjidul Haraam with Muslims, perform the Tawaf and shave their heads. The Holy Prophet (S) narrated his dream to the companions and told them to come with him till they reached Zil Halifah. They had brought with them camels of sacrifice.

The Holy Prophet (S) had taken 63 camels and at the time of putting on the Ihram, he marked each of them for sacrifice. And all of them tied the Ihram for Umrah from Masjid Shajarah and set out reciting the Thalbiya. And one who had brought an animal of sacrifice set out with it. Some animals were naked and some were covered with horse cloth.

When Quraish learnt about it, they secretly sent Khalid bin Walid with 200 riders to stop the Holy Prophet (S) to lie in ambush and attack them on the first opportunity. He followed the Holy Prophet (S) through the mountains. On the way when it was time for prayer, Bilal recited the Azan and the Prophet prayed with the people.

Khalid decided to attack at this time, because he knew that Muslims never discontinued their prayers half-way and that it was the most precious thing of their lives. But his plans were thwarted by Jibraeel who instructed the Holy Prophet (S) to perform the prayer of fear:

"And when you are among them and keep up the prayer for them…"[405]

So the Holy Prophet (S) acted according to that command and the idolaters were not able to attack. Thus on the following day, the Prophet camped at Hudaibiya, which is near to the Holy Sanctuary. And the Prophet on the way invited the desert Arabs to join Jihad and they continued to decline saying: "Muhammad and his companions want to enter the Holy Sanctuary although Quraish went to their town, fought with them and killed them.

Now Muhammad and his followers will not return to Medina alive. When the Holy Prophet (S) camped at Hudaibiya, the Quraish set out from Mecca after swearing by Laat and Uzza that they will not allow Muhammad and his companions to enter their town as long as they were alive. The Prophet sent an envoy to them that he has not come to fight them; and that he only wants to perform the Umrah and sacrifice the animals and that he will leave their meat for them and go back.

They sent Urwah bin Masud, an intelligent man to the Prophet who said that it was very difficult and almost impossible for the Prophet to enter the Haram and said: O Muhammad, all the men, women and children, young and old are camping outside Mecca and have sworn that as long as they are alive, they will not allow you to enter the Haram.

Do you want to cast your people to perdition? The Holy Prophet (S) said: "I have not come to fight them. I want to perform pilgrimage rituals. I will also leave the sacrificial meat for you and go back to Medina." Urwah said: "By Allah, I have never seen anyone being stopped for having such an intention." Then he went to Quraish and conveyed the Prophet's message. They said: "By Allah, if Muhammad enters Mecca and Arabs come to know about it, we would be degraded and Arabs will be emboldened against us.

Then they sent Hafasa bin Ahnaf and Suhail bin Amr. When Prophet saw them, he said: "It's a pity that battles have made the Quraish useless and weak. Why don't they leave me for the Arabs so that if I am truthful, I will be victorious with respect and honor and the rulership of Quraish will be on Arabs. And if I am a liar, refuge of Allah, the wolves of Arabs

and bandits will remove my harm from Quraish. I will definitely accept whatever the Quraish wants from me if there is no displeasure of Allah. "Thus when those two came to the Prophet, they said: "You go back this year. So that we may see how your matter progresses, because Arabs have come to know that you have come to Mecca.

If you enter forcibly, they will think that we are cowards and they will be emboldened against us. Next year, in the same month, for three days, we will vacate the Holy Kaaba for you so that you may perform your sacrifices and go back. The Holy Prophet (S) accepted this proposal. They said: "There is also doubt that whoever from us goes to you, you must return him to us and if anyone from you joins us, we would not be obliged to return him to you.

The Messenger of Allah (S) said: "If anyone of us joins you, I am aloof from him and we don't need him. But the condition is that Muslims should remain free in Mecca and no one should harass them in expression of their faith and they must not be compelled to disbelief. They accepted this condition even though companions of the Prophet were not prepared to accept that and more than all, Umar was opposed to it.

He came to the Prophet and said: "O Messenger of Allah (S), are we not on the right?" "Yes, we are." "Then why should we accept such humiliation?" The Holy Prophet (S) said: "The Almighty Allah has promised victory to me and He never goes back on His words." Umar said: "If 40 men had supported me, I would have rebelled against Muhammad."

Suhail and Hafas returned to Quraish and conveyed the good news. Umar began to argue with the Prophet, "Did you not say that we will enter the Masjidul Haram and shave our heads?" The Holy Prophet (S) said: "I didn't say that it will occur this year. I had said that the Almighty Allah has promised me that I will conquer Mecca and perform the pilgrimage rituals and shave my head.

When other hypocrites began murmuring among themselves, the Prophet said, "If you don't like the treaty, you should go and fight the Quraish." So they went to Quraish who were ready to fight, but when they launched an attack, the companions fled from there in humiliation and passed by the Holy Prophet (S) who smiled and told Imam Ali (a.s.): "O Ali, pull out your sword and 'welcome' Quraish."

When Imam Ali (a.s.) took out the sword and moved towards Quraish they returned saying: "O Ali, is Muhammad regretful for making peace with us?" "No, he is firm on his agreement." At last, the companions came back to the Messenger of Allah (S) and excused themselves. The Holy Prophet (S) said: "Perhaps you think that I don't recognize you."[406]

The rest of the report of Ali bin Ibrahim is as follows:

Hafas and Suhail on the part of Quraish reported that the Prophet agreed to a truce with them on condition that Muslims might profess Islam at Mecca free from molestation and the envoys were sent back to conclude the treaty. The Prophet called Ali and ordered him to write the articles. He accordingly began by writing, In the name of Allah, the Beneficent, the Merciful, Suhail observed, "Write as our ancestors did: In the Your name O Allah."

"Do so," replied the Prophet, "for that also contains the divine name." Ali then proceeded: "This is the decree and treaty of peace concluded between Muhammad, Messenger of Allah (S) and the chiefs of the Quraish." Suhail again interrupted, saying, "If we had acknowledged you to be a Prophet, we had not waged war against you. Write Muhammad bin Abdullah; do you blush at your own lineage, that you assume such a style?" The Prophet replied, "I am the Messenger of Allah (S), although you deny it;" then addressing Ali he said, "Obliterate that expression, and substitute Muhammad bin Abdullah."

Ali replied, "I will never destroy your title as Prophet. He therefore did it himself with his own blessed hand." Amirul Momineen (a.s.) then wrote: This is the treaty by which Muhammad bin Abdullah and the chiefs of the Quraish make peace and established a truce for ten year, during which period there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practice fraud against each other, but shall lock up enmity and strike in a box not to be opened: on condition that all who please may enter into alliance with the Prophet and enjoy his protection, and all who please may form alliances with the Quraish and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to the Prophet, shall be delivered up but if any of his party desert him they shall not be restored.

Moreover it is stipulated that Islam may be professed at Mecca, and no one shall be disgraced annoyed or persecuted on account of his religion. Furthermore, the Prophet and his companions shall return this year, yet may come the next year and remain three days at Mecca but shall not enter the city armed, except with such weapons as travelers require, and swords shall not be drawn during their stay.

This treaty was witnessed by Ali bin Abi Talib and the Muhajireen and Ansaris. The Prophet afterwards said to Ali, "You refused to expunge my name, but verily, you will be obliged yourself to yield in a similar instance to their children;" which came to pass when Ali concluded a treaty with Muawiyah at Siffeen, where his title of Amirul Momineen (a.s.) was denied him. two copies of the treaty with the Quraish were written, one of which as kept by each of the contracting parties. After this truce, the tribe of Khaza formed a league with the Prophet, and the Bani Bakr with the Quraish.

The Prophet now ordered his companions to slaughter their sacrifices, and shave their heads, but they refused, saying: "How can we do so inasmuch as we have not performed the circuits round the Kaaba nor run the courses between Safa and Marwah?" The prophet was sad at this refusal and mentioned the matter to his wife, Umm Salma.

That mother of believers advised him to sacrifice his own camels and shave his own head assuring him that the Muslims would follow his example. The sacrifices were then offered although with doubts and heavy hearts. The Prophet then exclaimed, God be merciful to those that shave their heads. Some who had not brought camels to sacrifice, besought him to implore mercy for the faulty, which he did, saying, God be merciful to those that shave their heads and to those that err.

When the ceremonies were concluded, the Prophet and his people started for Medina. At Tanaeem where the Prophet encamped under a tree those that had opposed his truce with the Quraish, came humbly to confess their faults, and begged the Prophet to implore forgiveness for them.

"Surely We have given to you a clear victory, That Allah may forgive your community their past faults and those to follow and complete His

favor to you and keep you on a right way, And that Allah might help you with a mighty help."[407]

*"He it is Who sent down tranquility into the hearts of the believers that they might have more of faith added to their faith- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise."[*408]

Ali bin Ibrahim says that it is about those who did not oppose the treaty of the Prophet with the idolaters.

"That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah."[409]

"And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort."[410]

Ali bin Ibrahim says that it is about those who opposed the treaty and laid allegations against the Messenger of Allah (S) regarding it. Some commentators have said that these verses are about those whose help the Holy Prophet (S) sought at the time of departing to Mecca and they had said that the Prophet will not return from that journey as was mentioned before.

"Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree…"[411]

…on the condition that after that they will never oppose whatever the Prophet says or does in future. After that the Almighty Allah revealed the following verses:

"Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward."[412]

Ali bin Ibrahim says that the Almighty Allah was not satisfied with them except on the condition that after that they will fulfill the divine covenant and never break it. Since the sequence of the Qur'an is changed it means this only, that the Almighty Allah will be satisfied with them only on these conditions. After that the Almighty Allah has condemned those Arabs who failed to attend the expedition of Hudaibiyah:

"Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do."[413]

"Nay! you rather thought that the Apostle and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish."[414]

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) returned from Hudaibiyah to Medina and set out for Khyber, those who had not attended the Battle of Hudaibiyah sought permission to attend this battle, so the Almighty Allah revealed the following verses:

"Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little."[415]

Then the Almighty Allah said:

"Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path."[416]

“And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.”[417]

Ali bin Ibrahim says that the Almighty Allah has reiterated His favor on Muslims that they intended to fight and went to the Kaaba but the Almighty Allah caused armistice between them and idolaters “even though before that they had attacked Medina and you wanted peace but they did not agree.” Shaykh Tabarsi says that after the victory of Muslims, the implication of keeping them away from fighting the idolaters is that in spite of the fact that during the year of Hudaibiyah the idolaters had sent 40 persons to fight the Muslims and all of them were taken prisoners and the Messenger of Allah (S) had released all of them.

Some say that they were eighty, who had come to Hudaibiyah in the early morning to slay the Muslims. The Prophet had them arrested but later he released them. And some say that the Prophet was sitting under a tree and Amirul Momineen (a.s.) was writing the document of treaty. Suddenly thirty armed youths attacked but were rendered blind through the prayer of the Prophet and the Muslims arrested them. After that they were released. After that is the remaining part of the report of Ali bin Ibrahim that after the Almighty Allah mentions about the advantages of the treaty, He said in the following verse:

“It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.”[418]

Ali bin Ibrahim says that the Almighty Allah has announced that this treaty was only effected, because if it had not taken place, all Muslim men and women in Mecca would have been killed. After that they began to express their faith openly. And the treaty was more beneficial to the Muslims than war would have been.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) during Zilqad went to Hudaibiya, he reached the place of Ihram and all followed his example and armed themselves. The Messenger of Allah (S) came to know that the idolaters had sent Khalid bin Walid to turn him back. The Prophet summoned a guide who can take him via another route. A man from Maznia of Jahina tribe was brought for this purpose.

The Holy Prophet (S) interviewed him and sent him back. Then he called for someone else. He was also chosen from those two tribes. The Holy Prophet (S) took him and set out from there till he came to the Aqbah Hudaibiya. Danger was lurking there. The Holy Prophet (S) said: "The Almighty Allah will forgive the sins of one who climbs from this valley. Like the gates of Ariha from Bani Israel that whosoever entered it, and does Sajdah and seeks forgiveness, will have his sins forgiven."

One thousand eight hundred Ansar stepped forward and climbed the cliff. When they reached the other side, they saw a woman and her son at a well. The son began to run away in fear but his mother said that there was no need to run away as the people who had crossed the cliff were Muslims. The Prophet came to her and asked for some water, from which he drank, washed his face and threw back the remaining water into the well.

By the auspiciousness of the Prophet that well is still full of water. The Holy Prophet (S) came back with his army. After that Quraish sent Aban bin Saeed with a number of mounted men to pursue the Prophet but when he saw the sacrificial animals, he went to Abu Sufyan and said: "Didn't I adjure you to let the sacrifices proceed to Kaaba? But you said: "Keep quiet you are a villager ignorant of the depth of the matter."

Aban said: "It would better to allow Muhammad to present his sacrifices in Mecca. Otherwise I will stop all the Arab tribes who are in alliance with you from helping you." Abu Sufyan said: "Shut up, we will sign a treaty with Muhammad." Then he sent Urwah bin Masud who had previously negotiated a matter related to a person killed by Mughira bin Shoba.

His story is that Mughira went with 13 persons of Bani Malik tribe to the kingdom of Maquqas in Alexandria with trade goods but Maquqas

accorded more respect to Bani Malik. On the return journey, when Bani Malik had been over intoxicated by drinks, Mughira slew them all and fled with their goods and went to the Prophet. Although the Prophet accepted his Islam, he refused to accept the goods as they were obtained fraudulently.

And this matter flared up to a serious level but was diffused by Urwah bin Masud. When the Holy Prophet (S) saw him approach, he said: "Place the camels of sacrifice in the front." Urwah asked: "Why have you come here?" "To go around the Kaaba and perform the rituals of pilgrimage." Urwah said: "By Laat and Uzza, I have never seen a gentleman like you being refrained from such intention."

Then he said: "Your people adjure you in the name of God and for the sake of relationship, not to enter their town without their permission. And that you must not break off relations from them and not to embolden their enemies against them." The Holy Prophet (S) said: "I will not return till I have fulfilled my duty." Urwah returned to Quraish and reported the matter and they now sent Suhail bin Amr and Khwaith bin Abdul Uzza.

The Prophet told his men to put the camels of sacrifice forward. When they came, they asked the Prophet the reason of his arrival to which he replied that he has come to perform the Umrah and to sacrifice the animals. Then the Holy Prophet (S) wanted Umar to go and meet the Quraish but he excused himself on the pretext that no relative of his remained in Mecca.

He suggested Uthman's name for this. The Holy Prophet (S) sent Uthman to Mecca and gave glad tidings that the Almighty Allah had given. Uthman set out from there and on the way he met Aban bin Saeed who dismounted and made Uthman sit in the front and in this way, they entered Mecca and delivered the message of the Prophet. They were ready for a battle. Suhail was negotiating with the Prophet and Uthman was with Quraish. At that time the Holy Prophet (S) took the allegiance of Rizwan from the Muslims.

Shaykh Tabarsi has narrated that idolaters took Uthman as captive and the Holy Prophet (S) was informed that he has been killed. He said: "I will not move from here until I have fought them. I call you all to

pledge allegiance to me," and he sat reclining on a tree trunk. Companions pledged allegiance that they will fight the idolaters and not run away from there.

Kulaini has narrated that the Prophet placed one hand over another and took allegiance on behalf of Uthman and said that if he breaks this pledge he will be liable for a great chastisement. At that time, Muslims said: "What to say of Uthman. He has performed the pilgrimage to its end." The Holy Prophet (S) said: "He will not do that." When Uthman came back, the Prophet asked if he had performed the Tawaf to which he replied: "Since you have not performed it, I also have not performed it and all that which was mentioned in the previous report is mentioned here.

Till the treaty was finalized. The Holy Prophet (S) told Amirul Momineen (a.s.) to write "In the name of Allah, the Beneficent, the Merciful" "We don't know who Rahman is, except a person in Yemen who is named such," Suhail observed, "Write as our ancestors did, Bismeka Allahumma. "Do so," replied the Prophet, "for that form also contains the divine name."

Ali then proceeded: This is the decree and treaty of peace concluded between Muhammad, Messenger of Allah (S) and the chiefs of the Quraish. Suhail again interrupted, saying, "If we had acknowledged you to be a Prophet, we had not then waged war against you. Write Muhammad bin Abdullah; do you blush at your own lineage, that you assume such a style?"

The Prophet replied, "I am the Messenger of Allah (S), although you deny it;" then addressing Ali he said, "Erase that expression, and substitute Muhammad bin Abdullah." Ali replied, "I will never destroy your title as Prophet." He therefore did it himself with his own blessed hand. Amirul Momineen (a.s.) then wrote: This is the treaty by which Muhammad bin Abdullah and the chiefs of the Quraish make peace and established a truce for ten year, during which period there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practice fraud against each other, but shall lock up enmity and strike in a box not to be opened: on condition that all who please may enter into alliance with the Prophet and enjoy his protection, and all who please may form alliances with the Quraish

and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to the Prophet, shall be delivered up but if any of his party desert him they shall not be restored.

Moreover it is stipulated that Islam may be professed at Mecca, and no one shall be disgraced, annoyed or persecuted on account of his religion.

Islam now began to flourish at Mecca. Among other converts, Abu Jundal, the son of Suhail bin Amr became a Muslim and being ill treated by his father when the truce was negotiating at Hudaibiyah, he broke from his confinement and with his chains on him rushed and threw himself among the Muslims claiming their protection which they were forward enough to offer; but the Prophet as it was being stipulated in the treaty, surrendered him to his father saying if he be a true Muslim, God will deliver him.

Shaykh Tabarsi has narrated that the Holy Prophet (S) set out for Umrah with 1400 men. When his she-camel reached Hudaibiyah, it stopped automatically. All efforts failed to drive her on and the Holy Prophet (S) said: "The God, Who stopped the elephant has also stopped my camel." Then he said: "By Allah, I will accept whatever the Quraish demand from me if it is not against religion." Then he halted at a well which had scanty water. Companions complained of thirst. The Holy Prophet (S) gave an arrow and asked them to put it at the bottom of the well. Water gushed out in large quantities and all drank from it.

Budail bin Waraqa Khuzai, an earnest supporter of Meccans came to the Holy Prophet (S) and said: "Kaab bin Royee and Amr bin Loee have agreed with Meccans not to allow you to enter Mecca." The Holy Prophet (S) said: "I have not come to fight them. I have come for Umrah. If anyone stops me, I will fight him to the end of my life." Budail informed Quraish about it and Urwah bin Masud arose and suggested: "Accept whatever he says and don't stop him.

I will go and talk to him." When he came to the Prophet, he saw to what extent the companions obeyed and respected him. How they competed with each other in carrying out his orders. When the Prophet washed his hands or performed ablution, how they fought with each other to get that water. When they spoke to each other they never raised their voices as a mark of respect. They never looked upon the Holy Prophet (S) with a sharp glance.

When this conversation took place between him and the Prophet, he came back to his people and said: “I have many times visited the Kings of Iran and Rum but I have never seen such obedience and respect. Indeed you should agree to his proposal and not engage in a battle with him.” After that a man from Kanana said: “I will go and talk to him.” He came to the Prophet and heard the slogans of Thalbiya raised and saw the camels of sacrifice; he returned and told his companions: “They should not be restrained from Tawaf of Kaaba.”

Makaz bin Hafas stepped forward and spoke some nonsense. After him came Suhail bin Amr and the terms of treaty were finalized and it was stipulated that if a person from Mecca goes to the Prophet, he would send him back, but if someone from Muslims came to Mecca they will not be obliged to return them. Muslims protested that it was unfair. The Messenger of Allah (S) said: “If any of you goes to them, the Almighty Allah and His Messenger is immune from him.

If someone from them comes to us, we will return him and if the Almighty Allah sees Islam in him, He will give him deliverance. Meanwhile Abu Jundal, the son of Suhail bin Amr became a Muslim and being ill treated by his father when the truce was negotiating at Hudaibiyah, he broke from his confinement and with his chains on him rushed and threw himself among the Muslims claiming their protection which they were forward enough to offer; but the Prophet as it was being stipulated in the treaty, surrendered him to his father saying if he be a true Muslim, Allah will deliver him.

The Prophet said that there was no danger for him, because he was going to his parents. Shia and Sunni tradition scholars have narrated that Umar bin Khattab said: “I never doubted the prophethood of the Prophet except on the day of Hudaibiya. Although it was wrong and he had always doubted in prophethood. Then he objected to the Prophet and said: “Are you not a prophet?” “Why not?” “Are we not on the right?” “We are.” “Then why do we have to accept such humiliation?” The Messenger of Allah (S) said: “I am a Prophet and I do whatever the Almighty says, and only He is my helper.”

Umar said: “Did you not say that we will perform the Tawaf and shave our heads?” The Holy Prophet (S) said: “I didn’t say that we will

do it this year; if Allah wills, we shall do so in the following year." Thus after the treaty was concluded, the Holy Prophet (S) sacrificed the camels and took off the Ihram and returned from there.

Abu Basir, a man from Quraish embraced Islam and came to join the Muslims. Quraish sent two persons in his pursuit and reminded the terms of the treaty. The Holy Prophet (S) gave Abu Basir into their custody. On their return, they stopped with their prisoner two farsakhs from Medina. He observed to one of his keepers, "That is a very fine sword of yours." "Yes, said the man, and it has several times been well proved."

"Let me examine it," said the captive. The man gave it to him, and he instantly struck off its owner's head and assaulted the man, who fled for his life to Medina and entering the Masjid, had hardly told what had happened when the crafty Muslim came up in pursuit. "This is a fine occurrence to kindle war," said the Prophet, "in case we should now protect the man."

Accordingly he said to him, "Take the clothes, arms, and horse of the man you have slain, and go where you please." Five other fugitive Muslims joined him and they went to the seacoast between Ays and Zilmarwah in the land of Jahina, and betook themselves to plundering the Quraish. This party was joined by Abu Jundal and seventy Muslims that fled with him from Mecca, and the band continued to receive reinforcements till they numbered three hundred strong.

They were now composed of Bani Aslam, Bani Ghiffar and Bani Jahina and all had converted to Islam. Every Quraish caravan they met, they plundered killing all the men. The Quraish now sent Abu Sufyan to beseech the Prophet to call in the band of robbers offering to give up the stipulated condition of his surrendering fugitive. It does not appear, however, that Abu Sufyan succeeded in his mission, and the band continued their plunders.

Now those who had previously opposed the Prophet's decision to return Abu Jundal confessed that the Messenger of Allah (S) had acted with wisdom and exigency. That same group had also looted the goods of Abul Aas bin Rabi, who was a nephew of Lady Khadija (s.a.) and had

sought refuge with Zainab and then Muslims returned his goods and he embraced Islam as was mentioned before.

Shaykh Tabarsi has narrated from Ibn Abbas that when the treaty of Hudaibiya was concluded, a woman, Sabiya binte Harith Aslamia fled to the Prophet professing Islam and she was demanded by her husband, a disbeliever, Musafir from Bani Makhzum. So the Almighty Allah revealed the following verse:

"O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise."[419]

Ibn Abbas says that when this verse was revealed, the Holy Prophet (S) asked Sabiya under oath if she has migrated for seeking the pleasure of Allah or due to the dislike of her husband, or she wanted a new husband, a new place or material wealth? She swore she had done all this for seeking divine pleasure.

The Prophet declared that the stipulation in the treaty applied only to men and that women who were true believers might remain under the protection of the Muslims provided the dower they had received was repaid to their infidel husbands. After this, whenever a man came he turned him back and if a woman joined them, he used to examine their faith and retain her after paying back the amount of dower to her husband.

Shaykh Tabarsi, Qutub Rawandi and Shaykh Mufeed etc. Shia scholars and the author of *Jamiul Usul* and most Sunni tradition scholars have narrated that Suhail bin Amr came to the Prophet with a group of idolaters and said that "a group of our sons, brothers and slaves have come to you, who are ignorant of faith.

And they have ran away from their duties in our fields and pastures; so you please return them to us." The Messenger of Allah (S) said: "O people, give up such claims, or I will send to you one who will strike off your heads. Whose heart has been examined for faith." Companions asked: "Is it Abu Bakr?" "No." "Is it Umar?" "No." "Then who is it?" The Holy Prophet (S) said: "One who is repairing my sandals."

All ran out to see and found that it was Ali Ibn Abi Talib (a.s.)." It is narrated in *Jamiul Usul* that Abu Bakr and Umar asked: "Who is it, O Messenger of Allah (S)." the Holy Prophet (S) replied: "One who is stitching my sandals."

Shia and Sunni tradition scholars have narrated that when the Holy Prophet (S) set out for Hudaibiyah, he halted at Johfa, but there was no water there. The Holy Prophet (S) gave water skins to Saad bin Malik to bring water but he came after having gone for some distance and said that he was scared to go ahead.

The Messenger of Allah (S) sent another man but he also returned empty handed. At last he called for Amirul Momineen (a.s.) and gave the skins to him. He went out and returned after sometime with the skins full of water. The Holy Prophet (S) was much pleased at this and he prayed for him.

Among other miracles displayed in that expedition was one narrated by Shia and Sunni scholars through Baraa bin Azib that he said: "You think that the conquest of Mecca is the greatest victory but we consider this status to be held by Allegiance of Rizwan and the treaty of Hudaibiyah. We were 1400 men and there was a well at Hudaibiyah which soon became empty.

The Holy Prophet (S) was informed and he came to the well, and gargled some water and threw it in the well and water began to gush out from the bottom of the well which was sufficient for our men and beasts. According to another report, the Holy Prophet (S) cast his saliva in the well and one more report says that he took out an arrow from his quiver and dropped it in the well.

It is narrated from Salam bin Abil Jaad etc. by Shia and Sunni scholars that he said: We were 1500 persons on the day of the allegiance of the

tree and all of us were extremely thirsty. So the Messenger of Allah (S) called for water in a vessel and put his hand in it. Streams of water gushed forth from his blessed fingertips which was sufficient for all of us. Even if we had been a hundred thousand men, it would have sufficed us.

Kulaini has narrated through good chains for Imam Ja'far Sadiq (a.s.) in the exegesis of the verse:

"Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment."[420]

The Almighty Allah tested the Muslims during the Umrah of Hudaibiya through wild animals and they used to enter their tents, so close that they could be caught by bare hands or hunted by spears, like Bani Israel was tested with excess of fish on Saturday.

Qutub Rawandi has narrated that during the Battle of Hudaibiya, Muslims were struck by hunger and food was scarce, because they had to halt there for more than 10 days. When they complained about it to the Messenger of Allah (S) he told them to spread a sheet and bring whatever eatables they had. Some flour and a few date fruits were brought. The Holy Prophet (S) stood up and prayed for increase in the food. Then he called for their respective vessels, which the companions soon brought there. They filled their vessels with the food and took them away.

Notes:

[404] Surah Fath 48:1

[405] Surah Nisa 4:102

[406] The author says: The Prophet spoke in this sharp tone with Umar when he criticized that the Prophet has gone back on his words. And Ibn Abil Hadid has by this derived that Umar ran away from Battle of Uhad also.

[407] Surah Fath 48:1-3

[408] Surah Fath 48:4

[409] Surah Fath 48:5

[410] Surah Fath 48:6

[411] Surah Fath 48:18

[412] Surah Fath 48:10

[413] Surah Fath 48:11

[414] Surah Fath 48:12

[415] Surah Fath 48:15

[416] Surah Fath 48:20

[417] Surah Fath 48:24

[418] Surah Fath 48:25

[419] Surah Mumtahina 60:10

[420] Surah Maidah 5:94

Chapter 40

Conquest of Khyber and Ja'far's return from Habasha

Shaykh Mufeed, Shaykh Tabarsi, Qutub Rawandi, Ibn Shahr Ashob and all tradition scholars of Shia and Sunni have narrated through different chains that the Messenger of Allah (S) returned from Hudaibiyah and stayed for 20 days in Medina.

Then he set out to conquer the forts of Khyber, a strong and celebrated Jew town. On approaching it, he ordered a halt and offered the following prayer: O Lord, O supporter of the seven heaven and all they overshadow and who supported the seven earths, and Lord of the devils, and everything that casts a shade; we entreat You to deliver us this town and its people and shield us from all harm it may offer us He then ordered his men to advance in the name of Allah, the Compassionate, the Merciful and besiege the town.

When they reached over there the Holy Prophet (S) sat down under a tree and a day and a half passed at that place. Then he called the people and when they came, they saw a man seated with the Holy Prophet (S). The Messenger of Allah (S) said: "I was sleeping when this man came and took my sword. When I awoke, I saw him standing over my head and saying: "Who can save you from me?" I said: "The Almighty Allah can."

So he threw away the sword and is sitting here like this and he cannot move by the power of God. After that the Holy Prophet (S) forgave and released him. The siege lasted more than twenty days. In this period Ali suffered a violent attack of ophthalmia (sore eyes), which deprived him of sight. The Jews defended themselves with vigor being protected by walls and dry ditch.

One day they threw open a gate. and a distinguished champion, named Marhab at the head of a heavy column made a furious sortie on Muslims. The Prophet sent a detachment of Muhajireen and Ansaris under Abu Bakr to attack the Jews, but the Muslims were repulsed. The next day another sortie was made and Umar was defeated in an attempt to drive back the enemy. The Prophet now said, "Tomorrow I will give the banner to one who loves Allah and the Prophet, and whom Allah and the Prophet love.

He will not flee nor return till Allah by him conquers the foe. This declaration led every Muslim to hope that he should be honored with command the next day. However when they waited on the Prophet the next morning he inquired where Ali was. They replied that he could not attend because he was suffering so severely from sore eyes.

The Prophet ordered him to be brought and when he was led to the place, he said, "O Messenger of Allah (S), my eyes are so inflamed that I cannot see, and the pain in my head is extreme." The Prophet caused him to lie down and put his head in his lap when he rubbed saliva from his blessed mouth on Ali's eyes and head, saying, "O Lord protect him from the harm of heat and cold."

Ali was then instantly cured, and the Prophet gave him the white standard assuring him that "Jibraeel attends you right Mikaeel on your left, Israel in your front, and Israfeel in your rear. Victory advances before you and fear already fills the hearts of your enemies whose books forewarn them that their destroyer will be Ilyas, and when you announce yourself Ali they will be overcome Insha Allah! Advance deliberately and before joining battle summon them to embrace Islam.

Verify if Allah should give religious guidance to a single individual of them through your instrumentally, it will be a more glorious conquest than if you should capture all the red camels." Ali, at the head of the Muslims then made an attack on the town, which Marhab came out to defend. He wore a coat of mail and a helmet upon which was a large stone ring.

Marhab recited the following Rajaz: "The Jews of Khyber know that I am Marhab. I dive into my weapons and I attack in a daring way." Imam Ali (a.s.) said in reply: "I am one whose mother has named him Haider. I

step into the battlefield like a ferocious lion, I will throw you away like a grain." The two champions each chanting a boastful ode, engaged furiously, their first blows being mutually parried.

Ali's second blow cleft the stone ring helmet and head of his adversary, who reeled and fell from his horse. In another report it is mentioned in that he said: I am Ali Ibn Abi Talib (a.s.). Upon this, a Rabbi said: "Now you Jews are defeated by the Book that the Almighty Allah sent for Prophet Musa (a.s.).

Then awe appeared in their hearts. When Imam Ali (a.s.) killed Marhab, the surviving Jews immediately sought shelter behind their walls barring after them the gate, which was so massive as to require twenty men, or according to another tradition forty men to open and shut it. Aided by divine power, Ali seized the outer ring of the gate and shook it so violently that the whole fortress trembled The gate broke away and Ali using it as a shield rushed into the town which he soon overcome.

He then hurled the gate forty cubits distance which seventy men to satisfy their curiosity tried in vain to lift. Abu Rafe says: I went with six men to move the gate, but we could not do so. Ahle Sunnat scholars have narrated from Imam Muhammad Baqir (a.s.) that Jabir bin Abdullah Ansari says: On the day of the Battle of Khyber Amirul Momineen (a.s.) held the gate and made it a bridge on the moat which all Muslims crossed and after that when he threw it away forty persons and according to another report, 70 persons could not lift it.

Abdullah Abu Abdul Jadli says that Amirul Momineen (a.s.) said to me: I broke the gate of Khyber and using it as a shield fought and drove them away by the grace of Almighty. After that I made it into a bridge which Muslims crossed. Then I threw it forty cubits away. A man said: "O Amirul Momineen (a.s.), what a tremendous load you had lifted!" He replied: "It was like the weight of this shield of mine." Marhab had a nurse who was a soothsayer and who liked and admired Marhab and often used to say that he should fight whoever he likes but one whose name is Haider would be victorious on him. Marhab would be killed if he confronts him.

He fought and defeated many Muslims; at last people complained to the Prophet to sent Amirul Momineen (a.s.) to confront him. So the Holy

Prophet (S) summoned Imam Ali (a.s.) and asked him to get rid of Marhab. Amirul Momineen (a.s.) turned to the fort of Jews, recited the name of God and came out to confront Marhab. Marhab returned frightened and then came again and said: "I am one whose mother has named him Marhab."

Imam Ali (a.s.) rushed upon him saying: "I am the one whose mother has named him Haider." As soon as Marhab heard this name, he recalled the advice of the nurse and he fled from there. At that moment Shaitan appeared in the form of a Rabbi, who came in his way and asked: "Where are you running away?" He said: "This youth says that he is Haider." Shaitan said: "So what?" He said: "I have head from my nurse many times that one who is named thus would kill me."

Shaitan said: "May you be disgraced, is there only one person by the name of Haider? In spite of such a huge body you are running away from this youth on the words of a woman, while most of what women say is wrong. Even if she was right, there are many Haiders in the world.

Go back, perhaps you will be able to slay him and earn prestige among your people, and I will support the Jews to encourage you." Thus Marhab was deceived by this and he returned to fight. Imam Ali (a.s.) attacked him on his head and he fell down on his face. Other Jews started to run, screaming that Marhab has been killed.

Shaykh Tusi has narrated that on the day of the Battle of Khyber, a tall man with a large head came out of the front. He was named Marhab and the Jews considered him as their leader due to his physical prowess and material wealth. Whoever from the companions confronted him was told that he was Marhab and then he attacked, which used to make him run away from there.

Sunni scholars have narrated through many channels from Saad bin Waqqas that Ali is having three such merits, that if I had even one of them, I would have preferred to owning red camels. First: the Holy Prophet (S) left him as his representative in Medina during the Battle of Tabuk and he said: "O Messenger of Allah (S) you are leaving me with women and children?"

The Messenger of Allah (S) said: "O Ali, are you not satisfied that you are to me as Harun was to Musa? Except that there will be no prophet after me." Second: I heard that on the day of the Battle of Khyber, the Holy Prophet (S) said: I will give the standard to one who loves Allah and His messenger and they love him. So we craned our necks that perhaps we will be honored by this. But he called for Imam Ali (a.s.). At that time he was having sore eyes.

The Holy Prophet (S) applied his saliva and gave him the standard and the Almighty Allah conquered Khyber at his hands. Thirdly: The verse of Mubahila was revealed and the Holy Prophet (S) called from Ali, Fatima, Hasan and Husain (a.s.) and said: "O Lord these are my Ahlul Bayt (a.s.)."

It is narrated from Imam Muhammad Baqir (a.s.) in *Ihtijaj* that the Holy Prophet (S) on the day of Khyber, gave the flag of Ansar to Saad bin Ubadah who went to confront the Jews, but returned defeated and injured. Then he gave the flag of Muhajireen to Umar, who did not engage in fighting. He ran along with his companions.

The Holy Prophet (S) said thrice: "Do Muhajireen and Ansar act like this?" At last he said: "Now I will give the standard to one who does not flee. Who loves Allah and His Messenger and Allah and His Messenger love him."

Ibn Shahr Ashob has narrated that on the day of the Battle of Khyber, the Holy Prophet (S) tied the turban to Ali (a.s.), dressed him up in his garments and mounted him on his pony. And said: "O Ali, go Jibraeel attends you right Mikaeel on your left, Israel in your front, and Israfeel in your rear. And my prayers are with you." So Amirul Momineen (a.s.) conquered the fort, broke its gate and threw it forty cubits away.

Sunni and Shia scholars have narrated through many channels that Amirul Momineen (a.s.) presented many arguments to prove his superiority and also mentioned: Who among you is such that when on the day of Khyber, Umar returned unsuccessful with the flag of the Prophet blaming his companions of cowardice and the companions accused him similarly. He came running to the Prophet.

At that time the Messenger of Allah (S) said: "Tomorrow I will gave the standard to one who is He-man and who does not flee. Allah and His Messenger love him. He will not return till the Almighty Allah gives him victory. In the morning the Holy Prophet (S) called me and people said that Ali is having sore eyes. The Holy Prophet (S) said: "Bring him here."

When I came to him, he applied his saliva to my eyes and said: "O Allah, protect him from heat and cold. And till date heat and cold have not bothered me. So I took the standard and drove the infidels away. Which of you is having this excellence?" "No one," they said. Then he said: "I adjure you, except me which of you went to confront Marhab reciting the Rajaz.

Marhab was having such a huge head that instead of a helmet, he had kept a huge stone on his head. I landed a blow on his head which cut through the stone and put him to death. Who else from you has performed such a feat? "No one," they said. Then he said: "I adjure you, except me which of you is such that has uprooted the gate of Khyber and carried it a hundred steps? After that forty men failed to move it. "No one," they said.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that in the letter Amirul Momineen (a.s.) sent to Sahal bin Hunaif Ansari, he mentioned: "By Allah, when I uprooted the gate of Khyber and threw it behind me to a distance of forty cubits; it was not my physical strength.

I was supported by heavenly power and my self was illuminated by the light of my Lord. I was like a lamp lit from another. By Allah, if all the Arabs had joined together to fight me, I would have neither turned back nor fled. If I get an opportunity I will strike off the heads of hypocrites and one who is careless of death is ever desirous of death. How can he be scared of fighting?"

Also, it is narrated from authentic chains that in reply to a Jew who asked about the tests Allah has taken from successors of the prophets, Amirul Momineen (a.s.) said: "In the sixth year of Hijra, we confronted your co-religionists at Khyber. When we reached there they came with their huge horses and innumerable weapons and they were lodged in heavily equipped fortresses and their numbers were uncountable.

They issued challenges and routed anyone who came to face them. All the companions became helpless and no one was prepared to confront them. They all clamored that Abul Hasan should be sent. At last the Holy Prophet (S) sent me to them. When I stepped into the battlefield, whoever came to confront me was dispatched to Hell with humiliation.

Till no one could dare to come before me. Then I attacked them like a hungry lion and drove them away. They hid in the fort, closing the door behind. I uprooted the gate and entered the fort alone and killed each of their men and I took their women as prisoners. Thus I conquered the fort alone and except for Allah, no one helped me.

Qutub Rawandi and Shaykh Tabarsi have narrated that the conquest of Khyber was in the month of Zilhajj, the sixth year of the Hijrat, others maintain that it was in the beginning of the seventh year. The Holy Prophet (S) besieged them for more than twenty days. There were fourteen thousand Jews in Khyber when it was taken. All their forts were captured.

Their strongest fort was called Qamus. The Holy Prophet (S) gave the standard to Abu Bakr to take it over but he came back running. Then he gave it to Umar and he also came back running. The Holy Prophet (S) said: "Tomorrow I will give the standard to one who does not flee. Who loves Allah and His Messenger and Allah and His Messenger love him.

He does not flee. He is an attacker." Hypocritical companions said: "We are sure of that the Prophet cannot imply Ali, because due to his sore eyes he cannot see his own feet." When Amirul Momineen (a.s.) heard this, he said: "O Lord, no one can bestow that which You stop. And when You give to anyone no one can stop it."

The next morning the Holy Prophet (S) came out of the tent and placed the standard in the front. All the people were vying for it. So much so Umar, in spite of the fact that he has tried himself, used to say: I never wished for it, except on that day. But the Holy Prophet (S) called for Ali (a.s.). People began to clamor: "His eyes are so sore that he cannot see what is before him." The Messenger of Allah (S) said: "Call him here."

When Amirul Momineen (a.s.) arrived, his eyes were cured by the saliva of the Prophet and the Prophet gave the standard to him saying: Put three options before them. Firstly: that they accept Islam and Islamic laws. They will retain their property. Second: that they agree to pay Jizya. In that case also their life and property will be assured.

Thirdly: That they fight with us. When Imam Ali (a.s.) came to them, they did not accept any of the options other than fighting. Marhab came to confront him. He slashed at him severing his legs. He fell down and the remaining fighters ran into the safety of the fort closing the gate behind them.

According to Qutub Rawandi there was a huge stone in which they had made a cavity. Amirul Momineen (a.s.) threw the bow from his left hand as he was holding the sword in his right hand. Then he pulled the stone with his left hand and pulled out the gate. Then he entered the fort carrying it like a shield.

When he chased the Jews away he threw the gate behind him with such a force that it fell at the end of the army. When the distance was measured it was found to be forty cubits. Then forty men together failed to move it.[421]

Shaykh Tabarsi has through trustworthy chains narrated from Imam Muhammad Baqir (a.s.) that when Imam Ali (a.s.) reached the Jewish fort, they closed the gates of the fortress. Amirul Momineen (a.s.) uprooted it and used it as a shield.

Then he placed it on his back and made it to serve as a bridge over the moat and all the people crossed over it, but he did not feel any weight. Then he threw the gate away. When the Holy Prophet (S) was given the glad tidings that Amirul Momineen (a.s.) has conquered the fort, he came to the fort.

Amirul Momineen (a.s.) came out to welcome the Prophet, who said: “I was informed about your appreciable efforts and bravery. Allah is pleased with you and I am satisfied.” Tears appeared in the eyes of Imam Ali (a.s.). “Why do you weep?” asked the Prophet. “These are tears of joy, because you gave the glad tidings that Allah and His Messenger are pleased with me.”

Among the captives was Safiya, the daughter of Huyy. Ali sent her to the Prophet but Bilal led her past her slaughtered kindred which awful sight so overpowered her as almost to deprive her of life and the Prophet reproached him saying, "Perhaps mercy is eradicated from your heart that you drag a woman by her slain relatives!"

The Prophet emancipated and married Safiya. A few days before she had been married to a Jew, named Kinanah bin Rabi Abil Haqiq and subsequently she dreamed that the moon fell into her lap. On relating this dream to her husband he slapped her on face saying. "Do you want Muhammad, king of Hijaz to take you!" And it is narrated in *Mashriqul Anwar* that when Safiya was brought to the Prophet, she was a beautiful woman.

The Prophet noticed the mark on her face and inquired the cause of it, when she told him that it was caused by her falling from her seat when Ali shook the castle, the Holy Prophet (S) said: "Safiya, Ali is having a great position with Allah. When he shook the gate of the fort not only was there a quake in the fort, there was a quake in the heavens and the earth; till the High Arsh also shook by the fury of that chosen one of Allah." And when that lion hearted hero slashed Marhab into two, Jibraeel appeared before the Prophet in great amazement.

The Prophet inquired the cause. He replied, "The angels of heaven shout, there is no hero but Ali and no sword but Zulfiqar; but my wonder is this: I was once ordered to destroy the people of Lut and shook up seven of their cities from the foundation in the seventh earth, and carried them on one of my wings so high that the inhabitants of heaven heard their cocks crowing and their children crying.

I held them there till morning, awaiting the next order of the Almighty Allah and the weight of the seven cities was not even perceptible to me. But today when Ali shouted Allah Akbar! and gave Marhab that Hashemite blow. I was commanded by Allah to sustain the excess of it lest it should split the earth, the ox, and the fish into two. The blow fell vastly heavier on my wing than the weight of the seven cities, notwithstanding Mikaeel and Israfeel both caught Ali's arm in the air to check its force.

Shaykh Tabarsi has narrated that Ibn Abil Haqiq sent a proposal of peace to the Holy Prophet (S), which was accepted. He came, met the Prophet and sued for peace on condition that they take all their belongings except the clothes on their bodies. This was accepted by the Prophet. When people of Fadak learnt about it, they also sent a similar proposal, which was also approved.

The captives of Khyber represented to the Prophet that they understood the cultivation of their fields better than any other people and begged to remain promising to give half the produce of their lands to the Prophet. He granted their petition with the proviso that he should dispossess them whenever he thought proper.

The same terms were bestowed on the people of Fadak. Thus Khyber became general booty since it was obtained through fighting and Fadak became the exclusive property of the Prophet, since it was gained without battle. It is narrated from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) became free from the conquest of Khyber, he wanted to send someone on the forts of Khyber. So he took the standard of victory and said: "Who is it that can carry this as it deserves. Zubair came forward to accept it, but the Prophet told him to keep away.

Then Saad came forward and was similarly told by the Prophet to go away. Then he called Ali (a.s.) saying: O Ali, this is your right." Imam Ali (a.s.) took the standard and set out to Fadak with the condition that their lives will be secure and their properties will belong to the Prophet. That is why all the forts, orchards and properties became the exclusive properties of the Prophet in which Muslims did not have any share.

Jibraeel came down and said: "The Almighty Allah commands you to give the rights of your close relatives. The Holy Prophet (S) asked: "Who are they and what are the rights?' Jibraeel said: "Your relative is Fatima and Fadak is her right." The Holy Prophet (S) called Fatima and wrote a document transferring the ownership of Fadak to Fatima. When the Holy Prophet (S) passed away, Abu Bakr and Umar seized Fadak from her.

Ibn Shahr Ashob has narrated that the Holy Prophet (S) turned to Fadak and the people of Fadak took shelter in a strong fortress. The Prophet called them and said: "If I leave this fort and seize all the other forts and other properties, what will you do?" We have appointed

guards on those forts and we have the keys in our possession. The Holy Prophet (S) said: "The Almighty Allah has given the keys to us." Then he showed the keys to them.

They scolded the one they had entrusted the keys to. He swore that he was having the keys. "I placed them in a bag and closed them in a box and hid the box in a strong house and locked the door." Then the man went to that house and saw that the locks were in place but the keys were missing. He returned from there and said: "Now I have understood that he is a Prophet because I had kept the keys so secure. And since I used to think that he is a magician. I had recited some verses of Taurat to remove the effect of sorcery.

Now I saw that all the locks are intact but the keys are missing so I understood that he is not a magician." The Jews came to the Prophet and asked: "Who has given you the keys?" The Holy Prophet (S) said: "The one who gave the tablets to Prophet Musa (a.s.), and Jibraeel has brought them to me. So they opened the gates of the fortress and came to the Prophet. Some embraced Islam. The Holy Prophet (S) took one fifth of their wealth and gave the remaining to them and all the property was seized of one who did not embrace Islam. At that time the following verse was revealed:

"And give to the near of kin his due…"[422]

The Holy Prophet (S) asked: "Who are close relatives and what is their right?" He replied: "Give Fadak to Fatima, which is an inheritance from her mother, Lady Khadija (s.a.) and her sister, Hind Abi Hala." When the Holy Prophet (S) returned to Medina, he called for Lady Fatima (s.a.) and handed Fadak to her reciting the mentioned verses. Lady Fatima (s.a.) said: "O Messenger of Allah (S), I leave all my property to you."

He said: "After me, people will dispute with you." Then he summoned the companions and in their presence transferred the Fadak property to Fatima. Lady Fatima (s.a.) distributed all the wealth among Muslims with its income; she retained rations for herself and gave the rest to Muslims. After the passing away of the Prophet, Abu Bakr and Umar seized Fadak from Fatima.[423]

It is mentioned in *Ikhtisas* through authentic traditions from Imam Ja'far Sadiq (a.s.) that Umm Ayman testified before Abu Bakr and Umar

that one day she was at Lady Fatima's (s.a.) house when Jibraeel came down and said: "O Muhammad, the Almighty Allah has ordered me to draw a line on the sketch of Fadak.

The Holy Prophet (S) went along with Jibraeel and returned after some time. Fatima asked where he had been, to which he replied that Jibraeel has drawn lines with his wings on the boundaries of Fadak "and ordered me to give Fadak to you." After that the Prophet gave Fadak to her making me and Ali as witnesses.[424]

Kulaini and Shaykh Mufeed have narrated through good and trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) conquered Khyber, he returned it to the Jews on the condition that they will surrender half the agricultural produce to him. When the time of harvest arrived, the Holy Prophet (S) sent Abdullah bin Rawaha and he divided the fruits and crop into two equal estimates and then told them to make their own estimations if they did not consider it right. They accepted it observing that this was true justice.

Qutub Rawandi has narrated that when the Holy Prophet (S) besieged the Jews of Khyber, they called 1400 riders from Bani Ghitfan who were in alliance with them for help. Someone announced among them that they should go back as enemies have attacked their people, but when they returned they found no one there; so they understood that it was a warning from heavens.

The Holy Prophet (S) gained victory on the Jews and Imam Ali (a.s.) conquered their strongest fortress. Only one fortress remained, in which they had stored their wealth and rations. There was no way through which it could be attacked. The Holy Prophet (S) besieged it. After some days, a Jew approached the Prophet and on condition of safety to his life and wealth offered to inform him about the point through which that fort can be attacked.

The Holy Prophet (S) agreed and the Jew marked a spot where a hole can be made in the wall to penetrate into the fort into the passage which led to the source of their water supply. If their water supply was taken, they would soon surrender the fort. The Holy Prophet (S) said: "It is possible that the Almighty Allah may open up a better way. But the security I guaranteed you is as it is.

The following day, the Prophet mounted his beast and asked the Muslims to follow him to the fort. The disbelievers were throwing stones and arrows which fell to the left and right of the Muslim group without hurting anyone till he signed to the walls and they instantly sunk till the top was level with the earth and the Muslims marched over and took the place.

Qutub Rawandi has narrated from Amirul Momineen (a.s.) that: On our return from Khyber we reached to a river which was 14 fathoms deep and the enemies were in our pursuit. The Prophet whipped the water and prayed to Allah. Then all crossed the water body following the Holy Prophet (S) and even the hooves of our beast did not become wet.

Shaykh Tabarsi has narrated that the Holy Prophet (S), soon after the conquest of Khyber when the Prophet was quietly seated in the enjoyment of victory, Zainab binte Harith bin Salam, a niece of Marhab, the champion brought a roasted mutton shoulder strongly imbued with poison to the Prophet as a friendly offering.

The Prophet ate a morsel of it and Bashar bin Baraa bin Marur did the same. The Prophet withdrew his hand saying, "Touch it not for the shoulder tells me it has been imbued with poison." The woman was summoned and she acknowledged the fact but excused herself by saying that she concluded if Muhammad were a Prophet he would know the mutton was poisoned but if he were only a king, they should get rid of him in that way. Such was the benevolence of the Prophet that he forgave her, although Bashar presently died of the poison.

When the Prophet was in his terminal sickness and the mother of Bashar visited him, he said to her: "Every year I feel more the effects of the morsel I ate with your son at Khyber." And at length the Prophet died a martyr by that poison.

Through trustworthy chains, Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) that before proceeding to Khyber, the Prophet sent Amr bin Umayyah Zumri with a letter to Najjashi king of Habasha, inviting him to Islam and summoned Ja'far and his companions. When he received the letter, he embraced Islam and dressed Ja'far and his

companions in robes of honor and prepared their provisions of the journey in the best way and sent them to Medina.

Ja'far returned to the Prophet on the day Khyber was taken. Kulaini, Shaykh Tabarsi and Ibn Babawayh have narrated through good, true and reliable chains from Imam Ja'far Sadiq (a.s.) and some traditional reports are mentioned in *Tafsir Imam Hasan Askari (a.s.)*, that on the day of the conquest of Khyber, the Holy Prophet (S) was informed of Ja'far's return and he remarked: "I don't know on which blessing I should rejoice; the conquest of Khyber or the return of Ja'far?" Meanwhile Ja'far arrived.

According to the report of Imam Hasan Askari (a.s.) the Holy Prophet (S) advanced twelve paces to meet Ja'far, embraced him wept and kissed him and asked: O Ja'far, do you want me to give you something? Curiosity of the people was aroused. The Holy Prophet (S) said: "I will teach you a prayer entitled the prayer of Ja'far Tayyar a repetition of which ensured full forgiveness of sin. If you recite it everyday it would be better for you than the world and all that there is in it. You will also have a share in the reward of one all those who performs it."

Shaykh Tusi has narrated from Huzaifa bin Yaman in his *Amali*that when Ja'far came to Medina, the Prophet was camping at Khyber. Ja'far had brought gifts, including perfumes and garments for the Prophet; from which he picked a cover and said that I will give this to one who loves Allah and His Messenger and Allah and His Messenger love him. Companions craned their necks in curiosity.

The Messenger of Allah (S) asked: "Where is Ali?" and he was soon summoned by Ammar Yasir and the Prophet gave that sheet to him. Since it was made of gold threads, Imam Ali (a.s.) gave it to a goldsmith in Baqi market to remove the threads and it yielded 1000 mithqal gold, which was sold and the proceeds distributed to beggars and poor people from Muhajireen and Ansar and then he came home without a particle of that gold.

The following day the Holy Prophet (S) met him when companions, including Ammar and Huzaifa had accompanied the Prophet. The Holy Prophet (S) said: "You have received 1000 mithqal gold; this group of companions will dine at your place today." That day, there was nothing

to eat in the house of Ali (a.s.) but he felt ashamed to refuse to the Prophet.

Huzaifa says: We were five persons including Ammar, Salman, Abu Zar and Miqdad. Imam Ali (a.s.) asked Fatima to provide something. When we entered, we saw a bowl of steaming Tharid[425] placed in the center and it smelt of musk. Ali (a.s.) brought it to the Holy Prophet (S) and we all ate to satiation but there was no decrease in it.

The Prophet asked Lady Fatima (s.a.) from where she got it, to which she replied that it was from the Almighty Allah and He gives unlimited sustenance to whoever He likes. The Messenger of Allah (S) returned to us with tearful eyes he said: "Thanks be to Allah, I witnessed the honor for my daughter that Prophet Zakariya had seen about his daughter, Maryam."

Shaykh Tabarsi has narrated from Abdur Rahman bin Abi Laila that sometimes Amirul Momineen (a.s.) wore two pieces of woolen garments in summer and light clothes during winter without caring for it. My friends asked me about it and I expressed ignorance. So they asked me to tell my father to inquire from Amirul Momineen (a.s.) as he often visited the Imam.

When my father asked Imam Ali (a.s.) about it, the Imam asked: "Were you not present at Khyber with us? Did you not hear when Abu Bakr and Umar brought the Prophet's standard back from the battlefield the Prophet said: Tomorrow I will give the flag to one who loves the Almighty Allah and His Messenger and the Almighty Allah and His Messenger love him and the Almighty Allah will grant victory over the fort at his hands.

He is a ferocious attacker and he does not flee from the battlefield. Then he called me and handed the standard to me saying: O Lord, protect it from heat and cold. After that I never felt heat or cold." This tradition is mentioned by Baihaqi, a well known Sunni scholar in *Dalailun Nubuwwah*.

Notes:

[421] The author says: The flight of Abu Bakr and Umar and the statement of the Prophet that he would give the standard to one who loved Allah and His Messenger and Allah and His Messenger love him are from the continuously related traditions, which is recorded in Sahih Bukhari and Sahih Muslim and all Sunni tradition scholars have narrated in their books. Most merits of Imam Ali (a.s.) are mentioned in Sunni books. And this much is sufficient for one that has sense to prove the rightfulness of his Caliphate and the absence of such a right for Abu Bakr and Umar because every sensible person knows that after their flight, when the Holy Prophet (S) said: "Tomorrow, I will give the standard to one who is having those qualities," it became clear that those who have run away lack these qualities. And one who does not love Allah and His Messenger and Allah and His Messenger do not love him, how can they have the right to become the Caliph of Allah and leader of religion and the world?

[422] Surah Bani Israel 17:26

[423] The author says: Other reports are mentioned in the chapters of miracles to support this verse regarding the conquest of Fadak.

[424] The author says: The incident of Fadak and its usurpation will be described shortly.

[425] A dish of sopped bread, meat and broth.

Chapter 41

Expedition of Umratul Qaza – letters inviting Kings to embrace Islam – events upto the Battle of Mutah

Ali bin Ibrahim has narrated that when the Prophet returned from the conquest of Khyber, he sent Usamah bin Zaid against some Jew town in the vicinity of Fadak. In one of these places was a Jew, Marwas bin Namaik Fadaki, who fled from the Muslims with his family to the mountain where being overtaken he repeated the creed of Islam, but Usamah not crediting his conversion put him to death When the detachment returned and reported their success, the Prophet blamed Usamah for slaying the confessing Jew but he said he was repeating the Kalimah merely through fear.

"Did you remove the veil of heart and learn that?" demanded the Prophet, "What have you to do with his heart?" Immediately the Almighty Allah sent down this verse:

"…and do not say to any one who offers you peace: You are not a believer."[426]

So Usamah vowed that he would never fight one who recites the Kalimah and he didn't even accompany Imam Ali (a.s.) in his wars. Thus the latter sin of Usamah was worse than his previous mistake.

Shaykh Tabarsi and other scholars have narrated that in the seventh year of the Hijrat, and a year after the treaty concluded at Hudaibiyah, the Prophet and his companions set out on a pilgrimage to Mecca, where according to the stipulation of the treaty, they remained there for three days. The idolaters cleared the city for him, and ascended the surrounding mountains, from whence they watched the ceremonies of the Muslims.

The Prophet ordered his followers to exhibit agility and strength in the courses between Marwah and Safa in order to inspire the infidels with awe of their prowess. Abdullah bin Rawaha was reciting a Rajaz before the Prophet and was carrying a sword.

It is related from Zuhri that previous to this pilgrimage, the Prophet had sent Ja'far bin Abu Talib to Mecca to solicit for him in marriage Maimoona, daughter of Harith and sister of Umm Fazl, the wife of Abbas. Maimoona constituted Abbas her agent and he settled the condition of her marriage with the Prophet.

Kulaini has narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) laid a condition on Quraish that they should clear all idols from Safa, so that Muslims can perform the Tawaf. There was a Muslim man who was so occupied that he didn't perform the Tawaf. So the Quraish brought their idols back and people told the Prophet that so and so has not performed the Sayy and Quraish have brought back their idols. At that juncture, the following verse was revealed:

"Surely the Safa and the Marwah are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously…"[427

After three days, when the Holy Prophet (S) set out from Mecca, Hamza's daughter asked him not to leave her at Mecca. Amirul Momineen (a.s.) brought her to Fatima and told her to take her cousin along.

It is mentioned in some reliable books that in the sixth year of Hijri, the Holy Prophet (S) wrote to kings inviting them to Islam. In the same year, the Prophet set the example to Muslim of wearing a ring on his finger. About this epoch he sent six men with letters to as many kings, summoning them to embrace Islam; namely Khatib bin Abu Baltah to Maquqas; Dahyah bin Khalifa to emperor of Rum; Abdullah bin Huzaifa to Kisra, emperor of Iran; Amr bin Umayyah to Najjashi; Shujan bin Wahab to Harith bin Abu Shimr; and Saleet bin Amr to Hozet bin Ali. Maquqas honored the letter he received, kissed it, and wrote in reply, that he had known another prophet was to appear, and that he respected the claims

of the Prophet, to whom he sent four girls, one of whom was Mariya, afterwards the mother of Ibrahim and another, her sister Sireen.

He likewise sent an ass named Afeer or Yafur, and a mule called Duldul. Maquqas did not became a Muslim. yet the Prophet accepted his present observing He has by this adorned his reign, but his kingdom shall not endure The Prophet kept Mariya for himself, and gave her sister, Sireen to Hassan bin Wahab.

Kaiser, whose proper name was Harqal, appearing dejected one morning his courtiers asked him the reason, that he had dreamed that king of the circumcised had arisen. His scholars answered that they knew of no people but the Jews who practiced that rite as to these they are under your authority and if you please you can order them all to be slain and thus remove all ground of fear on this account.

While this conservation was going on, a messenger from the governor of Busra arrived. bringing with him an Arab whom he presented before the monarch with the explanation that the man brought news of several wonderful things which had occurred. Harqal then commanded his interpreters to question the Arab about the events alluded to. On being interrogated, the man said, "A person has arisen among us claiming to be a Prophet some believing in and obey him while others oppose him and consequently the flame of war and slaughter blazes among us."

Harqal demanded if this Arab was circumcised and finding that he was exclaimed, "Now the interpretation of my dream is apparent." The emperor immediately summoned his general and ordered him to search the whole kingdom of Shaam for some relative of the Prophet and if he found such a man to bring him to royal court.

The commander-in-chief soon found Abu Sufyan, who visited Shaam for trade, and brought him to Harqal, Abu Sufyan's account of this matter as related by Ibn Abbas is that after he had concluded the truce with the Prophet, he went with a company of Quraish on a mercantile expedition to Shaam where he was met by a party of mounted men, who, understanding his relationship to the Prophet, carried him and his companions to Harqal.

Abu Sufyan was presented before the monarch who was surrounded by all the great men of Rum. Harqal then demanded through an interpreter, which of the Arab party was most nearly related to the man of their country claiming to be a Prophet. Abu Sufyan answering that he was the nearest related to the Prophet, the emperor ordered him to be brought near and the rest of the party to listen to what he said and confirm it if true, and confute it if false.

In relating the story Abu Sufyan observed, "Had it not been that I was ashamed to be convicted of lying before the king verily I had told him nothing but lies." Harqal first demanded what was the family rank of the man claiming to be a Prophet. Abu Sufyan replied that his lineage was the most noble among the Arabs. "Has any one of your people ever before claimed to be a Prophet?" "No." "Has any of this man's ancestor been king?" "No." "Do the chief and principle men follow him or the poor and needy?" "The latter class are his followers."

"Do his adherents increase or diminish?" "They increase." "Are any who embrace his religion afterwards ashamed of it?" "No." "Before claiming to be a Prophet was he considered a liar among you?" "No." "Did you ever witness anything like fraud in him?" "No we have formed a truce with him for a period and cannot tell if he will attempt stratagems against us in this matter; which," added Abu Sufyan "was all I could say on that subject."

Harqal continued: "Have you ever fought against him?" "Yes." "What was the result?" "Our wars have been attended with alternate success." "What does he enjoin on his followers?" "He required the worship of god and forbids associating anything with the Deity, and commands us to forsake the precepts of our fathers, to perform prayers, to bestow charity, and to be chaste and benevolent." Harqal then said to Abu Sufyan through the interpreter: "If what you have stated is true, the Prophet will soon be master of this place. If it were possible I would go to him and would wash his feet."

Harqal then called for the letter addressed to him by the Prophet which was as follows: In the name of God the compassionate the merciful: This is a letter from Muhammad bin Abdullah, the apostle and servant of God to Harqal chief of Rum. The peace of God be on him that follows the true direction in religion. Now know you, I call on you to

embrace Islam. Become a Muslim that you may be secure, punishment both in this world and the next.

Obey, that God may double your reward. If you do not accept the offer made you on you, will be responsible for the sin of your subjects who in consequence of your example do not believe. The letter concluded with this passage from the Qur'an: "O you who have received the scripture come to a just determination between us and you that we worship not any except God and associate no creature with Him; and that the one of us take not the other for lords beside God But if they turn back say, Bear witness that we are true believers."

Disputation and confusion now arose in the court and the Arabs were sent away. It is related by Qutub Rawandi that Harqal after reading the letter, summoned his chief scholar, whose name was Askaf, who examined the epistle, and declared that its author was Muhammad of whom Isa had announced the glad news.

"I acknowledge his truth," said Askaf, "and yield him obedience." "Should I do so," said Harqal, "My royalty would be forfeited." Kaiser indeed, wished to profess Islam. The Christian assembled to kill Askaf, who called Dahyah, the bearer of the letter and charged him to tell his master that he had acknowledged the unity of Muhammad, but the Christians did not regard his words. He came out and was martyred by the Christians.

It is related by Qutub Rawandi that Harqal sent a Ghassani man to the Prophet and charged him to observe what he sat upon who sat on his right and to get if possible, a view of the seal of prophethood. On his return, he reported to the king that he found the Prophet seated on the ground water boiling up under his feet, and his cousin, Ali sitting on his right.

I had forgotten the seal, said the man but he reminded me of it, and allowed me to see it between his shoulders. Harqal replied: "He is the Prophet predicted by Isa." Then he told them to go and tell the Prophet that he should come and share his rulership as he cannot leave his kingdom.

Kisra, the King of Iran, on reading the Prophet's letter tore it to pieces. The Prophet therefore pronounced the curse on him that his sovereignty should soon pass away, which was verified. The letter which was sent through Abdullah bin Hazafah, was as follows: In the name of Allah, the Compassionate, the Merciful:

This is a letter from Muhammad the Messenger of Allah (S) to Kisra chief of Fars: peace be to him that follows religious direction and believes in God and the Prophet and testifies to the unity of God who has no associate, and that Muhammad is His servant and apostle. I summon you in God's stead, for I am Messenger of Allah (S) to all people to inspire fear in all that live and to show divine signs to infidels. Become, then, a Muslim, that you may be secure from the wrath of God. If you refuse, all the sins of the Majoosis will rest upon you.

Kisra was so enraged he tore the letter to pieces, exclaiming, "Does my slave write me thus and put his own name before mine!" The Prophet cursed him that his kingdom will also be torn thus. According to another traditional report he sent a handful of dust. The Holy Prophet (S) said: Very soon my community will take over his lands as he has sent a handful of dust to me.

He then sent an order to Bazan, his governor in Yemen, to dispatch two strong men to seize the fellow in Hijaz that claimed to be a Prophet and had the audacity to write such a letter to the great king, and bring him prisoner to his presence.

Bazan accordingly sent Banuba and another man, Kharkasak or Firoz or according to another report, he told the Prophet to give up his claim or face dire consequences. He wrote saying, "The command of the king of Non-Arab is that you go with these men to his presence." On their arrival at Medina, they waited on the Prophet and said, "Kisra has commanded Bazan to summon you to appear before his Majesty.

If you go with me, I will intercede for you with the king so that no harm shall befall you if you refuse to go why then you know he will destroy you and your people and desolate the country." It is related that they appeared with their beards shorn and their mustaches hanging over their mouths.

The Prophet was disgusted at this fashion and said, "Who ordered you to appear in such a style?" They replied, "Our lord, Kisra." He replied, "But my Lord has commanded me to wear a long beard, and to trim the mustaches even with the upper lip." He then ordered them to withdraw, and visit him the next day.

When they waited on him as directed, he said, "My Lord has informed me that last night Kisra was slain. God has incited his own son Shiruyahs to kill him. Carry this answer to Bazan: that my kingdom will extend throughout the earth and the empires of Kaiser and Kisra will be conquered by my seat and tell him if he became a Muslim, I will leave him in the enjoyment of his present possessions."

The messengers returned to Bazan and reported the Prophet's answer and declared they never witnessed such power of inspiring awe as he possessed in any king notwithstanding he lived like a poor and humble man. Bazan said, "This report does not denote a king a king but a Prophet I will wait till his truth or falsehood is manifest.

After some days a letter from Shiruyah reached Bazan saying, "I have killed Kisra because he killed the chief of Fars. Take oath of allegiance to me and do not molest the man Kisra ordered you to punish, till you receive further commands from me." Bazan and a party of Farsis who were with him now became Muslims. It is said that Firoz was one of the two men sent to the Prophet and that he became a Muslim and when Isa the false Prophet arose, the Prophet ordered Firoz to put him to death.

Ibn Shahr Ashob has narrated that an angel appeared three successive years to Kisra, with a staff, saying, "Become a Muslim or I will break this." Kisra replied: "Wait for sometime." Then he summoned his guard and scolded them for having allowed that man to enter his bedroom. Next year the angel came to him again and he again told him to wait for sometime. They third time the angel broke the staff and that night Kisra was slain by his son.

The Prophet sent Amr bin Umayyah to Najjashi, with a letter respecting Ja'far bin Abu Talib and his companions. the king honored the letter, kissed it, and raised it to his eyes. He humbled himself at the message of the Prophet so as to descend from his throne and sit upon the ground, and he became a Muslim.

It is related that he sent his son and sixty Habashis to meet the Prophet, but the vessel in which they embarked, floundered at sea, and all perished. Some affirm that this Najjashi was not the same individual to whom Ja'far went, but we shall not debate it as much has already been said about Najjashi. Harith bin Shimr Ghasani, to whom the Prophet addressed a letter did not believe, and his power soon passed away and he died in the year of the conquest of Mecca.

Hozet bin Ali honored the letter he received, and proposed to share his kingdom with the Prophet, who foretold that he would soon lose his dominions, and in the year Mecca was taken, he went to Hell. Qutub Rawandi has narrated from Jurair bin Abdullah Bajali that the Prophet gave him a letter and sent him to Zilakalah of Himyar and it had a better effect, for he embraced Islam and marched to Medina with a large army to join the Prophet.

On his way he passed a recluse's cell who, understanding his object, said it is probable that the Prophet has departed to the eternal world, for I was just now reading the book of Danyal and perused the account there given of the Prophet and of period of his life, and when I made a calculation, I found he must have departed this very hour. At this news, Zilkala returned home, and the bearer of the letter to him, Jurair bin Abdullah, proceeding on to Medina, found the recluse's calculation had been perfectly correct.

It is narrated that in the 6th year of Hijri, Khawla binte Thalaba came to the Prophet and complained about her husband, Aws bin Thabit that he had done Zihar with her. In the same year, the Prophet sent Alau bin Khazramy to Manzar bin Shazy, governor to Bahrain, to summon him to embrace Islam or pay tribute.

The country of Bahrain was under the dominion of the emperor of Non-Arab. Manzar with the Arabs embraced Islam, but the Jews and the Christian of that country agreed to pay tribute. Thus Bahrain was conquered without war. Shaykh Tabarsi has narrated from Zuhri that the Holy Prophet (S) after the conquest of Khyber sent Abdullah bin Rawaha with 30 riders including Abdullah bin Anis to Bashir bin Wazam, the Jew, because it was learnt that he was mobilizing Ghatfan tribe to fight the Prophet.

When they arrived there, they said: "Prophet is calling you to appoint us as his governor in Khyber." He agreed after much discussion and set out with 30 men. Each Muslim accompanied one Jew. After traveling for two farsakhs, Bashir regretted his decision and decided to slay Abdullah. Abdullah was a very sharp character; he at once understood and slashed his leg severing it.

He landed a blow with a stick on Abdullah's head and it started bleeding. Muslims killed all the Jews, except one who escaped with his life. No one was killed from the Muslims. When they returned to the Prophet, he applied his saliva on Abdullah's head and he was immediately cured. Then the Holy Prophet (S) sent Abdullah to Bani Marra and he killed some of them and arrested some and presented to the Prophet. The Holy Prophet (S) sent Uyyana bin Hasan to Bani Ambar. He also killed some of them and took some prisoners.

It is mentioned in some reliable Sunni books in the events of the seventh year that when the Holy Prophet (S) returned from Khyber, he camped near Masjid Shajara and asked Bilal to remain awake but he was overcome by sleep and all awoke after sunrise. That Prophet recited Qaza prayers with the companions.

Discussion about this in connection with mistakes has passed before. It is related that in this same year, the sun after setting, was brought back at the prayer of the Prophet, for Ali to perform worship, he having been prevented from doing so at the appointed hour by the Prophet laying his head in Ali's lap and being detained there by a divine communication. Tahawi, a celebrated Sunni scholar, has narrated in *Mushkilus Hadith*from Asma binte Umais through two chains of narrators that the head of the Holy Prophet (S) was in Ali's lap when descent of revelation began.

Imam Ali (a.s.) had not prayed the Asr prayer but the sun set. After the revelation was complete, the Prophet asked: "O Ali, have you offered the prayers?" "No," said the Imam. The Prophet prayed and the sun returned from the west after it had set. This incident took place at Sahba, near Khyber. Tahawi says that it is an authentic report testified by reliable authorities.

It is narrated that in the same year, Najjashi proposed to Umm Habib, daughter of Abu Sufyan on behalf of the Prophet and sent her to him. It was in this year that Shiruyah killed his father on the tenth of Jamadius Thani on Monday night, seven hours after sunset. In the seventh year, also Maquqas sent Mariya and his other presents to the Prophet. That same year the Prophet married Maimoona, daughter of Harith.

In the eight year of the Hijrat, the Prophet married Fatima, the daughter of Zahak. She manifested dislike for him, being prejudiced by Ayesha and Hafasa. The Prophet therefore divorced her and sent her back to her family. In the eighth year, a pulpit was built in the Masjid for the Prophet, previous to which he had leaned against a date-tree post in addressing the people. Some say it was in the seventh year.

A woman's son worked as a carpenter, she asked him the Prophet if he would mind if he prepares a pulpit for him. The new pulpit had three legs. When the Prophet mounted the pulpit on Friday, the date-tree post began to wail in separation of the Prophet till it split. The Prophet descended from the pulpit and consoled it. Then he returned to the pulpit and completed the sermon.

Notes:

[426] Surah Nisa 4:94

[427] Surah Baqarah 2:15

Chapter 42

Account of the Battle of Mutah

Shaykh Tabarsi and other tradition scholars have narrated that the expedition entitled Mutah was undertaken in the month of Jamadiul Awwal, in the eighth year of the Hijrat, and was occasioned in the following manner according to Ibn Abil Hadid: In this year the Prophet sent Harith bin Umair with a letter to the governor of Busra.

When Harith arrived at Mutah, Sharjil bin Amr Ghasani fell in with him, and learning that he was a messenger of the Prophet going to Shaam, ordered him to be beheaded. The Prophet was much distressed at his news and assembled a large army which he sent to that quarter. Sunnis say that the Prophet constituted Zaid bin Haritha as army chief, and in the event of his being slain, ordered the command to devolve on Ja'far, and if he also should fall a martyr, Abdullah bin Rawaha should succeed, and in case of his falling, the Muslims were to elect a commander themselves.

Shaykh Tabarsi has through trustworthy chains narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) first appointed Ja'far as chief, then Zaid and then Abdullah bin Rawaha. When the army reached Maan, news met them that Harqal, emperor of Rum, had advanced to Marib, where he was encamped with a hundred thousand men of Romans and hundred thousand Arabs.

And Aban bin Uthman relates that they learnt that Arab and non-Arab tribes of infidels, namely, Laham, Khudam, Bali and Khuza had gathered there camping at east. So Muslims camped at Maan for three days and counseled that enemies were present in large numbers. Abdullah bin Rawaha said: "We have never fought with military supremacy, we always fight with the strength of true religion, because of which the Almighty Allah has given us auspiciousness.

True said the Muslims and they set out with three hundred men and reached a village called Sharaf in Balqa. Muslims camped in Mutah and the battle took place there.

Another account says that the Muslims received intelligence that a vast multitude of Arab and Non-Arab infields were assembled and encamped in the eastern quarter. The Muslims were three thousand strong, and at length met the army of Rum at a village called Ashraf, in the district of Bulka, and retired to Mutah, where the battle was fought

Shaykh Tusi has narrated from Zuhri that when Ja'far returned to Medina from Habasha, the Holy Prophet (S) sent him to the Battle of Mutah and appointed him, Zaid bin Haritha and Abdullah bin Rawaha in turn to bear the standard. At the beginning of the engagement Ja'far raised the banner, and mounted on a red horse, fought till he received many wounds, when he dismounted, hamstring his horse, and fought on foot till he was slain.

He was the first Muslim that hamstrung his horse. Abdullah, who next took the command, was likewise slain, but Khalid bin Walid, who succeeded him, after continuing the action a short time, fled and sent Abdur Rahman bin Samrah to inform the Prophet of what happened. The messenger found the Prophet in the Masjid, and he ordered Abdur Rahman to be silent, that he might himself announce what had occurred, which he did.

The people wept at the mournful relation, but he said to them, "Weep not, for my community is like a garden whose owner cultivates it well, builds houses in it, prunes its trees that they may be more fruitful year after year. Verily, when Isa shall descend among my community, He will find a multitude of apostles like His own.

Qutub Rawandi has narrated that when the Messenger of Allah (S) sent the army to Mutah, he appointed three chiefs saying that after each is killed the other should take the command. At that time, a Rabbi was present there. He said: "If this man is a prophet, all three will be martyred." "Why?" asked the people.

He said: “Whenever a prophet of Bani Israel sent an army with similar instructions to a hundred persons, all of them were sure to be killed. It is narrated from Jabir that on the day the Battle of Mutah was fought, the Prophet went to the Masjid and announced to the people what was transpiring on the contested field. Among other particular statement, he said that Ja’far, having his right hand cut off, raised the banner in his left hand, which likewise losing, he sustained the standard by pressing it to his bosom with folded arms, till at length he fell a martyr.

Now the standard was bore by Khalid and after sometime he fled the battlefield and the Muslims also fled from the battlefield. On leaving the Masjid, he went to Ja’far’s house, whose little son, Abdullah bin Ja’far, he took upon his lap and stroked his head. The mother, Asma binte Umais, observed that the Prophet’s manner seemed to denote that the child was an orphan.

The Prophet then with tears declared that Ja’far was martyred; “before which,” said he, “both his hands were cut off, and in exchange for them Allah has given him two emerald wings with which he now flies where he pleases among the angels of Paradise.” Some say the wings were ruby; however that may be, he is now called Ja’far Tayyar, or Ja’far the flyer.

Shaykh Tusi has through trustworthy chains narrated from Imam Ja’far Sadiq (a.s.) that when Ja’far Tayyar was martyred with fifty wounds, twenty-five of them were on his face.

Barqi and Kulaini have narrated from Imam Muhammad Baqir (a.s.) that on the day of Battle of Mutah, Ja’far dismounted from his horse so that people may not even think that he will flee from battlefield. And he was the first among Muslims to have hamstrung his horse.

Barqi has narrated that when the Prophet learnt about the martyrdom of Ja’far, he went to his house, called for his sons, Abdullah, Aun and Muhammad and stroked their heads. Asma, Ja’far’s wife said: “O Messenger of Allah (S), you are stroking their heads as if they are orphans.” The Holy Prophet (S) was surprised at her intelligence and he said: “Perhaps you don’t know that Ja’far is martyred.” When Asma heard this, she began to weep.

The Holy Prophet (S) said: “Don’t cry, because the Almighty Allah has informed me that He has gifted two wings of red ruby with which he glides in Paradise.” Asma said: “O Messenger of Allah (S), call the people and narrate his excellence to them, so that he is always remembered. The Holy Prophet (S) again appreciated her wisdom and he told his family members to send food etc. to Ja’far’s house. Since then started the practice of sending food to the family in which death has occurred.

Barqi and Kulaini have narrated through reliable chains and Shaykh Tusi has through good chains narrated from Imam Ja’far Sadiq (a.s.) that when Ja’far Ibn Abi Talib was martyred, the Holy Prophet (S) asked Lady Fatima (s.a.) to send food for three days to Asma binte Umais and to console her and since then started this practice.

Kulaini had narrated through trustworthy chains from Imam Ja’far Sadiq (a.s.) that one day the Holy Prophet (S) was in the Masjid, when suddenly the Almighty Allah lowered all high lands till he saw Ja’far that he was fighting the infidels till he was martyred. So he told his companions about it. And due to sorrow his stomach began to ache.

And it is narrated in *Jamiul Usul* that Abdullah says: “I was present in the Battle of Mutah. I found Ja’far among the dead carrying more than ninety wounds, all on his front, because he did not turn away from the enemies. According to another tradition, he received fifty wounds all in front.

Shaykh Tabarsi has narrated that Abdullah bin Ja’far says: I remember the day when the Messenger of Allah (S) came to mother with news of my father’s martyrdom. He stroked my head in affection with tears in his eyes. Then the Holy Prophet (S) said: “O Lord, Ja’far has taken precedence in Your path, so please make his children inherit his bravery.”

Then he said: “Asma, do you want me to give you a glad tiding; the Almighty Allah has gifted a pair of wings to Ja’far with which he flies in Paradise.” Asma said: “Tell the people about it.” The Holy Prophet (S) arose, took me and came to the Masjid. Then he mounted the pulpit and made me sit at the lower step. With a sorrowful demeanor he said: “A man is followed in his footsteps by his sons and nephews.

Ja'far is martyred and the Almighty Allah has given him a pair of wings to fly in Paradise." Then he came down and took me to his house and told them to feed me and also called my brother for this purpose. We stayed in his house for three days. The Holy Prophet (S) used to take us around his wives's rooms and he sent us home after three days. Then he came to our house one day, when I was playing with my brother and pretending to purchase a sheep from him.

The Prophet prayed that I should become an expert in business and by his prayers, I have always made profit in all my dealings. And it is narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) told Lady Fatima (s.a.) to mourn for her cousin, Ja'far but not to utter words of heresy; and to narrate his qualities.

And in another tradition, he said: "People like Ja'far should be mourned," and it is narrated from Urwah that when Muslims returned from the Battle of Mutah, the Holy Prophet (S) and his companions went out to meet them; those who came out of the city cast dust in the faces of the defeated army and reviled them by the name of runaways. The Prophet said, they do not deserve that reproachful epithet, and, Insha Allah, they will fight more successfully another time.

Ibn Abil Hadid has narrated that the people of Medina heaped such disgrace on the army as was never experienced. When they knocked at the doors of their houses, their own families would not open to them, but taunted to them, saying, "Why were you not slain with your comrades at Mutah?" Through shame, the officers did not venture to leave their houses till the Prophet had consoled them, and accepted their apology for their defeat.

It is mentioned in *Istiab*, that when Ja'far was martyred, he was aged forty-one years. And Ibn Abil Hadid has narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "People are created from different trees and Ja'far is created from a single tree." Once he told Ja'far: "You are like me in make-up and behavior." And it is narrated from Saeed bin Musayyab that the Holy Prophet (S) said: "I was shown the faces of Ja'far, Zaid and Abdullah bin Rawaha.

They were seated in a tent on a throne of emerald. The necks of Zaid and Abdullah bin Rawaha were crooked but Ja'far's neck was straight. I

asked about it and was told that at the time of imminent death they tried to turn a little away from the battlefield but Ja'far did not do that.

And Ibn Babawayh has narrated through reliable chains from Imam Muhammad Baqir (a.s.) that the Almighty Allah revealed to the Prophet that He liked the four qualities of Ja'far bin Abi Talib which the Prophet asked from Ja'far who said: If the Almighty Allah had not told you, I would have never revealed to you. First is that I never tasted wine, because it destroys intellect. Second: I never lied, because it destroys valor and modesty.

And I never indulged in adultery with anyone's wife, because I know that other may also do the same with my wives. And I never worshipped the idols because I know that they cause neither harm nor benefit. The Holy Prophet (S) placed his hand on his shoulder: You deserve to be given a pair of wings with which you can fly with the angels.

And Shaykh Tusi has narrated that the Holy Prophet (S) told Lady Fatima (s.a.) that: "Our martyr is better than all martyrs, and he is your uncle, Ja'far, who is from us; the Almighty Allah has given him a pair of wings that he uses to fly with the angels. It is narrated from Abu Hamza Thumali that Imam Zainul Abideen (a.s.) saw Ubaidullah, son of Abbas Ibn Ali, the standard bearer of Imam Husain (a.s.) and he wept at him and said: There was no day worse than the day of Battle of Uhad, when Hamza, the lion of Allah was martyred.

After that was the day of the Battle of Mutah when his cousin, Ja'far bin Abi Talib was martyred." Then he said: "There is no day like the day of Imam Husain (a.s.) when 30000 men came against the Imam and all claimed to be Muslims, and they sought divine proximity through killing him. Imam tried all means to advise them and warned them of divine wrath but they martyred him with injustice.

Then he said: "May Allah have mercy on uncle, Abbas who sacrificed his life for his brother. When the oppressors severed his hands, the Almighty Allah gave him a pair of wings with which he flies in Paradise with the angels, like He gave a pair of wings to Ja'far bin Abi Talib. And the status of Uncle Abbas is such that all martyrs will vie for it on Judgment Day.

It is mentioned in some reliable books that during the Battle of Mutah, the Holy Prophet (S) was on the pulpit of Medina and veils when were lifted from his eyes and he watched the scene of battle. He saw Ja'far being lifted on spears and he turned to the heavens and prayed: "O Lord, do not degrade my cousin." The Almighty Allah gave him a pair of wings in that condition with which he flew away to Paradise immediately. That is why he is called Zuljunahin and it is narrated that at that time he was aged forty-one years.[428]

Notes:

[428] The author says: Traditions about the excellence of His Eminence, Ja'far will be mentioned in the coming pages, if the Almighty Allah wills.

Chapter 43

Battle of Zatul Salasil

Ali bin Ibrahim, Shaykh Tusi, Shaykh Tabarsi and Qutub Rawandi etc. and all Shia and Sunni tradition scholars and commentators have narrated from Imam Ja'far Sadiq (a.s.) and Ibn Abbas that twelve thousand mounted men, of the valley of Yabis, assembled and covenanted upon oath, that they would not separate till they had slain Muhammad and Ali (a.s.).

Jibraeel informed the Prophet of the danger which threatened him, and ordered that Abu Bakr and four thousand Muhajireen and Ansaris should be sent against the army of Yabis. The Prophet accordingly ascended the pulpit, and announced the communication made to him, and exhorted the people to engage in the expedition with vigor on Monday.

Muslims made the necessary preparation and the Holy Prophet (S) gave Abu Bakr order to summon the enemy to embrace Islam, and if they would not accept it, to kill their fighting men, take their women and children prisoners, plunder their property, and destroy their houses and fields. Abu Bakr advanced by easy marches till he came up with the enemy, who send a detachment of two hundred armed men, demanding who the Muslims were, and what was their object, and furthermore, to have a parley with their chief.

Abu Bakr, with a party of his men, appeared to parley with the infidels, whom he advised to embrace Islam, but they swore by Laat and Uzza that were it not for some relationship between them they would kill him. "Go back," said they "and reckon it a great favor that we have nothing to do with you, though we will slay Muhammad and his brother, Ali."

Abu Bakr hereupon represented to his army the vastly superior power and advantages of the enemy, and ordered a retreat. The army replied, “You act contrary to the commands of the Prophet, fear Allah and fight with them.” He replied, “I know what you are ignorant of,” and marched his men back to Medina.

The Prophet rebuked him for his disobedience and cowardice, and then announced to the people, that he was divinely commanded to send Umar with four thousand mounted men on this expedition. Umar’s fortune was precisely like that of Abu Bakr, and he received the same rebuke.

The Prophet now sent Ali with an army of Muhajireen and Ansaris against the formidable foe. Ali made such forced marches through unusual route that his men feared their horses would be quite exhausted, and themselves left behind through fatigue. He encouraged his army by saying that the Prophet had commanded him victory.

Ali encamped on approaching the enemy, and they send out their detachment of two hundred men, to demand who he was, and what was his object. He replied: “I am Ali bin Abi Talib, the cousin and brother of the Prophet, and his messenger to summon you to testify to the divine Unity, and to the prophethood of the Prophet; therefore, embrace Islam and share the prosperity and adversity of Muslims.”

The infidels replied: “You are just the man we wanted to encounter; get ready for battle, and be assured we shall slay you and your army. Let the only treaty between us be to meet in deadly onset tomorrow, at breakfast time.” “Woe to you!” retorted Ali; “Do you think you can frighten me by your superior numbers?

I look to the aid of Allah, angels and Muslims, and verily, there is no might or power, but in the Almighty Allah.” The parley ended, and both parties retired to their respective camps. Ali ordered the horses to be attended to, barley to be given them, to have them saddled and remain in readiness.

At earliest dawn the Muslims performed prayers, and it was yet dark when Ali attacked the enemy, whom he utterly routed. According to the command of the Prophet, he slew their fighting men, took their women

and children prisoners, plundered their goods, destroyed their houses, and then returned to Medina.

On the morning of the victory, Jibraeel came to the Prophet and informed about the victory of Imam Ali (a.s.) and the Prophet mounted the pulpit and announced Ali's triumph, and that only two Muslims were slain in the engagement. The Prophet and people of Medina went out several miles to meet Ali and his victorious army on their return.

The Prophet and Ali dismounted from their horses, the Prophet embraced the hero, and kissed him between his eyes. According to Imam Ja'far Sadiq (a.s.) the Muslims had never before taken such valuable spoils, except at Khyber. Thus the Almighty Allah revealed Surah Adiyat:

"I swear by the runners breathing pantingly…"

"Then those that produce fire striking…"

"Then those that make raids at morning…"

"Then thereby raise dust. Then rush thereby upon an assembly…"

"Most surely man is ungrateful to his Lord."

"And most surely he is a witness of that

"And most surely he is tenacious in the love of wealth."

"Does he not then know when what is in the graves is raised…"

"And what is in the breasts is made apparent?"

"Most surely their Lord that day shall be fully aware of them."

Imam Ja'far Sadiq (a.s.) said: "These verses were revealed about the hypocrisy of Abu Bakr and Umar who denied the bounties of the Almighty Allah and when they reached the Yabis valley they found the love of world opposing the command of God and His Prophet, so at the end of the Surah, the Almighty Allah informed that He is aware their

infidelity and hypocrisy and that He will expose them on Judgment Day and recompense them.

Shaykh Mufeed has narrated with regard to the expedition of Zatul Salasil that one day a desert Arab came to the Prophet and reported that a party of Arabs had gathered in Ramal Valley and made an agreement to attack Medina. The Holy Prophet (S) collected the Muslims and told them that a party of disbelievers has plotted to attack them and they must be prepared to defend themselves. Ashab Suffa volunteered in sincerity.

The Holy Prophet (S) drew lots from the eighty persons and appointed Abu Bakr as their chief and gave him the standard, instructing him to punish the Bani Sulaym. Idolaters had appointed watches on mountain peaks. Since Abu Bakr traveled by the highway he was at once detected and they armed themselves. When Abu Bakr reached the heavily wooded and rocky land and the infidels lived in a valley that was difficult to enter.

When Abu Bakr attempted to enter it, the disbelievers came out and slain many Muslims. At last Abu Bakr had to return unsuccessful from there. Then the Messenger of Allah (S) gave the standard to Umar and sent him on the same expedition. He also followed the usual route and was soon detected by the disbeliever who hid beneath the trees and rocks. When Umar stepped into their valley, they came out and drove him away.

When he also returned unsuccessful; the Holy Prophet (S) was extremely aggrieved. Amr Aas said: "O Messenger of Allah (S), please send me as the result of a battle depends on trickery, perhaps I can overcome them through my cunning." He was also sent and he also followed the usual road and he also returned defeated. According to another report, Khalid bin Walid was sent instead of Amr.

Thus the Holy Prophet (S) was aggrieved for many days and he continued to condemn them. Then he called Imam Ali (a.s.) and gave him the Islamic standard and said: O Lord, now I have appointed one who is a fighter and he never flees from the battle. O Lord, You know that I am Your Messenger.

So help him for the sake of my sanctity and make him victorious. According to another report, Amirul Momineen (a.s.) came to Lady Fatima (s.a.) and asked for his special headwear and she asked where he was being sent to by her father. "Ramal Valley," said the Imam. Lady Fatima (s.a.) was worried for the difficult expedition.

Meanwhile the Messenger of Allah (S) arrived and asked her why she was crying. He asked: "Do you think that your husband will be killed? Insha Allah it will not be so." Imam Ali (a.s.) said: "Do you not want me to be killed and be rewarded with Paradise?" Thus he set out for the expedition and the Holy Prophet (S) accompanied him upto Masjid Ahzab. Amirul Momineen (a.s.) was astride a red horse and had a Yemeni sheet over his shoulders. He held the Khati spear aloft.

The Messenger of Allah (S) prayed for their success and returned and also sent Abu Bakr, Umar, Amr Aas or Khalid bin Walid with him. Imam Ali (a.s.) took the Iraq route leaving the usual highway. Companions thought that he was heading somewhere else. Amirul Momineen (a.s.) took them through a secret route.

They traveled during the nights and hid themselves in mountain passes during daytime. Amr Aas saw that the Imam was following an appropriate procedure which was sure to yield victory, so he was overcome with jealousy. He told Umar, Abu Bakr and other men that Ali is ignorant of these paths, while we are experts of this terrain, "which is infested by wild beasts, which are more dangerous for our forces, so you must stop him from taking this route."

People reported this talk to Amirul Momineen (a.s.) who said: "One who obeys Allah and His Prophet should follow me and one who intends to oppose Allah and His Prophet may go by any road he likes. All fell silent and followed the Imam. They passed mountain passes during the nights and concealed themselves during the day.

The Almighty Allah made the wild beasts obedient to the Imam and they did not harm the Muslims. Till the Imam reached upto the enemy territory. Ali (a.s.) told his men to tie up the snouts of the horses so that they may not make noises. So Muslims were stopped and he proceeded. When Umar saw that victory was near, he said: "There are many wolves,

lions and wild beasts in this valley. Ask Ali to permit us to scale the mountain face."

Abu Bakr tried to discuss the matter with Imam Ali (a.s.) but he paid no attention to him. Umar said: "Why should we kill ourselves? Come, let us climb up from this valley. Muslims said: "The Holy Prophet (S) ordered us to obey Ali. We will not disobey him and follow your ideas. This went on till the morning. Amirul Momineen (a.s.) launched a surprise attack and killed the men, took their women and children as prisoners.

Tied their remaining men in chains and ropes; that is why this battle is known as the Battle of Zatul Salasil. The field of battle was five marches from Medina. That same morning, the Holy Prophet (S) came out and prayed the Morning Prayer with the people. In the first rakat he recited Surah Adiyat. He said: "It is a chapter just revealed on me and the Almighty Allah has informed me that Ali has overcome the enemies," and he explained the jealousy of Amr Aas as jealousy to him.

And *Qunud* is in the meaning of *Husud* and that is the love of world which was very strong in one who feared the animals. And in another report instead of Amr, Khalid bin Walid is mentioned. And according to the report of Ali bin Ibrahim the one who is jealous is a denier of bounty and they are Abu Bakr, Umar and Amr Aas who said that there are many wild beasts and they should take the usual road.

Thus Shaykh Mufeed has narrated that the Holy Prophet (S) informed the companions about the victory of Imam Ali (a.s.) and with them came out to welcome them outside Medina. Companions stood in two rows. When Imam Ali (a.s.) looked at the Holy Prophet (S), he jumped from his mount and ran to meet the Messenger of Allah (S) and kissed the feet and stirrups of the Prophet. The Holy Prophet (S) said: "Ali, get mounted as Allah and His Messenger are pleased with you."

Imam Ali (a.s.) was moved to tears and they returned happily from there. War booty was distributed among Muslims. The Prophet asked some of the army what they had observed in their chief during the expedition. They replied, "We saw nothing bad in him, but his conduct was strange in one particular way; in every prayer we performed with him, he recited the Surah: Say, God is one God; the eternal God, he

begets not, neither is he begotten: and there is not any one like unto Him."

The Prophet inquired of Ali for what reason he did this. He said it was because he had a very great affection for that chapter: "and Allah loves you with a like warmth," replied the Prophet. "Verily, were it not that I fear a community of my followers will say of you, what the Christians affirm of Isa, I would this day declare some things in your praise, so that you would pass no company that would not gather the dust on which you tread, for the blessing it confers."

Furat bin Ibrahim in his *Tafsir*, has narrated from Salman Farsi that one day the elder companions except for Imam Ali (a.s.) were present in the house of the Prophet. Suddenly a desert Arab came and said: "O Messenger of Allah (S), I am from Bani Lakham and people of Bani Khatham tribe have formed an army under the command of Harith bin Makida.

They have, along with 500 fighters, sworn by Laat and Uzza that they will attack Medina and slay you with your companions." The Prophet was extremely worried and he asked his companions who will volunteer for this expedition to remove their evil, "I will guarantee Paradise for him." No one replied. The second time he offered them twelve palaces in Paradise. But no one responded. Meanwhile Ali (a.s.) arrived and he asked why the Prophet was so disconcerted. He told him that he had offered twelve palaces for one who will take up this task. Imam Ali (a.s.) said: "Please describe those palaces."

Another tradition says that the Prophet promised twelve palaces in Paradise to any one who would defeat the people of Yabis, and Ali accepting the offer, desired to hear a description of the palaces. The Prophet said they were of gold and silver bricks, with a cement of musk and amber. The pebbles around them are pearls and rubies, the earth saffron, its hillocks camphor, and through the court of each palace, flow rivers of honey, wine, milk and water; the banks are adorned with various trees, and with pearls and coral.

On the margin of those celestial streams are bowers consisting each of one entire, hollow, transparent pearls. In each of those bowers is a throne with emerald feet, and adorned with ruby. On each throne sits a Hourie arrayed in seventy green robes and seventy yellow robes of so fine a

texture, and she is herself so transparent, that the marrow of her ankle, notwithstanding her robes and flesh and bone, is as distinctly visible as a flame in a glass vessel, Each Hourie has seventy lock of hair, every one under the care of the maid who perfumes the lock with the censer which Allah has created to smoke with perfume without the presence of fire.

No mortal olfactory has ever breathed such incense as is there exhaled. "My father and mother be your sacrifice!" exclaimed Ali, "I will undertake the expedition". The Prophet said: "O Ali, all this has been promised to you. Get up and march forward," One hundred and fifty men were asked to accompany the Imam. Abbas said: "O Messenger of Allah (S), you are giving him only 150 men while the enemy force comprises of 500 fighters?"

And one of them is Harith bin Makida who is alone equal to 500 men?" The Messenger of Allah (S) said: "By Allah, even if they had been as numerous as particles of dust, Ali would have gone alone to fight them and without any doubt had been victorious over them and would have brought their prisoners to me.

After that the Holy Prophet (S) arranged the forces and said: "Go, the Almighty Allah would protect you from all sides. And He is my Caliph on you. That instead of me, He is with you." So Amirul Momineen (a.s.) set out from there.

Thus Imam Ali (a.s.) set out from there and when they reached till Zanhashib which is at one Farsakh from Medina, night fell and the army lost its way. Amirul Momineen (a.s.) looked at the sky and prayed:

"O guide of all those who are lost and savior of all those who drown and the deliverer of all the aggrieved, do not make injustice overpower us and do not make the enemies victorious over us and guide us to the path of righteousness."

The Almighty Allah made their horses' feet strike against the stones in such a manner that it created so much sparking that their way became clear. At that juncture, the Almighty Allah revealed Surah Adiyat. In the morning, Amirul Momineen (a.s.) recited the Azan and when the enemies heard it, they said: "Perhaps some shepherd is remembering Allah on the mountains.

When they heard: I witness that Muhammad is the Messenger of Allah, they said: “This shepherd seems to be a followers of that magician liar (refuge of Allah!).” Among the principles of Ali (a.s.) was that he never began the battle till the complete morning had dawned and the angels of the day had not come down. Thus when he concluded his prayer and the day dawned, the standard was raised and the disbelievers saw and remarked to themselves: “The one you had been waiting for is here. It is Muhammad, who has come with his followers.”

A daring youth, who was most heretical and inimical came out from them and challenged: “O followers of magicians and liars, which of is Muhammad? Come out, so that I can fight you.” Imam Ali (a.s.) came to confront him and said: “May your mother mourn for you, you are a liar and a magician and Muhammad (S) is sent from the Almighty Allah with truth?”

“Who are you?” asked that shameless infidel. He replied: “I am Ali Ibn Abi Talib (a.s.), cousin and son-in-law of the Messenger of Allah (S). “So you are his close kin, so it is same whether I kill him or slay you,” said the accursed man and he launched an attack reciting a Rajaz. The Imam also recited a Rajaz and attacked. They exchanged a couple of blows and in the third blow Imam Ali (a.s.) dispatched him to Hell.

Then he called for another contestant. That accursed man’s brother came out and Imam Ali (a.s.) slew him in one blow and again asked for a competitor. Chief of the army, Harith bin Makida who was considered equal to 500 men, emerged and the Almighty Allah had remarked about him that:

“Most surely man is ungrateful to his Lord.”[429]

He recited a Rajaz and attacked Imam Ali (a.s.). The Imam repelled his blow and gave him a slash which split him into two and then again asked for a contestant. His cousin, Amr bin Fatak came out and reciting the Rajaz, attacked the Imam. Ali (a.s.) dispatched him to his brother in the first blow. After that he asked for another contestant but no one came out to confront him. So the valiant Imam attacked those deviated wolves and fell their fighters, took their children captives and plundered their wealth and took all of them to Medina.

When the Holy Prophet (S) received the good news of victory, he came out with companions to welcome the victors and met them at a distance of one Farsakh. The Holy Prophet (S) cleaned the dust from the face of Imam Ali (a.s.) and kissed his forehead and wept and said: "O Ali, I thank Allah, Who strengthened by arms with you and supported me. O Ali, like Musa (a.s.) prayed to Allah, to strengthen his arms by his brother and make him share his prophethood, I also asked the same from the Almighty Allah and He approved it."

Then he turned to the companions and said: "Do not ridicule me about the love of Ali, because I love him by the command of Allah. O Ali, one who has befriended you has befriended me and one who has loved me has loved the Almighty Allah and one who loves the Almighty Allah is loved by Him and accommodates them in Paradise. O Ali, one who is inimical to you, has been inimical to me. And one who is inimical to me, is inimical to the Almighty Allah. And the Almighty Allah hates and curses one who hates Him. And He will not accept any deed of the enemies of Ali (a.s.). It is mentioned in another report that Imam Ali (a.s.) killed a hundred and twenty men from them.

Notes:

[429] Surah Adiyat 100:6

Chapter 44

Conquest of Mecca

Shaykh Mufeed, Shaykh Tabarsi and Ibn Shahr Ashob etc. have narrated that the important event of the conquest of Mecca occurred in the month of Ramadan, in the eight year of Hijrat. The majority of writers declare that the conquest was achieved on the thirteenth of the aforesaid month, but some maintain that it was on the twentieth. The cause of renewed hostilities with the Quraish was that at Hudaibiyah, the Prophet concluded a truce with the Quraish and took under his protection the tribe of Khaza, while Kananah tribe leagued with Meccan chiefs.

Two years after the treaty, as a certain wretch of the latter tribe was satiring the Prophet, a man of Khaza rebuked him for it, and threatened, if he repeated the offence, to break his jaws. The other, not intimidated, chanted again his abusive ode, on which the man of Khaza struck him a violent blow on the face. Both parties calling their respective tribes to their assistance, a furious conflict ensued, in which the Kananah, being the weaker, were driven into Kaaba and many of their party slain.

The Quraish aided this tribe with animals and arms, and the Khaza dispatched Amr bin Salim to the Prophet to inform him what had occurred and call on him for help. The man in recounting the state of affairs chanted a number of odes, when the Prophet said to him, "Enough!" He then went to the house of his wife, Maimoona and called for water to perform ablutions, and while thus engaged, said, "I shall not be assisted unless I render assistance."

As he made preparation to march immediately on Mecca, he prayed that the Lord would restrain the spies of the Quraish, that they might enter their country before they were apprised of his movements. Ali bin Ibrahim, Shaykh Tabarsi and Shaykh Mufeed have narrated through

many chains that Hatib bin Balta had embraced Islam and migrated to Medina, while his family was in Mecca.

Since the Quraish dreaded Prophet's entry into Mecca they came to Hatib's family and said: "Write to Hatib and ask him if Muhammad intends to enter Mecca." In reply Hatib wrote that the Holy Prophet (S) was planning to attack Mecca and sent it to Mecca through a woman named Safiya and according to another report through a woman named Sara, a freed slave girl of Abu Lahab. She concealed that letter in the folds of her hair.

Jibraeel informed the Prophet about this and he sent Zubair and Imam Ali (a.s.) in pursuit of that woman. When they caught up with her, they asked for the letter and she began to weep and swore having any letter. She was also subjected to a search but the letter was not found. Zubair said: "O Ali, she is swearing and in spite of searching her, the letter is not found. Let us go back to the Prophet and report the matter."

Amirul Momineen (a.s.) said: "The Messenger of Allah (S) has said that she is having the letter and the Holy Prophet (S) had not lied in saying that he has heard it from Jibraeel and neither has Jibraeel attributed falsehood to the Almighty Allah. Saying this, he pulled out his sword and said: "I will cut off your head if you don't give the letter."

She at last gave the letter. Imam Ali (a.s.) brought it to the Prophet, who summoned the Muslims in mosque and all gathered. He mounted the pulpit with the letter and said: "I had prayed to the Almighty Allah to keep our plans concealed from Quraish and one of you tried to inform them about it. So one who has written this letter should own up or divine revelation will expose him. No one stood up and the Prophet repeated his statement.

Now Hatib stood up trembling like a date branch in a sharp wind and he said: "I have written this letter, but neither have I become a hypocrite nor doubt your prophethood." "Why did you do this?" "Because my family is in Mecca unaccompanied by my tribesmen, so I feared that idolaters would slay them. So I decided to do a good turn to them, so that they may not harm me. And this act was not committed due to doubt in religion."

Umar said: “O Messenger of Allah (S), allow me to strike off his head.” The Holy Prophet (S) said: “He is from the fighters of Badr, perhaps he will repent and the Almighty Allah will forgive him. Send him out of the Masjid.” People drove him out, beating him and he looked at the Prophet that perhaps he would forgive him. Then the Holy Prophet (S) ordered and he was brought back. Finally he was forgiven and the Holy Prophet (S) sought divine forgiveness on his behalf, saying: “Never repeat it.” The Almighty Allah revealed the following verses:

“O you who believe! do not take My enemy and your enemy for friends: would you offer them love…”[430]

Shaykh Tabarsi has narrated from Imam Ja’far Sadiq (a.s.) that when Abu Sufyan, who was then in Shaam, heard that the Quraish had fought the Khaza and broken the truce with the Prophet, he came to Medina and waited on the Prophet, beseeching him to spare the blood of his kindred, and to renew and extend the truce. The Prophet replied, “If you have not yourselves broken the true, I shall still adhere to it.”

Abu Sufyan next applied to Abu Bakr and Umar, and begged them to guarantee the security of Quraish. They replied that no one could do anything without the permission of the Prophet. He then went to his daughter, Umm Habiba, one of the Prophet’s wives, and he was about to sit down on the carpet but she drew it away, saying, “The Messenger of Allah (S) has been seated on this carpet, and I will never allow you, an unclean idolater to sit on it.”

At this severe repulse, he went to Fatima, the Prophet’s daughter, and begged her to heighten her renown by confirming the treaty with Quraish and extending the period of truce. She replied that she would pledge whatever the Prophet did. He finally wished the young Imams, Hasan and Husain should be permitted to guarantee to safety of his tribe, but Fatima replied that they would do nothing without the sanction of their grandfather.

Last of all he applied to Ali, who told him to go himself to the door of the Masjid and proclaim that he, Abu Sufyan, guaranteed the security of the Quraish, and then start for Mecca. On reaching home he reported the rebuffs he had met with, and as a last resort, what he had done at the suggestion of Ali. At this, the Quraish exclaimed, “Ali has fooled you, you have stood security for your own tribe?”

The Prophet constituted Abu Lubabah bin Abdul Manzar governor of Medina, and commenced his march after the afternoon prayers, on Friday the second day of the blessed month of Ramadan, having first summoned the chiefs of the tribes and ordered them to assemble their people and join him at Mecca. It is narrated from Imam Muhammad Baqir (a.s.) that at the commencement of the march, the army observed the fast, but on arriving at Kara Naeem, he ordered the people to eat by day, setting the example himself, and declaring some who will keep the fast, disobedient.

And they and their progeny were named thus till Judgment Day. Imam Muhammad Baqir (a.s.) said: I know their descendants. So the Prophet set out from there and reached till Amraz Zahran. Nearly ten thousand people were with him, four hundred of them were mounted on horses. The Quraish were still ignorant of his advance, and Abu Sufyan, Hakim bin Qiran, Budail bin Waraqa came out of Mecca with the view of procuring intelligence of him.

Previous to this, however, Abbas was permitted by the commander of the guard to wait upon the Prophet at Thinatul Uqab, but his two companions, Abu Sufyan bin Harith and Abdullah bin Umayyah were inhibited by Zain bin Usaid, Abbas saluted him saying, "May my father and mother be your sacrifice! I have brought with me the son of your uncle, and the son of your aunt, both of whom are penitent."

The Prophet replied, "I have no need of them, they have acted dishonorably to me. And said that till I did not create a stream or a golden house, they would not believe in me." Umm Salma interceded likewise for these men, and at last he pardoned them and called him to his presence. Abbas now concluded that if Muhammad entered Mecca in anger and power, all the Quraish would be destroyed.

He then mounted the Prophet's white mule and rode about the country, hoping to find some wood-carrier or milk-seller and to apprise the Meccans of their danger, that their chiefs might come and wait on the Prophet and induce him to guarantee their security. It was now night, and Abbas found himself near three men, Abu Sufyan bin Harb, Hakim bin Kharam and Budail bin Waraqa, one of whom he recognized by the

voice to be Abu Sufyan who was inquiring Budail the cause of numerous fires of which they had just got a view.

One of the men replied that the tribe of Khaza was encamped there. Abu Sufyan said that tribe was too small to have so many fires. Abbas now announced to Abu Sufyan, and told him that the fires were at the camp of the Messenger of Allah (S), who with twelve thousand men was come to take Mecca. "What hope is left?" replied Abu Sufyan. "This," said Abbas, "that you mount behind me and go with me to the Prophet and obtain security for yourself and people."

Abbas relates that the different parties of the army allowed him to pass, on recognizing that he was the Prophet's uncle, but on passing Umar's tent he, seeing Abu Sufyan ran out exclaiming Alhamdulillah! You have now fallen into our hands; and proceeded hastily to the Prophet's tent, saying Abu Sufyan is brought here without pledged protection, give me permission to cut off his head.

Umar was always blamed for offering to kill chained and helpless prisoners but at sight of an enemy in the field of battle, he turned his back and fled. Abbas then informed the Prophet that he has given personal security to Abu Sufyan, and brought him there. "Let him enter," said the Prophet. He then approached and stood in the presence of the Prophet with the appearance of extreme abasement.

The Prophet said to him, "Have you yet found time to testify to the unity of God and my Prophethood?" "My father and mother be your sacrifice!" responded the humble chief; "how great is your clemency! if there had been another god besides God, he would have heard our cries at Badr and Uhad; but with respect to your prophethood, I have still doubt." Abbas exclaimed, "Repeat the creed, or I will instantly cut off your head."

Abu Sufyan complied, with a trembling stammering voice, forced by necessity, and according to Qutub Rawandi then went to lodge in Abbas's camp where he heartily regretted the course he had taken, and thought that he might have taken on the Arab tribes and put the Prophet to fight. The Prophet knowing the train of his thoughts through the miracle of prophethood, shouted to him that if he had taken that way he would after all have been conquered.

The next morning, when Bilal pronounced the Azan, Abu Sufyan inquired what it meant. Abbas told him that it was the summons to prayers, and directed him to rise and perform ablutions, the mode of which Abbas taught him. They then waited on the Prophet, who was still engaged at his ablutions, and the Muslims were holding their hands to catch the water that fell from his hands, applying every drop they caught to their faces.

Abu Sufyan observed, “I never saw the emperors of Non-Arab and Rum treated with such veneration.” He then asked permission to go and put the Quraish in fear, and called them to Allah and the Prophet. The Prophet told him to go, and promised that all who would repeat the creed should be safe; with all who made no opposition, and all who sat down by the Kaaba’s without arms. Abbas observed that Abu Sufyan was a man who loved distinction, and wished some favor to be conferred on himself.

The Prophet added whoever enters Abu Sufyan’s house is safe and whoever remains in his own house and closes the door is safe. After Abu Sufyan had left the Prophet’s camp, Abbas said to the Prophet that Abu Sufyan was a man full of stratagems, and as he saw that the Muslims were scattered about, he might plot a against them. Abbas was hereupon ordered to pursue and detain him at the entrance of the defile till the army of Allah should march out in his presence.

On being overtaken Abu Sufyan said, “Do you practice deception on me?” “No,” replied Abbas, “but wait till you have seen the army.” When Khalid bin Walid appeared with his division, Abu Sufyan thought it must be the main body with the Prophet himself, and so he thought at the appearance of each successive division till at last came the great standard of Muhajireen and Ansaris, borne by Saad bin Ubadah, an Ansari.

These men were immersed in iron and nothing of them was visible but their eyes. “Your nephew has become a great king,” exclaimed Abu Sufyan. “He is not a king, but a Prophet,” returned Abbas, to which the other through fear assented. Saad approached Abu Sufyan, he accosted him in a threatening manner, and told his men they would that day avenge the blood of their slain.

Abu Sufyan in alarm rushed through the ranks till he came to the Prophet, had kissing his blessed stirrups, reported what Saad has said. The Prophet replied that no violence should be offered to any that submitted peaceably, and ordered Ali to advance and take Saad's banner and calmly and quietly entered Mecca, which entrance he made with the happiest fortune.

On that day, Hakim bin Kharam, Budail bin Waraqa and Jubair bin Motam embraced Islam. Abu Sufyan, on being dismissed to announce the approach of the Muslims, ran his horse with all speed, and entered Mecca by the lower road, as the dust of the victorious army was rising above the surrounding mountains.

The Quraish who had not the least apprehension of his danger, asked him the news. He replied, "Muhammad is at hand with an innumerable army; run into your house and whoever enters my house is safe." When Hind, that cursed woman, heard this news from her husband, she tried to prevent the people from retiring, and endeavored to make them take up arms and fight the Muslims.

"Kill this base old fellow," cried she; "God curse him! What a bad news-bringer he is." "Woe to you," retorted Abu Sufyan, "I have seen a power before which the emperors of Rum and Non-Arab and the Kings of Kinda and Himyar will soon become Muslims: be still; truth has triumphed and calamity is near.

The Prophet had given orders that in entering Mecca none but those found in arms to oppose him should be slain, and two women that had chanted satires against him. Like Muqis bin Saba, Abdullah bin Sadda bin Abi Sarah, Abdullah bin Hanzal and two female singers. He commanded that these proscribed persons should be killed, though found clinging to the curtains of Kaaba.

Saeed bin Harith and Ammar bin Yasir found Ibn Hanzal clinging to the curtains of Kaaba and they proceeded to kill him and Saeed killed him first. Muqis was killed in the bazar. Amirul Momineen (a.s.) killed one of the women and another one ran away. Hawarith bin Nufail bin Kaab was also slain by Imam Ali (a.s.). Ali (a.s.) came to know that his

sister, Umm Hani has given refuge to a group of Bani Makhzum including Harith bin Hisham and Qays bin Saib.

He armed himself and came to her place and asked her to send out all she had given refuge to. They began to tremble. Umm Hani came out but did not recognize him through the armor and she said: "O man, I am the cousin of the Holy Prophet (S) and sister of Ali Ibn Abi Talib (a.s.). go back from here." Imam Ali (a.s.) said: "Send them out."

Umm Hani said: "By Allah, I will complain about you to the Prophet." Imam Ali (a.s.) removed his helmet and Umm Hani embraced him: "I have sworn that I will complain about you." He said: "Go and fulfill your vow, the Holy Prophet (S) is standing at a certain place." Umm Hani came to him when the Prophet's tent was pitched and he was taking a bath and Lady Fatima (s.a.) was in his service.

He heard her voice and said: "Welcome Umm Hani." She said: "May my parents be sacrificed on you, what all I saw from Ali (a.s.) today." The Messenger of Allah (S) said: "I have given security to whomsoever you have guaranteed." Lady Fatima (s.a.) said: "Umm Hani do you have to complain about Ali who has terrorized the enemies of the Almighty Allah and the Holy Prophet (S)?" Umm Hani said: "May I be sacrificed on you, forgive my mistake."

The Holy Prophet (S) said: "May the Almighty Allah reward well the efforts of Ali (a.s.), because he does not give concession to anyone in the path of God. I have given security to whomsoever Umm Hani has guaranteed, for the sake of the relationship she has with Ali (a.s.)."

Shaykh Tabarsi has narrated through trustworthy chains from Imam Ja'far Sadiq (a.s.) that on entering Mecca, the Prophet asked for the keys of Kaaba, and learning it was with Shaibah's mother, sent him for it. She at first refused to delivered it, but on being threatened with death, gave it up, and the Prophet, calling Umar to rebuke him for having formally doubted his word in reference to the conquest just achieved, opened the Kaaba and returned the keys to Shaibah, with whose descendants it still remains. From Shaibah's posterity, Mahdi, will recover the keys, cut off and hang their hands on the Kaaba, and proclaim them thieves of that sacred place.

Kulaini has narrated through correct chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) found three hundred and sixty idols in the chamber of Prophet Ismail. Each idol the Prophet hit with his staff saying:

"The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."[431]

The idol used to fall head down and the Meccans used to remark that we have not seen a magician more expert than Muhammad.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) stood on Mount Safa and announced: "O sons, of Hashim, sons of Abdul Muttalib, I am the Messenger of the Almighty Allah to you. You should say that Muhammad is from us and you can do whatever you like.

By Allah, among you or others, my friend is only one who is pious. It shouldn't be that on Judgment Day you should come loaded with the dust of the world and that others carry the rewards of the Hereafter. I have completed the argument between you and me. I will be responsible for my deeds and you will be responsible for your deeds. I will not be held accountable for your deeds.

Kulaini and Ali bin Ibrahim have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of the conquest, the Prophet sat in the Masjid and received the fealty of the men of the city, by the form of shaking hands till the time of Noon prayer, and the allegiance of the women. The Almighty Allah then revealed this verse:

"O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful."[432]

When the Holy Prophet (S) recited these verses, Hind said: "We reared the children and you killed them." Umm Hakim binte Harith bin Hasham, wife of Akrama, son of Abu Jahl inquired what those good

commands were in which we should not oppose you. He answered, “When calamities come upon you, do not strike your faces, nor scratch them with your nails, nor pluck out hairs, nor rend the covering of your breasts, nor put on black clothes, nor utter loud lamentations.”

The women inquired in what mode their pledges should exchanged. The Prophet replied, “I will not extend my hand to that of a women: bring a vessel of water.” He than put his blessed hand into the water, and taking it out, ordered the women to put their hands into the water, saying, “This is the form of pledge with you.” Imam (a.s.) said: “The Holy Prophet (S) was purer than that he should have touched the hands of stranger women.”

Shaykh Tabarsi has narrated that this allegiance with the women took place at Mount Safa. The cursed woman, Hind, who chewed Hamza’s liver at Uhad, had veiled her face and mingled with the other women, being afraid of the Prophet. When he enjoined them to associate nothing with Allah, Hind observed, “You are exacting a condition of us, which you did not of the men.” On commanding them not to steal, she said, “Abu Sufyan is a miser; I have taken some of his property, and do not know whether he will declare it lawful or not.”

Abu Sufyan, her husband, replied that whatever she had taken or might afterwards take was lawful. At this Prophet, recognizing the woman, smiled, and asked if she were not Hind, the daughter of Atba. “Yes,” she replied: “Pardon what is past; that God may pardon you.” He then forbid them to commit lewdness. “Will a noble woman do that!” exclaimed Hind, who was noted for that crime. At this Umar laughed, for during the period of Jahiliyya he had been guilty with that very woman, and moreover her son, Muawiyah was the fruit of illicit intercourse. Then the Holy Prophet (S) said: “Do not eliminate your children.”

Hind said: “We reared our children and you killed them.” She remarked thus because her son, Hanzala was killed in the Battle of Badr by Imam Ali (a.s.). The Holy Prophet (S) smiled and said: “Do not make allegations against anyone.” Hind said: “Making false allegations is a dirty deed, you command us good behavior.” When the Messenger of Allah (S) said: “Do not disobey in good deeds,” Hind said: “When we are sitting here, it is not hoped that we will disobey you.”

Ibn Shahr Ashob has narrated that on the day of the conquest of Mecca, Uthman bin Abi Talha Abdi locked the door of the Kaaba and climbed to the roof. He was asked to surrender the keys as the Messenger of Allah (S) was asking for them. He said: "If I accepted him as the Messenger of Allah (S), why I would have denied the keys to him?" Amirul Momineen (a.s.) climbed the roof and snatched the keys from him and passed to the Prophet, who opened the door and entered the Kaaba, prayed two rakats prayer. When he came out, Abbas said: "Return the keys to him." At that juncture, the following verse was revealed:

"Surely Allah commands you to make over trusts to their owners…"[433]

The Messenger of Allah (S) called Uthman and returned the keys. When he heard that the Almighty Allah had commanded thus, he embraced Islam.

Ayyashi has narrated from Imam Ja'far Sadiq (a.s.) that on the day of the conquest of Mecca, the Messenger of Allah (S) ordered that the idols of Quraish should be thrown out of the mosque and broken up. An idol of Quraish was placed on Mount Marwah. They prayed to the Prophet to spare it. The Holy Prophet (S) waited for a moment, then ordered them to demolish that also. At that juncture, the following verse was revealed:

"And had it not been that We had already established you, you would certainly have been near to incline to them a little…"[434]

It is narrated from Imam Hasan Askari (a.s.) that when the Almighty Allah raised up Muhammad (S) in Mecca and he initiated his open invitation stating his arguments and condemned their ancestors for idol-worship, they all became inimical to him and began to misbehave and harass the Prophet in every way. They began to demolish the rooms that Muhammad (S), Imam Ali (a.s.) and their followers had constructed around the Kaaba for religious propagation.

Idolaters did not leave any stone unturned to torture and harass them, which finally compelled him to leave Mecca and go to Medina. While departing from Mecca he addressed the city: Allah knows that I am fond of you. If your inhabitants had not expelled me, I would not have given

priority to any other city. Jibraeel came with divine greetings and glad tidings that soon the Almighty Allah will bring him back victorious as mentioned in Qur'an:

"Most surely He Who has made the Qur'an binding on you will bring you back to the destination…"[435]

When the Messenger of Allah (S) told his companions about this promise and the people of Mecca also learnt about it, they made fun of him disbelieving that he would ever come back to Mecca. After that the Almighty Allah informed that very soon, He would make him overcome the Meccans and divine law will become supreme there and very soon He would ban their entry into Kaaba, and none will enter except in fear.

So this divine promise was fulfilled and the Holy Prophet (S) conquered Mecca. Itab bin Usaid was appointed as the governor of Mecca. When Meccans came to know about it, they said: "Muhammad is always trespassing on our rights and degrading us. He has now appointed an eighteen-year-old as the governor, in spite of the presence of many senior personalities among us and we are the inhabitants of holy sanctuary which is the most superior part of land in the world."

The letter appointing Itab as governor began as follows: "This is a communication of Muhammad, Messenger of Allah to the inhabitants of the Holy House and its neighbors. So to say: Whoever from you has brought faith in Allah and Muhammad, His Messenger and who testifies to his sayings and after Muhammad he loves Ali, his brother and successor and is the best creature, is from us and he will return to us.

And one who opposes one of them, should remain away as he is from the folks of Hell. And the Almighty Allah will not accept any of his deeds even though it might be great, he will remain in divine chastisement forever. Indeed, Muhammad, the Messenger of Allah has appointed Itab bin Usaid as the governor of Mecca and entrusted all official affairs to him.

So that he may control those of you who are wayward and teach the ignorant and work for your welfare and punish one who opposes the divine laws. And I have appointed him as your governor, because I know that he is having more excellence and he loves Muhammad, the

Messenger of Allah and Ali the Wali of Allah. So he is our servant and a brother in faith.

Friend of our friends and enemy of our enemies; and he like a shading sky and comfortable earth. The Almighty Allah has given him precedence to you all in his love for Muhammad, Ali and their pure progeny. He is your ruler who will apply the divine law among you. May the Almighty Allah not take away Taufeeq from him like He has imbued his heart with love for Muhammad and Ali. He will not need to write to me asking each and everything.

The Almighty Allah will inspire him with correct decisions. So one of you who obeys him will deserve a good reward from the Almighty Allah and one who opposes him will fall into a severe chastisement. None of you should make his young age a pretext to disobey him, because no one has any excellence due to age." Itab entered Mecca with this proclamation, which he soon announced in public.

He said: "I am a fiery opponent of the hypocrites among and I am a sincere helper of the believer. I know well who among you harbor hypocrisy. Very soon I would have the prayers announced which all of you should attend. So that I may know who is a true believer and who is absent because of some valid excuse; otherwise I will strike off his neck according to the command of Allah and His Messenger, so that I may clean the holy sanctuary from the dirty presence of the hypocrites.

Know well that truthfulness is honesty and lying is dishonesty and sinfulness is not established in any community expect that the Almighty Allah makes them degraded. Know that your strong ones are weak for me till I do not restore the rights of the weak from them.

And your weak ones are strong for me till I don't take their rights from the disobedient ones. So fear Allah, and make yourselves honored by His obedience and do not degrade your selves in His opposition." Thus he applied the divine law and exalted the believers and humiliated the hypocrites.

Notes:

[430] Surah Mumtahina 60:1

[431] Surah Isra 17:81

[432] Surah Mumtahina 60:12

[433] Surah Nisa 4:58

[434] Surah Isra 17:74

[435] Surah Qasas 28:85

Chapter 45

Expedition of Hunain and events upto the Battle of Tabuk

Shaykh Mufeed, Shaykh Tabarsi and other historians and tradition scholars have narrated that after the conquest of Mecca, the Prophet sent out detachments to various areas in the vicinity, summoning the Arab tribes to embrace Islam, but giving no orders to fight. Ghalib bin Abdullah was sent to Madlaj tribe; they said: "Neither do we rely on you nor live in your neighborhood."

The people urged the Prophet to declare a war against them. The Holy Prophet (S) said: "They are led by a wise and intelligent man and many people of that tribe will be martyred on the way of Allah." Amr bin Umayyah was sent to Bani Dail tribe to invite them to Islam but they also flatly refused.

Companions advised war against them also but the Prophet said that they will soon embrace Islam. Abdullah bin Suhail was sent to Maharib tribe and they embraced Islam. Some of them also visited the Messenger of Allah (S). Ibn Babawayh and Shaykh Tusi have narrated from Imam Muhammad Baqir (a.s.) that Khalid bin Walid was sent to Bani Mustaliq, a branch of Bani Khuzaimah against whom in his youth he was hostile, and to gratify that old enmity he killed many of them by trickery and took much of spoils, although they claimed to be Muslims.

The survivors came to the Prophet along with the letter of amnesty to the Prophet and complained about Khalid. The Prophet was highly offended at this. Khalid arrived with a lot of gold and other booty. The Holy Prophet (S) gave it all to Ali to make all possible reparations to the tribes. And raising his foot said, "Trample the method of Jahiliyya like this," that is judge according to the law of Islam.

When Imam Ali (a.s.) reached there, he decided the matter according to divine law and after satisfying them, returned from there and the Holy Prophet (S) asked how did he fare. He replied: "First I paid the blood money for each deceased and in place of a fetus which was aborted, gave them a male or female slave. And I paid up all their damages.

Then I gave the remaining amount in lieu of their utensils in which their dogs drank water and in exchange of the ropes that their shepherds used. After that I gave something in lieu of the terror caused to their women and children and in lieu of unknown things. After that I divided the balance amount among them so that they may be sincerely pleased with you.

The Holy Prophet (S) said: "Since you paid them to make them pleased with me, I pray that the Almighty Allah be pleased with you. You are to me like Harun was to Musa except that there will no prophet after me. According to another tradition, he said: "O Ali, you have pleased me, may Allah be pleased with you. O Ali, you are the guide of my Ummah. O Ali, successful is one who loves you and who follows your practice and the worst enemy till Judgment Day is one who opposes you and who detests your practice.

Among the events of eighth Hijri it is narrated that Akrama, the son of Abu Jahl, became a Muslim and after the conquest of Mecca apostasied and ran away to Yemen. His wife took amnesty of the Prophet on his behalf. He returned and reconverted to Islam. It is narrated that the same year, the eighth of Hijrat, the Prophet sent Khalid to break Uzza, the greatest idols of the Quraish, and Amr bin Aas was ordered to break Sawa, the idol of Huzail and Saad bin Zaid was commanded to demolish Manat.

Battle of Hunain

Shaykh Mufeed, Shaykh Tabarsi and Ali bin Ibrahim etc. have narrated that the cause of the Battle of Hunain was that when the Prophet set out for Mecca he had on the basis of exigency said that he was going to attack Hawazins, who made great preparations for defense, and having made Malik bin Auf Nazari, their general, advanced, with all their

families, cattle, and property, to the valley of Autas, where they encamped and engaged in festivities in anticipation of victory.

Among these was a blind old chief named, Warid bin Alsamah Hashmi, the chief of Hasham, who drew his hand over the ground where they had encamped, and asked what valley it was, and being told, he said it was a fine place to maneuver cavalry, as the ground was neither too rough nor soft. He than inquired why he heard the cry of horses, cows, sheep and children. They replied that Malik bin Auf had brought the families and property as an inducement for the men to fight bravely.

He than swore by the Lord of the Kaaba, that Malik was a mere sheep feeder and knew nothing of war. He called for him and endeavored to persuade him to send back the families and cattle, admonishing him that he was to contend with a powerful enemy, demanding if he ever knew a flying army stop for wives, children, and property? Malik rejected this wholesome counsel, telling the chief that he was very old and his understanding was impaired.

Warid, the old chief, then inquired for Kaab and Kalab tribes, their allies, and finding they had not joined the army, sighed at the ill fortune that brooded over them. He asked who had come from Hawazin tribes and was told that Amr bin Aamir and Auf Aamir have arrived. He said neither they can benefit or harm and wished he were young again, to engage in the ensuing battle and pay the debt of heroism.

When the Messenger of Allah (S) heard that the clans of Hawazins were assembled in the valley of Autas, he collected the tribes of Islam, incited them to sacred war, and gave them assurance of victory and help from the Almighty Allah, who would cause them to triumph over their enemies, whose property and children and women should fall into their hands.

The people were now eager for the contest, and preparation for the march were quickly made. The Prophet gave the great standard to Ali, and ordered all battalions entering Mecca to join their respective colors. The Prophet then marched with the ten thousand men he had led to Mecca, and a division of two thousand who had joined him at the city.

According to the report of Abil Jarud from Imam Muhammad Baqir (a.s.), one thousand men belonged to Bani Sulaym tribe under the leadership of Abbas bin Mardas bin Salma, and the other half of the tribes of Mazniah. The Prophet's army encamped on approaching the position of Hawazin.

Their commander in chief, Malik bin Auf, hearing of the Prophet's advance, ordered his men to station themselves in front of their families and property, break their scabbards, and secreting themselves in ravines and behind the trees, await the Prophet's advance and attack him on all sides while the morning was very dark, and put him to rout. This order was followed by the declaration that the Prophet never had encountered any who understood the art of war.

After the Morning Prayers the Prophet commenced his march down the valley of Hunain, which abounded in defiles and declivities. The Bani Sulaym who composed the vanguard of the Prophet army being simultaneously attacked on all sides by division of the Hawazins, gave way and fled, throwing the whole army, into disorder and flight, with the exception of Amirul Momineen (a.s.) and the few companions of the Prophet, before whom the fugitives rushed without paying any regard to him.

Abbas held the bridle of the Prophet mule's on the right, and Abu Sufyan bin Harith bin Abdul Muttalib on the left. The Prophet cried to the fugitives, "O company of Ansaris, where are you going! Come to me; I am Messenger of Allah (S)!" But no one turned back. Nasiba, the daughter of Mazinah, cast dust at the faces of the fugitives, saying, "From God and the Prophet whither do you flee!"

At length Umar passed her, to whom she said, "What is this which you do?" He replied, "Such is the providence of God." The Prophet than ran his mule to Amirul Momineen (a.s.), who with drawn sword was bravely defending the Muslims standard that he held. As Abbas was a tall man with a powerful voice, the Prophet ordered him to ascend an adjacent hill and shout to the people, "Where are you going? O companions of Baqarah and companions of the allegiance of the tree!

The Messenger of Allah (S) is here!" The Prophet raised his hand towards heaven and said, "O Lord, to You belongs praise and intercession,

and You are help." At this juncture, Jibraeel descended and assured the Prophet that he had offered the prayer at which the sea was parted for Musa to save him from Firon. The Prophet ordered Abu Sufyan[436] to give him a handful of sand, which he cast at the idolaters, saying, "Ugly be your faces!"

He then raised his head towards heaven and said, "O Lord, if this company should be destroyed, no one will serve You hereafter." The Ansaris hearing the call of Abbas, returned, broke their scabbards, and crying, "Here we are!" passed the Prophet, but from shame did not approach him, and joined the standard of Ali. The Prophet asked Abbas who they were, and being told they were the Ansaris, the Prophet replied, "Now the furnace of war is hot!"

At that moment, angels descended to give the Muslims victory, and the Hawazins were routed and fled in all direction. The Muslims heard the clang of angelic arms in the air, but saw no one. Thus the Prophet triumphed over the idolaters, whose property, women and children fell into his hands. The Almighty Allah describes this battle in the following manner:

"Certainly Allah helped you in many battlefields and on the day of (battle of) Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating."[437]

According to traditions "many battlefields" imply that the Almighty Allah helped the Prophet on eighty occasions. Then the Almighty Allah says:

"Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers."[438]

Regarding the word Sakina in the above passage, the Imam Reza (a.s.) observes that it is the name of a fragrant and agreeable wind of Paradise, which has a human form and attends to prophets.

Ali bin Ibrahim narrates that a man from Bani Nazar bin Muawiyah, called Shajra bin Rabia who became a prisoner of Muslims asked the Muslims where have the white-clad youths riding pie-bald horses gone and by whom the Hawazin were routed and slain, and in comparison

with whom the Muslims were nothing. They replied, "Those were angels whom Allah sent to our aid." All this was according to the report of Ali bin Ibrahim.

Shaykh Tabarsi relates that before the Prophet marched to Hunain, hearing that Safwan bin Umayyah had a hundred coats of mail, he sent to borrow them on the condition of paying their value if they were damaged. According to traditions from this instance, a pledge given for borrowed articles was made binding in Islamic law. The Prophet divided these coats of mail among his companions, and marched against Hawazin at the close of Ramadan, or beginning of Shawwal, in the eighth year of Hijrat.

Shaykh Mufeed has narrated that the Holy Prophet (S) set out with ten thousand men for the Battle of Hunain and as the Muslims were so numerous, they had no doubt of being victorious. Abu Bakr remarked, "This is a wonderful army, and we shall now triumph." The Holy Prophet (S) said: "Our army has been struck with an evil eye. But the Almighty Allah willed them to know that victory did not depend on their numbers and arms, but on His own aid.

When therefore they engaged the enemy, they all fled with the exception of ten men, nine of whom were from Bani Hashim; the tenth, Ayman, son of Umm Ayman who fell a martyr. The Almighty Allah said regarding the unplaced remark of Abu Bakr:

"…when your great numbers made you vain…"[439]

And the believers that the Almighty Allah mentioned with the Prophet that He sent tranquility on them were Amirul Momineen (a.s.) eight persons from Bani Hashim. One was Abbas, who was to the right of the Prophet and Fazl bin Abbas was to the left; Abu Sufyan bin Harith, the cousin of the Prophet was not Muawiyah's father Abu Sufyan, he was holding the mule's saddle when it was disturbed; and Amirul Momineen (a.s.) was in front of the Prophet slashing the idolaters and driving them away. Rabia bin Harith bin Abdul Muttalib, Abdullah bin Zubair bin Abdul Muttalib, Atba and Motab, sons of Abu Lahab were around the Prophet and all Ansar and Muhajireen had fled from there.

Shaykh Tusi has narrated through authentic chains from Naufal bin Harith bin Abdul Muttalib that on the day of the Battle of Hunain, all fled except seven sons of Abdul Muttalib: Abbas and his son, Fazl, Ali and his brother Aqil, Abu Sufyan, Rabia and Naufal, sons of Harith bin Abdul Muttalib. The Holy Prophet (S) had the sword drawn and mounted on Duldul was attacking the idolaters, reciting the following Rajaz:

"I am the Messenger of Allah (S) without any doubt. I am the son of Abdul Muttalib."

Harith bin Naufal said: "I heard from Fazl bin Abbas that when my father saw that all had fled and Imam Ali (a.s.) was also not visible, he said: "The son of Abu Talib has also deserted the Prophet in spite of all the feats he had shown in previous battles." I said: "Don't pass such remarks about your nephew." He asked: "Is Ali present here?" I said: "Look ahead in the front row, how he is fighting with his sword, in that flying dust, his Zulfiqar flashing, scorching the idolaters." My father said: "He is righteous and son of a noble, may his uncles be sacrificed on him."

Fazl says: "That day Ali clove forty of the enemy exactly into two, each at a blow." And Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on the day of Battle of Hunain Imam Ali (a.s.) eliminated forty daring men of the infidels.

Shaykh Tabarsi declares that when the Muslims fled, and the Prophet was left with only nine men about him, Malik bin Auf, the commander-in-chief of the Hawazin, rushed forward, shouting, "Show me Muhammad," and seeing him, made a furious charge, and was met by Ayman Ibn Umm Ayman, whom he slew, but he could not force his horse against the asylum of prophecy. At that perilous junction, Kalah, the brother of Safwan bin Umayyah, shouted, "Now the sorcery of the Prophet is destroyed!" Safwan, who had not yet become a Muslim, ordered his brother to be silent, saying, "God break your jaws! It is better that a Quraishi should be our king than a Hawazini."

Shaykh Tusi has narrated that when the Muslim army fled the battlefield it was yet dark; idolaters came out from ravines and bushes with weapons and the Prophet turned his luminous face towards the

fugitives, beaming like the full moon, so that all saw him while he demanded what had become of the covenant they had made with Allah.

At this appeal they turned on the infields who were led on by a man mounted on a red camel and bearing a black flag on a spear. They slew every Muslim they overcome. The enemy advanced with great impetuosity, but black standard bearer, whose name was Abu Jardal, was met by Ali, who at one blow brought his camel to the ground, and with the next stroke clove him in two.

This put the Hawazin to rout, and the Muslims in turn pursued, led on by Ali, making great slaughter and taking many prisoners. Imam Ali (a.s.) went on fighting till he had killed forty infidels. After the sun had risen high, the Prophet ordered it to be proclaimed that no more of the enemy should be slain, nor any of the prisoners be put to death.

Ibn Alaku, a spy of Huzail tribe was taken a prisoner who had come to the Prophet on the day of the conquest of Mecca. Umar recognized him as a spy and had him killed; but when the Prophet learnt about it, he was very indignant at this disobedience. After that Humail bin Mamar was also killed while being a prisoner and the Prophet condemned Umar's act. At last Umair bin Wahab came and asked the Prophet for forgiveness on behalf of the Ansar. Abu Bakr had displeased the Prophet at the beginning of the battle and in the end, Umar infuriated him.

Shaykh Tabarsi and Qutub Rawandi etc. have narrated that Shaibah bin Uthman bin Abi Talha Abdari was extremely inimical to the Prophet because Ali had killed eight standard bearers of his tribe in the Battle of Uhad. So he was always waiting for an opportunity to take revenge. But he was despaired on the day of the conquest of Mecca.

He joined the Battle of Hunain hoping to get a chance. He says: When Muslims fled, I came to the right side of the Prophet and saw Abbas and observed that he will not be deficient in defending his nephew. I came to the left and saw Abu Sufyan bin Harith and observed that he will not be deficient in helping his cousin. I came behind the Prophet and launched a blow but a flame came in between and was about to scorch me to death when I put my hand on my eyes.

But the Prophet called me, placed his hand on my chest and said: "O Lord, remove the Satan from him." Now when I glanced at the Prophet deep love developed in my heart for him and I began to love him more than myself." The Messenger of Allah (S) then said: "Shaibah, go and fight the idolaters." He says: "I began to fight with such sincerity that even if my father had confronted me, I would have slain him too."

After the battle, I came to the Prophet and he said: "Whatever the Almighty Allah intended about you was better than what you intended about yourself." And whatever passed in my heart was known to none but me and the Holy Prophet (S) told me all about it and I embraced Islam as a result of it.

Shaykh Tabarsi has narrated from Saad bin Musayyab that a man from the infidel army told me: "When we confronted the Muslims they fled in a few minutes and we pursued them, till we reached the Messenger of Allah (S) who was astride the mule, Ashab. Some white-faced men addressed us and said: "Ugly be thy faces. Go away from here." We turned back and the Muslims came out in our pursuit and we realized that they were angels.

It is narrated from Imam Ja'far Sadiq (a.s.) through trustworthy chains on the day of the Battle of Hunain four thousands prisoners, and twelve thousands camels fell into the hands of Muslims besides other property. The Holy Prophet (S) sent the booty and captives to Jaranah under Budail bin Waraqa, while himself, with his army pursued the infidels, one hundred of whom are said to have been slain in the battle. And it is narrated from Zuhri that six thousand became prisoners and an unlimited number of properties and sheep, which Allah alone knows.

Shaykh Mufeed and Shaykh Tabarsi have narrated when the idolaters were defeated at Hunain they broke into two divisions and Arabs fled to Autas and Bani Thaqif to Taif, against both of which places the Prophet sent detachments. Malik bin Auf also went with them and they took refuge in the Taif fort.

The divisions under Abu Aamir Ashari and Abu Musa Ashari against Autas were successful after a sharp action in which Abu Aamir was killed. But the other, under Abu Sufyan bin Harb the accursed came back, saying that he was sent with those who could not even draw a

bucket of water from the well. Upon this the Prophet himself immediately marched on Taif in Shawwal, which he took after a siege of more than ten days.

He sent some men with Imam Ali (a.s.) to destroy whatever he could lay his hands on and to destroy all the idols. Khatham tribe came with a huge army and attacked early in the morning and a stalwart Shahab from them challenged the Muslim army. Imam Ali (a.s.) set out to fight him but Abul Aas bin Rabi volunteered to get rid of him, but was restrained by Ali (a.s.) who said: "If I am killed you take over the command." The people of Taif, on being conquered, become Muslims. The Holy Prophet (S) recited the Takbir and spoke at length with Amirul Momineen (a.s.) in isolation.

Shia and Sunni have through many channels narrated from Jabir bin Abdullah Ansari that when the Messenger of Allah (S) was conferring with Amirul Momineen (a.s.), Umar came and said: "You talk secretly to him and keep us aloof?" the Messenger of Allah (S) said: "I am not telling him the secrets, the Almighty Allah is." Umar returned infuriated saying: "This is also like he said on the day of Hudaibiya that we will enter Masjidul Haram, but we returned from there without it." The Holy Prophet (S) said: "I never said that we will enter it the same year."

Thus Nafih bin Ghilan came out from the Taif fort with some people of Thaqif. The Messenger of Allah (S) sent Amirul Momineen (a.s.) to fight them. They met at the Valley of Dajj and Nafih was killed. Idolaters fled from there and some persons housed in the fort were overawed and they came out to embrace Islam.

Shaykh Tabarsi etc. have narrated that during the siege, a group of slaves came out of the fort and converted to Islam, one of them being Abu Bakra, slave of Harith Kaldah. Another was Mambas, whose real name was Masjah. The Holy Prophet (S) named him Mambas. There was one named Darzan, slave of Abdullah bin Rabi. When at last the people of Taif embraced Islam, they requested the Prophet to return their slaves. The Holy Prophet (S) said: "No, it is not possible, because they have been freed by the Almighty Allah."

Shaykh Mufeed has narrated from Abdur Rahman bin Auf that the Messenger of Allah (S) laid siege to Taif for ten or seventeen days; then

one day the Holy Prophet (S) mounted a horse when it was very hot climate, and said: O people, I am your intercessor and your chief. Our promised place is Kauthar. I advise you to be nice to my progeny and my Ahlul Bayt (a.s.).

By the one in whose hands is my life, it is obligatory on you to establish prayer and pay the Zakat or I will send on you one who is from me and is like my soul, who will kill you and make your children captives. Some thought that he implied Abu Bakr and some expected him to be Umar, but the Messenger of Allah (S) held the hand of Imam Ali (a.s.) and said: “This is the one.”

Shaykh Tusi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Holy Prophet (S) concluded the Hawazin expedition and came to the forts of Taif and laid siege to the people of Dajj for some days, they sued for peace with some conditions, which the Prophet accepted and returned to Mecca. Their messengers came to the Prophet and said: “We accept Islam but please excuse us from prayer and Zakat.”

The Messenger of Allah (S) said: “It is not a religion that has no prayer, by the one in whose hands is my life, it is obligatory on you to establish the prayer and pay the Zakat, otherwise I will send such a man to you who is like my self. He will cut off your heads and make captives of your sons.” Then he held the hand of Ali Ibn Abi Talib (a.s.) and said: “He is the one I am talking about.” When they returned to Taif and reported the conversation, they agreed to pray, pay Zakat and agreed to fulfill all the conditions laid by the Prophet.

Then the Messenger of Allah (S) said: “No one will disobey me from my Ummah, but that I will throw an arrow of God to him.” “Who is the arrow of God?” asked they. “Ali Ibn Abi Talib (a.s.), when I sent him on an expedition, I saw Jibraeel to his right, Mikaeel to his left. And an angel walked ahead of him and a cloud shaded him till the Almighty Allah helped that beloved of mine.”

Qutub Rawandi has narrated that when the Messenger of Allah (S) besieged the people of Taif, Uyyana bin Hasan said: “Please permit me to go and talk to the people of the fort.” The Prophet accorded the

permission. He said: “Do you guarantee my safety, that I may discuss some points with you?” Abu Mahjan recognized him and said: “Come in.”

When he stepped inside he said: “May my parents be sacrificed on you, your condition has pleased me. There is none like you among the Arabs. By Allah there is none like you among the companions of Muhammad.” Uyyana said: “You have sufficient stocks and we have less space of camping. Be patient, do not surrender the fort to him.” And he went away from there. Bani Thaqif said to Abu Mahjan: “We did not like his coming here and we fear that he will report all our weaknesses to Muhammad.”

Abu Mahjan said: “I know him better than you. There is none among us more inimical to Muhammad even though he is among their forces.” So when he came to the Prophet he said: “I told them to embrace Islam, by Allah, Muhammad will not move from here till you don’t surrender. So seek his amnesty and thus I threatened them much.” The Messenger of Allah (S) said: “You are lying, you spoke to them in such and such manner.” Companions condemned him and he sought divine forgiveness and promised not to repeat such a thing.

Shaykh Tabarsi has narrated that the Prophet conferred with his companions about the people of Taif. Salman Farsi said: “O Messenger of Allah (S). I think you should aim a catapult at the fort.” The Prophet accepted the proposal and a catapult was prepared and loaded with skin full of oil. The people of the fort burnt the catapult and their trees were burnt in retaliation.

Sufyan bin Abdullah Thaqafi called out from the fort and announced: “Why are you destroying our property? All this will be yours if you are victorious. And if you are not victorious, have mercy for the sake of God and leave our properties intact.” The Holy Prophet (S) replied: “Leave them for the sake of Allah.”

It is mentioned in one report that the Holy Prophet (S) laid siege to Taif for around thirty days and after that he returned. Then the people of Taif came and embraced Islam. Shaykh Tusi has narrated through authentic chains of narrators from Abu Zar that the Messenger of Allah (S) said that when the messengers of people of Taif arrived and I said that

they must establish prayer and pay Zakat or "I will send to them one who is like my self, who loves Allah and His Messenger and Allah and His Messenger love him.

He will strike off your heads," companions craned their necks in anticipation but I held aloft the hand of Amirul Momineen (a.s.) and said: "He is the one." Abu Bakr and Umar said: "I have never seen this excellence in anyone."

Shia and Sunni scholars have mentioned that Imam Ali (a.s.) said on the Shura along with his other merits that: I adjure you before Allah, did the Messenger of Allah (S) say about anyone that: Bani Waliya should refrain from hostilities or I will send to them who is like my self. His obedience is my obedience and his disobedience is my disobedience.

One who will make them obey through the sword." All Shura members said: "None of us is like that." Then he said: I adjure you before Allah, is there anyone among you like me, to whom the Prophet spoke secretly on the day of the Battle of Taif and Abu Bakr and Umar had told him: "You speak to Ali in secret and conceal it from us." And the Prophet had told them: "I did not say anything of my own. The Almighty Allah had ordered me to do so." All said: "None of us is like that."

Shaykh Tusi etc. have narrated that after this conquest, the Prophet retired with his army to Jaranah, where he divided the booty taken at Hunain among his Quraish followers and the Arabs, and gave none, or very little to the Ansaris. His reason for such a division was to attach firmly to him those who had recently become Muslims.

For this purpose he gave a hundred camels to Abu Sufyan bin Harb, and the same number to his son Muawiyah. Several other individuals, like Hakim bin Kharam of Bani Asad, Nazar bin Harith, Alaa bin Khalid Thaqafi, Harith bin Hasham and Jubair bin Motam and Malik bin Auf, al-Qama bin Alaqa, Aqra bin Habis, Uyyana bin Hasan enjoyed the same share.

A poet, Abbas bin Mardas, receiving only four camels was so enraged that he complained to the Prophet by chanting an extemporaneous ode. The Prophet hearing this, ordered Ali to go and cut out Abbas's tongue.

Accordingly he led away the confounded man, who earnestly asked him if he really intended to cut out his tongue.

"I shall obey the prophet's order," replied Ali, who now led him into the camel-yard and bade him take four camels and rank with the Muhajireen, or hundred camels be classed with those that had received that number. At Ali's advice he contented himself with taking four camels.

Some Ansaris were also much offended at his division of spoils, and said, "the Prophet was for us in the day of his necessity, but now, when he has gained his own kindred to his cause, he forgets us." On being informed of these reproaches, the Prophet ordered the Ansaris to be assembled by themselves, when he came to them in anger, attended only by the Amirul Momineen (a.s.), and thus addressed them:

"When you were all on the brink of Hellfire, did not Allah through me give you salvation? and when you were at swords' points with each other, did not the Almighty Allah, through the blessing of my presence, inspire union and love in your heart?" To which they responded, "Yes, you were few and degraded when I came to you, and now, through my influence, you have become numerous and honorable."

In the way he enumerated the many favors he had conferred upon them. As they continued silent after he had concluded his address, he said, "Why do you not answer me?" they replied, "What answer can we give, O Messenger of Allah (S)? All our fathers and mothers be your sacrifice! all that we enjoy is from you." The Prophet replied, you might indeed say to me, "your people charged you with falsehood and expelled you from among them, but we acknowledged your truth and gave you an asylum, you came to us fearful, and we gave you assurance."

At this, the whole company wept aloud, and the old men came to the Prophet kissed his blessed hands, and feet, and knees saying, "We are satisfied to have God and his Prophet; do what please with our own property." He then said, "you were vexed with me for dividing the plunder among those that have recently embraced Islam, in order to attach them firmly to the faith, and make them your efficient coadjutors, while to you belonged the more excellent riches of the faith.

Are you not content that others should take the sheep and camels, while the Prophet is your portion?" He then declared the Ansaris peculiarly his own, the ark of his mysteries, and said if all the world were to go to one valley, and the Ansaris to another, he would certainly continue with them. He concluded by imploring pardon for them and their posterity.

Kulaini and Ayyashi has narrated through good chains of narrators from Zurarah that Imam Muhammad Baqir (a.s.) was asked about the meaning of the phrase:

"…and those whose hearts are made to incline (to truth)…"[440]

Imam (a.s.) said: "Those who adopted monotheism and gave up idol worship and confessed to the dictum of: There is no god except Allah, and Muhammad is the Messenger of Allah, in spite of the fact that they continued to doubt whatever the Prophet liked for them so the Almighty Allah ordered His Prophet to make them incline to faith through wealth and good turns so that Islam becomes good and they remain steadfast in are religion they have embraced.

Doubtlessly on the day of Battle of Hunain, the Holy Prophet (S) went out of his way to please people like, Abu Sufyan bin Harb and Uyyana bin Hasan like the chiefs of Arabs and Mudhir tribe but Ansaris were dissatisfied with this and they gathered around Saad bin Ubadah. So the Holy Prophet (S) brought them to Jaranah. Saad bin Ubadah asked permission to speak and then said that if the distribution of booty was according to divine instructions, it was all right and if not, the Ansaris were not prepared to accept it."

The Prophet asked them if what their chief was saying was claimed by all of them and they assented. Imam Muhammad Baqir (a.s.) says: Since that day the light of their faith decreased. And the Almighty Allah fixed a portion for those inclined to faith. The following year the Ansaris received a very large share of plunder, more than twice the booty of Hunain.

And many groups embraced Islam. The Holy Prophet (S) recited a sermon and said: "Whatever I said was better or what you said? A booty equal to the booty of Hunain has come to me and a large number of

people have embraced Islam. By the one in whose hands is the life of Muhammad, I would like to pay a 100 camels to everyone in order to attract them to Islam."

Ayyashi has narrated that on the day of the Battle of Hunain, an Ansari objected to the Prophet's method. A companion said: "You utter such nonsense about the prayer?" Then he came to the Prophet and reports the talk of that Ansari."

The Messenger of Allah (S) said: "My brother, Musa was harassed more by the people but he observed patience for the sake of Allah. On the day of the Battle of Hunain, the Prophet gave a hundred camel to each of those who were inclined to faith.

Shaykh Mufeed, Shaykh Tabarsi and all Shia and Sunni tradition scholars have narrated from Abu Saeed Khudri etc. that on the day of the Battle of Hunain, when the Messenger of Allah (S) was dividing the booty, when Zulkhaisra from Bani Tamim came to him and said: "O Messenger of Allah (S) be just in distributing." The Messenger of Allah (S) said: "Woe be on you, if I don't practice justice, who will?"

Umar bin Khattab said: "O Messenger of Allah (S), allow me to strike off his head." The Holy Prophet (S) said: "Let it be, he will rise with a group whose prayers you will consider superior to yours whose fasts you will consider superior to yours. They will be constantly reciting the Qur'an but it will not go beyond their throat. They will go out of Islam like an arrow leaves the bow.

Their sign is that a black man will lead them whose arms will have flesh protruding. He will rise against the best company of men." Abu Saeed said: "I testify having heard this from the Messenger of Allah (S) and testify that I was with Amirul Momineen (a.s.) in the Battle of Khawarij. Imam Ali (a.s.) told us to search for one whom the Prophet had indicated and he was found among the dead.

Shaykh Tabarsi has narrated that on the day of Battle of Hunain the Prophet was distributing the booty and after it was done, he mounted and set out from there.

People ran with him and beseeching him for more till they stopped him under a tree and pulled his robe off his shoulders. He said: "People,

give my robe back. By the one in whose hands is my life, if I were to get as much booty as there are trees on the earth, I will give it all to you and you will not find me miserly then he plucked a hair from a camel and told them that he was not enriched by the spoil they had taken to the amount of that hair, except the fifth, which belonged to him, and even this he would give up to them.

And if you have taken even a needle from it wrongly, you must return it as it will make you liable for Hell. An Ansari came with a string saying that he had taken it to sew the sheet of his camel. The Holy Prophet (S) said: "I leave my share in it." That man said: "When the matter is so sensitive, I will leave it." And he returned the thread.

In the month of Zilqad the Holy Prophet (S) marched back to Mecca, and performed the rites of Umrah. He appointed Maaz bin Jabal and according to another report, appointed Itab bin Usaid as the governor of Mecca and left Maaz bin Jabal with him to instruct the people in faith.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Prophet was never in greater danger than at Hunain, for most of the nomadic tribes were opposed to him in that battle.

Shaykh Tabarsi etc. have narrated that a daughter of his nurse, Halima was there taken prisoner, and on being brought to the Prophet, said she was his sister, the daughter of his nurse, and that she was now a prisoner. He spread his cloak for her to sit on, and conversed with her for a long time, asking her many question. He did not take as much notice of her brother, assigning as a reason, that the daughter had been more dutiful to her parents than brother.

Shaykh Tabarsi has narrated that when some delegations from Hawazin came to the Prophet and embraced Islam and said: "People from our clan are taken prisoners and you know what trouble has afflicted us. So please do us a favor with regard to them, may Allah bless you. Zuhair bin Surd stood up to speak: "O Messenger of Allah (S) if we had nursed Harith bin Abi Shimr or Noman bin Manzar and they had overcome us, they would have indeed done much favor on us and they are much better than you people.

These camps house your maternal aunts and their daughters in captivity. We don't want money. Please free our women and children. Many of their prisoners had already been distributed among the companions. When his sister interceded on their behalf of the Messenger of Allah (S) said: "I have given up my share and the share of the sons of Abdul Muttalib; but you apply in my name for those who are in share of other Muslims, perhaps they will also free them."

After Noon Prayer, Halima's daughter began to canvass for her prisoners, which was immediately accepted by the Muslims and her people were released. But Afra bin Habis and Uyyana bin Hasan refused: "This community had taken many of our women prisoners, so we will not free their women prisoners. So lots were drawn for their shares and the Prophet prayed to Allah to decrease their shares. One got a servant from Bani Aqil and another got a servant from Bani Numair.

When they received their share they also gave up the claims. But regarding the women who were distributed first, the Holy Prophet (S) said: "Whoever gives up his share will get six shares from the next booty that we receive." All freed their women and children. Then Halima's daughter asked for amnesty for Malik bin Auf and the Prophet accepted. He came to the Prophet who returned his belongings and also gave him a hundred camels.

It is narrated that on the day the Holy Prophet (S) distributed prisoners in Autas Valley, he had it announced that pregnant women be not taken to bed, till the time of their deliveries and non-pregnant women must also not be touched till they have had one menstrual cycle.

It is narrated that the Holy Prophet (S) married Malika Kandia in the eighth year of Hijrat. Her father was killed on the day of the conquest of Mecca. Some of the Prophet's wives said: "Are you not ashamed to marry a man who killed your father?" That unfortunate woman despised the Prophet and he separated from her.

The same year, in the month of Zilhajj, Ibrahim, the son of the Prophet by Mariya, was born. His midwife was Abu Rafe's wife, freed slave girl of the Prophet. She told her husband that a son is born to the Prophet. Abu Rafe conveyed the good news to the Prophet who gave her a slave in reward and named his newborn son, Ibrahim. Seven days after the

birth, the Prophet performed Aqiqa, gave the customary entertainment, shaved his son's head and buried the hair, giving its weight in silver to the poor.

Ansar women competed with each other to nurse him, so the Holy Prophet (S) chose Umm Barda binte Manzar bin Zaid. It is said that in the same year, his adopted daughter, Zainab died; and he sent Kaab bin Umair on an expedition to Shaam, who, with his party, were all slain. He also sent Uyyana bin Hasan to Bani Ambar and he defeated them and took their women as prisoners.

Notes:

[436] Abu Sufyan bin Harith bin Abdul Muttalib

[437] Surah Taubah 9:25

[438] Surah Taubah 9:26

[439] Surah Taubah 9:25

[440] Surah Taubah 9:60

Chapter 46

Battle of Tabuk – Uqbah – Masjid Zirar

Ali bin Ibrahim has narrated that during summer a caravan from Shaam arriving at Medina, with garments and provisions for sale, gave information that the army of Rum, commanded by the emperor Harqal in person, who had been joined by many of the Arab tribes, like Ghassan, Kharam, Qahar and Hamla, had arrived at Humus, the main body of the army having advanced as far as Balqa, their object being to attack the Muslims.

The Prophet immediately made preparation to march to Tabuk, and summoned all the tribes of Medina and Mecca, like Qaza-a, Marina and Jahinia, with others, to the scared war. He ordered that those who had property should assist the poor in the expedition. Great and general contribution were made to defray the expense of outfit and charges of the war. After leaving the city and encamping at Sinyatul Wida, he made the following address to his army: Praise and thanksgiving be to Allah: O you people, verily the truest word is the book of Allah; the best discourse is that of piety; the best of community is that of Ibrahim, and the best of religious observances are those of the Prophet.

The most excellent utterance is praising Allah, the best of narratives are those of the Qur'an, the best of works are those which are moderate, and the worst of deeds is heresy. The best of religious directions are those of the prophets, and the best death is martyrdom. The worst of the blind are those of a blind heart, who wander after receiving religious instruction; the best deeds are those which confer advantages in the future world.

The best guidance is that which is followed and the worst blindness is the blindness of the heart. The hand that gives is better than the hand that receives and small charity is better than great wealth, which makes

man forgetful of Allah. The best excuse is the excuse asked at the time of death. The worst regret is to ask for pardon at death, and the most degraded of penitents are those that appear as such at the judgment.

There are those who do not except rarely, assemble for worship on Friday, and same only occasionally think of Allah. But the worst sinners are those who are liars. The most perfect independence is that from appetite, and the best of necessaries is fearing the wrath of God. The beginning of wisdom is to fear God, and the best thing that comes to the heart of man is assurance in faith. Doubt in religion is infidelity, and distance from truth is part of ignorance.

Stealing from spoils is portion of Hellfire, drunkenness is a flame of Hell, poetry is of Satan, wine is the gatherer of all sins, and women are the nets of the devil. Youth is a branch of insanity. The worst earnings are the earnings of women and the worst of frauds is defrauding orphans. He is of a fortunate mind who receives admonition from states of others, and unfortunate whom Allah knows to be such before his birth.

Everyone of you will at last go to a narrow cell (grave), toward which all your acts tend. The worst device is that of lying. Whatever is to come soon arrives. Enmity to believers is corruption, fighting them is infidelity, and slandering them is sin against Allah. Their property is as sacred as their blood.

Whoever trusts in God will be sufficiently assisted, and to the patient and persevering Allah will give the victory. Whoever pardons the fault of others, Allah will pardon his; whoever quells his anger, Allah will give him a great reward; whoever is patient under calamity, Allah will bestow on him a good recompense. Whoever wishes to make known his good deeds to men, Allah will degrade and expose him in their estimation.

Whoever keeps fasts will receive a double reward, but Allah will punish all that sin against Him. The Prophet then repeated several times: Lord, pardon me and my community, and turning to his followers, said: I ask forgiveness of Allah for you and for myself. He then incited them to fight manfully for faith.

The people after hearing this address, became eager for battle and all tribes whom the Prophet had invited became ready for Jihad. There was, however, a party of hypocrites who would not go to the war, and among them a man named Jadd bin Qays, to whom the Prophet said, "Will you not go with us? perhaps you may take a daughter of Rum prisoner."

The wretch replied, "It is well known that there is no man fonder of women than myself; but what I fear is that on seeing the daughter of Rum, I shall not be able to restrain myself within proper bounds: do not therefore expose me to such temptation, but allow me to remain at Medina." Jadd then advised his neighbors not to march in such a hot climate, saying there was nothing to be gained by it but fatigue.

His son reproved, and admonished him that presently some verses would be revealed from heaven denouncing his infidelity, and which men would read and curse him down to the Judgment Day. This apprehension was soon realized, for directly the Almighty Allah sent down his verse:

"And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers."[441]

Jadd further observed, "Muhammad thinks an engagement with armies of Rum is like the battles he has already fought, but none of his army will return." But when these verses were revealed he and his followers were exposed and armies from all around gathered at Sinyatul Wida. The Holy Prophet (S) set out from there and Ali was left in command at Medina, which arrangement was so scandalized by the hypocrites, that at last Amirul Momineen (a.s.) took his arms and overtook the Prophet at Jarf.

The Prophet asked him why he had come. Ali replied that the hypocrites declared that he had been left, lest he should bring misfortune on the expedition. "That is false," said the Prophet; "and are you not satisfied with being my brother, and holding in respect to me the rank of Harun to Musa, and to be Caliph among my people, as there will never be a Prophet after me?" Thus consoled, Ali returned to Medina.

Then Amr bin Auf tribe and Salam bin Umair who were present in Badr came to the Prophet wailing and Bani Waqif Muddai bin Umair and Bani Haritha, Aliya bin Zaid and one who had revealed his hidden wealth to the Prophet and it was because one day the Prophet asked them to donate something to charity and people brought their contributions.

Aliya swore that he had nothing which he can give and he gave all his hidden wealth to the Prophet, who said that Allah has accepted his contribution. So Abdur Rahman bin Kaab, alias Abu Laila from Bani Mazin and from Bani Salma came Aman bin Ghalma and Bani Zariq bin Zajar, Bani Arna bin Saria came to the Prophet wailing and said that they were financially incapable to accompany him. The Almighty Allah revealed the following verse about them:

"It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Apostle; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful."[442]

Ali bin Ibrahim has narrated that these people only wanted a pair of slippers, which they can wear and march forward. So the Almighty Allah said:

"The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind…"[443]

Ali bin Ibrahim has narrated that eighty people remained behind from various tribes. Who were physically fit and had good intentions and there was no doubt about them. But they said that they will meet the Prophet ahead. Abu Khatima was one of them. He had two wives and owned two grape orchards, in which he had constructed thatches. His women performed the function of irrigating the garden. He provided his wives in the best way.

He said that it was not just for the Holy Prophet (S) whose past and future sins are forgiven to be exposed to sun and go for Jihad while people like me should enjoy life. He loaded his she-camel and joined the Prophet. When people saw him approach the Prophet said that it was Abu

Khathima. Abu Zar lagged behind for three days as he had a very thin camel who refused to move. Abu Zar left it to walk on foot.

When the sun rose high, Muslims saw a person approach. The Holy Prophet (S) said: "It is Abu Zar. Give him water, he is very thirsty." He drank the water although he was already having a pot of water with him. The Holy Prophet (S) asked why he was thirsty when he had water, he said: "O Messenger of Allah (S), I found some rain water collected in a depression in a rock, but when I tasted it, I found that it was extremely sweet and cool.

So I vowed that I will not taste it till I have given it to my beloved, Messenger of Allah (S)." The Holy Prophet (S) said: "O Abu Zar, may the Almighty Allah have mercy on you. You will live alone, die alone, will be raised alone on Judgment Day and enter Paradise alone. Some people from Iraq will perform your last rites."[444]

The Prophet now ordered his army to be numbered, and it was found to be twenty-five thousand strong, besides slaves and servants. He then commanded the believers to be counted, and there were twenty-five persons who had not opposed him in that expedition.

Some believers and some hypocrites had not accompanied in the expedition. Believers were those who had wisdom in religion and sign of hypocrisy had not been seen in them. They were: Kaab bin Malik, Marara bin Rabi and Hilal bin Umayyah. Kaab says: "I was never as healthy and powerful as I was at the time of the Battle of Tabuk and I never was given two quadrupeds to ride. I thought that if I departed in a day or two I would be able to join the Prophet; but I continued to lie in laziness for many days.

Meanwhile I went to the market but I could not achieve anything. I saw Hilal bin Umayyah and Marara bin Rabi that they had also remained behind. We conferred among ourselves that the following day we will go to the market, complete our business and then leave for the battle. But the following day also, we could not achieve anything. This went on till we learnt that the Prophet was returning from Tabuk and we were much ashamed. When the Holy Prophet (S) reached near Medina we went out to congratulate him on his safe return. When we saluted, the Prophet did not respond. He turned away from us.

We saluted the believers, but they also did not respond. Our family members learnt about this and they also stopped talking to us. When we came to the Masjid, no one saluted us or spoke to us. Finally our wives went to the Holy Prophet (S) and said: "We know that you are infuriated with our husbands. If you want, we will separate from them."

The Holy Prophet (S) said, "No, but do not go near them." when Kaab bin Malik and his companions saw this, they said: "Why should we remain in Medina, when neither the Prophet speaks to us nor our friends or family members? Let us go to a mountain and stay there till the Almighty Allah accepts our repentance. Or we will die there only. Thus they climbed the Zubab mountains. They fasted during days and their family members brought them food which they placed in a corner without speaking to them. Thus they continued to cry and seek forgiveness for a long time.

After many days passed in this condition, Kaab said: "All are angry with us and no one is willing to talk to us; so let us separate from each other also?" So they took a vow that they will not speak to each other till death or that their repentance is accepted. Three days passed when they did not even look at each other. On the third day when the Messenger of Allah (S) was at Umm Salma's place the Almighty Allah accepted their repentance and revealed the following verse:

"Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness…"[445]

Imam Ja'far Sadiq (a.s.) said: The verse is revealed like this and not like how the people recite:

"Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes)…"[446]

One whose repentance was accepted was Abu Zar, Abu Khathima, Amr bin Wahab, who lagged behind and then finally joined the Prophet. But the Almighty Allah revealed the following verse about Kaab and his two companions:

"And to the three who were left behind…"[447]

Imam (a.s.) said that the verse revealed like this:

"And to the three who were left behind…"[448]

That is the Almighty Allah accepted the repentance of the three who disobeyed the Prophet and did not go out to fight.

"until the earth became strait to them notwithstanding its spaciousness…"[449]

Imam (a.s.) said: It implies that the Prophet, their brothers in faith and their family members had boycotted them so it became difficult for them to live in Medina and hence they retired to the hills.

"…and their souls were also straitened to them…"[450]

Imam (a.s.) said: "It implies that they stopped interaction between themselves and separated from each other." At last the Almighty Allah accepted their repentance as He was aware of their true intentions.

Ali bin Ibrahim has narrated that a group of hypocrites set out for the Battle of Tabuk with the Prophet and on the way conferred among themselves that Muhammad thinks that the Battle of Rum is like the other battles that he has fought. None of them will return alive. Some of them sarcastically said: "How learned is that God, Who informs Muhammad about that which we talk among ourselves and that which passes through our minds and He reveals verses about them so that people may continue to read them forever.

The Holy Prophet (S) told Ammar Yasir to join their group, because he was so bold in words that he would irritate them. Ammar came to them and said: "What nonsense have you spoken that the Almighty Allah has informed your Prophet?" They said: "We have not said any untoward thing and it was all by way of jest." At that juncture, the Almighty Allah revealed the following verses:

"The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear. And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Apostle that you mocked?"[451]

"Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty."[452]

Ali bin Ibrahim, in the commentary of this verse, has narrated from Imam Muhammad Baqir (a.s.) that these were the ones who brought faith with sincerity, but they had doubt in religion and became hypocrites; and they were four persons, one, Mujtabir bin Himyar was such that the Almighty Allah promised to forgive him. He confessed to his mistake and repented for it saying that his name was responsible for his calamity. So the Holy Prophet (S) named him as Abdullah bin Abdur Rahman.

He prayed: "O Allah, give me martyrdom at such a place that no one should come to know about my whereabouts." The Almighty Allah accepted his prayer and he was martyred in the Battle of Musaylima and no one knew where he was. Thus he was forgiven by the Almighty Allah. But Ayyashi has through reliable chains narrated from Imam Muhammad Baqir (a.s.) that these verses were revealed about Abu Bakr and Umar and ten persons of Bani Umayyah, because these twelve had planned to assassinate the Prophet at the Uqbah of Tabuk.

They had planned that if they were detected, they would claim that they were joking, and if the remained undetected, they would eliminate the Holy Prophet (S). At that time the Almighty Allah had revealed these verses and forgiveness of some of them implies that Amirul Momineen (a.s.) under an exigency forgave Abu Bakr and Umar in the world by the order of Allah and cursed them from the pulpit and also cursed those ten persons.

When the Holy Prophet (S) returned from the Battle of Tabuk, believing companions objected to the hypocrites and condemned them. So they swore that they were steadfast on faith they had not become hypocrites

so that believers may refrain from harassing them. So the Almighty Allah revealed the following verses about their falsehood:

"They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Apostle will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned."[453]

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that those hypocrites who took part in Battle of Tabuk on the night of Uqbah, the wicked infidels plotted to assassinate the Prophet on the Uqbah pass and those of the hypocrites who had remained behind in Medina decided to eliminate Ali Ibn Abi Talib (a.s.).

But they could not surpass Allah (Who was the protector of both of them). It was due to the fact that the Holy Prophet (S) had appointed Ali (a.s.) to a lofty position. At the time of departing for the Battle of Tabuk, the Messenger of Allah (S) appointed Ali in Medina as his representative and said: Jibraeel had come and said: After greetings, the Almighty Allah says: O Muhammad, either you go out and Ali (a.s.) remain in Medina or Ali (a.s.) may go and you remain in Medina. There is no other choice, so I have chosen Ali for one of the options. None except me knows the great rewards and majesty of one who will obey me in both these matters.

At last when the Holy Prophet (S) set out for the battle of Tabuk after appointing Ali (a.s.) as his deputy in Medina, the hypocrites began to say many things about it. They said: Muhammad has had a tiff with Ali and he is displeased with his company. That is why he did not take him along on this expedition. Ali (a.s.) became very sad on hearing this, so he set out after His Eminence (S) and met him on the outskirts of Medina. On seeing him, His Eminence (S) asked: Why did you leave your place?

Ali (a.s.) said: "O Allah's Messenger (S), I heard such remarks from the people and I could not bear them." His Eminence (S) said: "O Ali, are you not pleased that you are to me as Harun was to Musa (a.s.), except

that there will be no prophethood after me?" Thus Ali (a.s.) returned to Medina and the hypocrites devised a plot to eliminate him.

So they dug out a pit, fifty yard long, on the way, covered it with palm leaves and spread some mud upon it to conceal it. It was dug at a spot that he had to cross in any way, and it was dug quite deep, so that the Imam may fall into it along with his horse; and then stones may be thrown over him to bury him alive. When Ali (a.s.) reached near the pit, the horse turned its neck and by the power of God it became so long that its mouth reached to the ear of His Eminence (a.s.), and then it said: O Amirul Momineen (a.s.), the hypocrites have dug a pit over here and have planned to kill you. You know better that you must not pass from here.

His Eminence (a.s.) said: May Allah give you a good reward, as you are my well-wisher and concerned for my well being. Almighty Allah will not deprive you of His great kindness. Then His Eminence (a.s.) drove the horse till they came to the edge of that pit. The horse stopped, fearing that it would fall into it. His Eminence (a.s.) said: Go on by the order of Allah, you will pass over it safe and sound; and Allah will give an outstanding rank and make this matter of yours unique. At last the horse began to gallop over it and the Almighty Allah made the earth hard and smooth and filling up the pit, made it like other grounds.

When Ali (a.s.) passed over it, the horse turned its neck and putting the mouth on his ear said: Indeed your status is very venerable near the Lord of the worlds, that He enabled you to pass over this empty pit. His Eminence (a.s.) said: The Almighty Allah has rewarded you for your concern about me and made you pass over it safe and sound. Then the head of the horse turned to the back and the people who had planned it were also present there.

Some were at the back and some ahead. His Eminence (a.s.) told them to uncover the pit. When it was opened, it was found empty from inside, such that if anyone had stepped over it, he would have fallen into it. Seeing this miracle, the hypocrites were shocked and amazed. His Eminence (a.s.) asked: Do you know who has done this? They replied: We don't know. His Eminence (a.s.) said: But my horse knows. Then he turned to his horse and asked: What is the truth and who has done it?

The horse said: O Amirul Momineen (a.s.), when Allah wants, He makes something firm and ignorant people want to spoil it or when ignorant people want to make something firm and Allah wants to destroy it, then only Allah gains the upper hand and people are subdued. O Amirul Momineen (a.s.), this is the handiwork of so-and-so ten hypocrites and twenty-four other men whose advice was taken but who have gone along with Allah's Messenger (S); and they have planned to kill His Eminence (S) at Uqbah, and Allah is the protector of His Messenger (S) and His Wali (a.s.).

Some companions of Amirul Momineen (a.s.) said: Let us inform the Prophet about it and send a message through a fast messenger. Amirul Momineen (a.s.) said: Allah's messenger and His letter will reach sooner than my messenger and letter. Don't worry, they can never succeed in this.

Thus when the Prophet reached near the cliff where the hypocrites had planned to kill him, he halted there and gathering the hypocrites said: "The Trustworthy Spirit has brought news from the Lord of the worlds that hypocrites planned to kill Amirul Momineen (a.s.) on the outskirts of Medina and Allah, by His Grace, made the ground hard below the hooves of his horse and feet of his followers and they passed over it safely.

Then they turned back and opened the pit. Allah emptied it just as the hypocrites had prepared it before, thus disclosing their wickedness. Some believers advised him to send a message to the Prophet but he replied that Allah's messenger and His letter will reach sooner than his messenger and message." But the Prophet did not tell them about the prophecy that Ali (a.s.) had mentioned to his companions at the gates of Medina.

That some hypocrites who were in the company of the Prophet intend to eliminate him and that the Almighty Allah will ward off their wickedness from him. When these twenty-four hypocrites heard this discourse of the Prophet that he delivered about Ali (a.s.), they began to talk among themselves: Muhammad is an expert in deception; some fast messenger or a carrier pigeon must have brought news that Ali has been killed in this way as it is the same thing that our associates had taken

advice on, now he is hiding the facts from us, relating it in another way so that his companions may rest content and may not turn upon him.

It is a remote possibility and it cannot be to the contrary. By Allah, Ali's death has retained him in Medina and his death has brought him here. Ali has definitely been killed there and he will surely be killed here. Anyway, lets go and show joy at Ali's escape so that he may be content with regard to us and we may carry out our plan easily. So they came to His Eminence (S) and congratulated him of Ali's escape from the enemies.

Then said: O Allah's Messenger, tell us, who is excellent? Ali or the proximate angels? His Eminence (S) said: Angels are honored only because they love Muhammad and Ali (a.s.) and they have accepted their guardianship. And there is no devotee of Ali (a.s.) who is not purified of all spiritual dirt and made purer than the proximate angels. Angels were ordered to prostrate to Adam (a.s.) because they had the notion that if Allah takes them up and create others in their stead in the earth, they (the angels) would be superior to them and more cognizant of divine religion.

Thus Allah intended to make them aware that their thinking was wrong, so He has created Adam (a.s.) and taught him all the names and presented these named ones before the angels, but they failed to recognize them. After that He commanded Adam (a.s.) to mention the names and identify those personalities, so that the angels may know that Adam was superior to them in knowledge.

Then He separated a progeny from Adam's loins, that included all prophets, Muhammad (S) and his progeny, which is superior to all; his virtuous followers and companions were all included. In this way, Allah made them aware that they are superior to angels. They are entrusted such duties that if angels are with them they would find it dreadful. They will have to contend with Shaitan and struggle with evils, fulfill family responsibilities and try to earn lawful sustenance.

They will suffer hardships and trouble from kings, cruel persons and thieves. They will bear difficulties of straits, mountains, hills, seas and jungles. Allah made them realize that virtuous people have to fight Shaitans and defeat them; keep their selves from desires and lustfulness.

Besides this, Allah has collected in them lust and need of clothes, food, desires, prestige, kindness, pride etc. as a result of which they have to suffer a lot.

The shaitaans will try to create fear and temptations in their mind and mislead them, but they will overcome their evil suggestions. They will have to tolerate taunts, abuses, the desire for food and to escape from the enemies and bear difficulties in travel. Almighty Allah told His angels: O My angels, you are free from all this. You are not having lust and desires and have no fear of enemies of the world and Shaitan is unable to mislead you as he cannot interfere in this kingdom. I have kept you safe from his hands.

O My angels! One who obeys My orders from the children of Adam and tries to save the religion from troubles and difficulties, is deserving of My rewards that angels are nor eligible for. He has obtained some things from Me, that you have not. In short, Allah told His angels about the excellence of the followers of Muhammad (S) and Ali (a.s.), his successors and their believers and proved that the children of Adam (a.s.) were superior to them.

Then Allah ordered them to prostrate to Adam (a.s.) for the reason that the future generations were in him. This prostration was not for Adam (a.s.); he was their Qiblah and they prostrated to Allah. This prostration was for Adam's respect and not because he was deserving for it; and none is deserving of prostration except Allah.

If I order anyone to prostrate to other than Me I will order him to prostrate to that person who is the medium of the knowledge of the Wasi of the Messenger of Allah (S) and is sincerely devoted to the best of men after Muhammad, that is Ali Ibn Abi Talib (a.s.). And who in order to explain the rights of Allah is prepared to undergo untold great hardships and from His rights that Allah had revealed to him he does not deny anyone of them, whether he knew about them beforehand or came to know later.

After that the Messenger of Allah (S) said: Iblis disobeyed Allah and was ruined because he became arrogant about Adam (a.s.). And Adam (a.s.) disobeyed Allah when he ate the fruit of the tree forbidden by Allah, but was saved, because he did not add to his disobedience with

pride against Muhammad and Aale Muhammad; so Allah revealed to Adam (a.s.): Shaitan disobeyed Me with regard to you and was proud against you and that is why he was ruined.

If he had prostrated to you under My command and respected My order and majesty, he would have indeed become successful. And you disobeyed Me in eating the fruit of that tree and gained deliverance by according respect for Muhammad and Aale Muhammad (a.s.); and the shame that you earned through your mistake will go away.

So you must pray to Me through the sake of Muhammad and Aale Muhammad that I will fulfill your need. Thus Adam (a.s.) made Muhammad and Aale Muhammad his intercessors and prayed through their sake and obtained a great status of victory and deliverance, because he held on firmly to the love of us, Ahlul Bayt.

After that the Prophet (S) ordered his companions to march at midnight and announced to all Muslims not to ascend the hill until he (S) passes it. Then His Eminence (S) ordered Huzaifa to sit below the hill and watch who is passing first over it before him and inform him. Huzaifa (r.a.) was instructed to hide behind a rock but he said: If I see the faces of the leaders of your army sitting at the foothill and if they plan to kill they would come before you and if somebody finds me and thinks that I will inform you, they would kill me.

His Eminence (S) said: When you reach foothills, there is a big rock towards the jungle, you go to it and say that the Prophet (S) orders you to crack open for me, so that I can enter. Then say that the Prophet (S) orders you to keep a hole, so that you can watch who passes by and also that it may enable you to breathe and not die of suffocation. When you tell the rock, by the order of Allah the rock will act accordingly.

Thus Huzaifa (r.a.) gave the message of His Eminence (S) to the rock, it happened as predicted and he sat watching through the hole. At that time, the twenty-four persons arrived on camels; footmen walked before them saying to each other: If you see anyone here, kill him at once, so that he cannot inform Muhammad and hearing this, they might return from here and not climb till morning, and our plot may fail. Huzaifa (r.a.) heard them and they searched everywhere but could not see anyone as the Almighty Allah had concealed him in the rock.

After that, some of them climbed the hill, some left the usual path and some stood to the left and right of the foothills; other were saying: See how the plan to kill Muhammad is succeeding. He himself forbid the people to climb the hill before him so that we get privacy and can carry out our plan. Thus we shall be free before his companions arrive. Huzaifa (r.a.) could hear them from near and far and he memorized everything.

When they had settled in their places in the mountain, that rock spoke up by the command of Allah and asked Huzaifa (r.a.) to go to the Prophet and tell him what he had heard. Huzaifa (r.a.) said: How can I go out? Because if they see me, they would kill me, so that I may not reveal their plan. The rock said: Allah provided a place in me for you and through the hole He made in me, conveyed air to you.

The same Allah will take you to His Eminence (S) and save you from the enemies. At last when Huzaifa (r.a.) intended to go, the rock split and Allah turned him into a bird and he started flying in the air and went to His Eminence (S). When he landed, Allah again changed him to his original form. Huzaifa (r.a.) told everything he had seen and heard. His Eminence (S) asked: Did you recognize them by their faces?

He said: They had veiled their faces but I recognized them by their camels. But later when they had inspected the place and could not find anyone there, they lifted the veils and I saw their faces and recognized them that they were such and such twenty-four persons. His Eminence (S) said: O Huzaifa! When Allah wants to save Muhammad (S) no one in the world can harm him. Because Allah will effect His affair through Muhammad (S) even if disbelievers do not like.

Then he said: O Huzaifa! You, Salman and Ammar come along with me and trust in Allah. And when we pass the difficult terrain, the people may be permitted to follow us. Then His Eminence (S) mounted his beast and climbed the hill. From Huzaifa and Salman (r.a.), one held the camel's nose string and the other drove it from behind, whereas Ammar (r.a.) walked by the side. The accursed hypocrites were on their camels and their footmen stood on various mounds of the hill.

Those who were above the pass, had with them pots filled with stones, so that when His Eminence (S) comes up, they will roll down the pots so that the camel along with His Eminence (S) may fall into the valley, which is so deep that one feels uneasy seeing it. At last when the pots filled with stones came rolling to the camel, they rose very high by the order of Allah and when the camel passed by, all the pots fell into the valley and the camel did not feel anything.

Then His Eminence (S) asked Ammar (r.a.) to climb the hill and beat their camels with his staff and make them fall down. Ammar (r.a.) did this. The camels started running helter skelter. Some of them fell down, some lost their hands and some their legs and ribs. On account of this, they suffered a lot and even after the wounds were healed, the marks remained on their bodies till death.

That's why His Eminence (S) said that Huzaifa (r.a.) and Ali (a.s.) know all these hypocrites very well because Huzaifa (r.a.) saw all of them from the foothill, whoever climbed the hill before the Holy Prophet (S) and Allah protected His Apostle and Messenger (S) from the enemies and he returned to Medina safe and sound. Allah disgraced those who had not accompanied the Prophet to the battle, and those who had planned to kill Ali (a.s.), Allah kept their wickedness away from His Wali (a.s.) and made them disgraced.

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that when people tried to provoke the she-camel of the Prophet, she began to speak by the power of Allah: "By Allah I will not move from my place even I am cut up into pieces."

Ibn Babawayh has narrated through authentic chains of narrators from Huzaifa bin Yaman that when the Prophet was returning from the Battle of Tabuk, those who tried to provoke the Prophet's she-camel were fourteen persons: Abu Bakr, Umar, Muawiyah, Abu Sufyan father of Muawiyah, Talha, Saad bin Abi Waqqas, Abu Ubaidah bin Jarrah, Abul Awar, Mughira bin Shoba, Salim, the freed slave of Abi Huzaifa, Khalid bin Walid, Amr Aas, Abu Musa Ashari and Abdur Rahman bin Auf, may Allah keep His mercy from them. These were the ones regarding whom the Almighty Allah said:

"…and they had determined upon what they have not been able to effect…"[454]

It is narrated in reliable traditions that the Holy Prophet (S) cursed Abu Sufyan on seven occasions, one of which was when they attacked the Prophet at Uqbah. They were twelve persons, seven from Bani Umayyah and five others. The Messenger of Allah (S) cursed them at that time.

Shaykh Tabarsi has narrated through Shia and Sunni channels that when the Holy Prophet (S) returned from the Battle of Tabuk, twelve hypocrites were hiding on the top of the cliff to eliminate him. Jibraeel came down and warned him of the impending danger and suggested to him to send someone to beat their camels. On that night Ammar was leading the Prophet's she-camel and Huzaifa was driving it from behind.

The Holy Prophet (S) told Huzaifa to hit on the snouts of the camels of those who stand on the cliff. Huzaifa drove them and returned to the Prophet, who asked him if he had recognized them and he replied in the negative. The Holy Prophet (S) said: "They were such and such… they had come to assassinate me." Huzaifa said: "Why don't you send someone to eliminate them?" The Holy Prophet (S) replied: "I don't want the Arabs to accuse me of eliminating ones who helped me gain victory once."

Qutub Rawandi has through trustworthy chains narrated from Imam Ja'far Sadiq (a.s.) that one night the Messenger of Allah (S) was traveling on his she-camel during the journey to the Battle of Tabuk and people were walking ahead of him. When he reached near Uqbah, Jibraeel came down and said: "Fourteen persons from your companions, six of whom are from Quraish," or he mentioned their names and said, "they wait on the cliff to provoke your she-camel and eliminate you."

The Messenger of Allah (S) called them by names that "you are waiting on the cliff to kill me," at that time, Huzaifa was behind the Prophet's she-camel and he was listening to the Prophet's discourse. The Holy Prophet (S) called him and asked if he had heard whatever he said to which he replied, "Yes." The Prophet told him to keep it confidential.

It is narrated from the same Imam through another channel that whatever the hypocrites used to talk, was revealed in Qur'an and they used to be exposed. So much so that they stopped talking out and they restricted their interaction through gestures of the eyes. Some of them said: "We are not content that a few verses should be revealed about us and we should be exposed forever. Let us wait for Muhammad on that cliff and finish him off and get rid of him."

That cliff was called Uqbah Zeefataq. So they scaled the cliff and waited there. Huzaifa was driving the camel and he says: "When the Prophet wanted to sleep, I used to leave the camel so that it may amble slowly. That night I thought that it was a dark night and I should not leave the beast alone. So I was present with the Prophet.

Jibraeel arrived and warned that some persons sat on the cliff to provoke the she-camel. The Holy Prophet (S) called them by their names: "O so and so, O enemies of Allah." Then he noticed me and he asked: "Did you see them?" "Yes, O Messenger of Allah (S)." "Did you recognize them?" "Yes, they have veiled their faces, by I recognized them from their beasts." The Holy Prophet (S) said: "Don't reveal this to anyone." Huzaifa said: "They are from Quraish."

Shaykh Mufeed and Shaykh Tabarsi have narrated that the Prophet set out for the Tabuk expedition in the month of Rajab in 8th Hijri because the Almighty Allah had revealed that they should proceed to the Battle of Rum and had informed him that they will not have to take part in actual fighting and that they will achieve their aims without fighting.

The aim of this battle was in fact to distinguish between the believers and hypocrites from the sincere companions, and that their hypocrisy should be exposed. So the Messenger of Allah (S) called them for the Battle of Rum at the time of harvest season in Medina and it was extremely hot. So the people found it very painful to set out at that time. It was an extremely long journey, the climate was hot, the enemy was stronger and they feared loss of their crops. So many companions made excuses and many came out reluctantly.

Then the Holy Prophet (S) wrote to the Arab tribes who had embraced Islam and motivated them for Jihad. When they were setting out from Medina he delivered an eloquent sermon and after divine praise

motivated people to finance the journey of poor and spend in the way of Allah. Many hypocrites donated for show-off and some sincere believers also donated whatever was possible.

Uthman bin Affan gave some Awqiya silver and Abdur Rahman bin Auf, Talha and Zubair also contributed. Abbas donated a substantial amount. Then they camped at Saniyatul Wida and whoever had accepted the invitation of the Prophet gathered there from Muhajireen and Ansar and Arab tribes like Bani Kanana, Mazniya, Jahniya, Wati, Tamim and Meccans.

The Holy Prophet (S) appointed Imam Ali (a.s.) in charge of Medina so that he may oversee the affairs of Medina and family of the Prophet etc. and stop any mischief that may appear. And he said: "O Ali, it is necessary that one of us should remain in Medina," because the Holy Prophet (S) was aware of the true intentions of Arabs and most Meccans as he fought all of them and had slain their relatives and he feared that if he goes far away from Medina they may join with the hypocrites of Medina and may attack his family members and create mischief.

The Almighty Allah also knew that except for the sword of Amirul Momineen (a.s.) nothing could douse the flames of their enmity, so He revealed that Ali (a.s.) should be left in Medina. And since the hypocrites of Medina were against the Caliphate of Ali and they knew that in his presence they will not be able to create any mischief. And they also feared that if something happened to the Prophet, the Caliphate of Amirul Momineen (a.s.) will be permanent.

So they spread rumors about his being left in Medina that the Holy Prophet (S) had not left him in Medina because of his excellence, actually he is fed up with his company and he hates his companionship. Amirul Momineen (a.s.) thus came to the Prophet to expose those allegations. The Messenger of Allah (S) said: "My brother, go back to Medina, because your presence is necessary there and you are my caliph in my family and my town.

Are you not satisfied that you are to me as Harun was to Musa (a.s.), except that there will be no prophet after me?" Since the Holy Prophet (S) issued a correct text about the caliphate of Imam Ali (a.s.) it exposed the allegations of those hypocrites.

After that the Messenger of Allah (S) gave the standard of Muhajireen to Zubair and Talha was appointed on the right wing and Abdur Rahman to the left. They halted at Jarf where Abdullah bin Ubayy took some of his companions and went away without the permission of the Prophet. So the Prophet said:

"Allah is sufficient for me and He is the One who supported me by His help and with the believers and united their hearts." Then they set out from there and reached Tabuk on a Tuesday of Shaban and stayed there for the remaining days of that month and some days of the month of Ramadan and conducted expeditions from there. Bakhta bin Ruwaiya agreed to pay tribute and the Prophet wrote a document of amnesty for him.

Similarly the people of Arba and Azra accepted suzerainty and were issued amnesty. During the Tabuk expedition, the Holy Prophet (S) sent Abu Ubaidah bin Jarrah to a group of Bani Khazan under the leadership of Nasnan bin Ruh Jazami, who brought some booty and prisoners. Saad bin Ubadah was sent to Bani Salim group and some groups of Bali tribes, who fled on seeing the Muslims. Khalid bin Walid was sent with some persons to Akidar, the king of Domatul Jundal and the Holy Prophet (S) miraculously said that the Almighty Allah would perhaps give him victory because of mountain goats.

He said: When you reach near the wall of his palace, Allah will send a herd of deer and mountain goats to the gate, who would rub their horns on the door. When Akidar hears the animals, he will ask his men to go out and hunt them down. His wife will restrain him saying: Don't tell them to go out at this time of the night because Muhammad has landed near our fort. I am afraid he will send his men here and they would capture you.

He replied: Who can dare to split from the army? Our people will detect them from a distance in this moonlight. The whole sky is illuminated and no one is here and if anyone were near the palace, these wild animals would have run away. At last the king will came out to hunt the animals that fled from there. He followed them and was surrounded by Khalid and his men.

Thus what the Prophet (S) had said came to be true and they arrested him. Akidar said: I have a request. They said: You may ask whatever you want, but don't ask us to release you. Akidar said: Remove my royal garments and sword etc. and take me to His Eminence (S) in a simple shirt so that he does not see me in rich garments.

Perhaps he would have pity on me in that case. They did that and when the Muslims and Arabs saw the rich embroidered clothes in moonlight, they remarked: O Messenger (S), these garments and ornaments look like garments of heaven. His Eminence (S) said: No. These are the garments of Akidar and this is his sword. If my cousin, Khalid and Samak are firm on my command, they will surely meet me at the Kauthar pool.

Their one handkerchief is better than all this. The companions asked: Their handkerchief would be better than this? His Eminence (S) said: Even if the space between the earth and sky is filled with gold, one thread of the handkerchief they will hold in Paradise, would be better than that.

When they brought Akidar to His Eminence (S), he said: Spare me so that I can prevent your enemies, who live beyond my country, to attack you. His Eminence (S) said: What if you don't fulfill your promise? He said: Yes, Allah's Messenger, if I cannot; then if you are really are the Prophet of Allah, and Allah Who protected you and Who sent the herd of deer to my door and took me out of my palace and made me arrested by your companions; the same Allah will have me arrested again.

At last the Holy Prophet (S) signed a treaty with him that he would pay a thousand 'Awqiya' gold and two hundred robes in the month of Rajab and same in the month of Safar and whenever a Muslim passed through his territory, he would be provided rations for three days till he goes out of his boundaries. And if he breaks this promise, he would be out of the guarantee of Allah and the Messenger. After that His Eminence (S) returned to Medina

It is mentioned in some reliable books that on arriving at Tabuk, it appeared that the report of the emperor of Rum's advancing against the Prophet was false. When Harqal learnt of the Prophet's arrival, he sent a

man of Anan tribe to ascertain if the signs mentioned about the prophet of the last age are present in him.

When he came to the Prophet and witnessed his praiseworthy qualities, he reported them back to Harqal who gathered his people and said: "The qualities we read in former books are all present in him. So let us go and accept faith at his hands." The people opposed him vehemently and he feared his throne and believed in his heart without revealing to his people and did not agree to fight him. The Prophet also did not receive divine permission and he went to Medina.

Many miracles were displayed by the Prophet during this journey. First it is narrated in *Tafsir Imam Hasan Askari (a.s.)*from Ali Ibnul Husain that: Like Mecca, in Medina also there were hypocrites and weak-hearted Muslims and they also desired the destruction of Masjids there and throughout the world.

Those cursed ones had desires and intended to kill Ali (a.s.) in Medina and the Holy Prophet (S) on his way while crossing the vale of Aqaba, the Almighty Allah, in order to multiply the intelligence and eyesight of the faithful and to wipe out the plots of the rebellious hypocrites, issued such wonderful miracles through the hands of the Holy Prophet (S), during the expedition of Tabuk, which showed Allah's power and mercy towards His faithful servants.

One of those miracles is that when the companions of the Prophet, during the Tabuk journey, had, like Bani Israel, begged to the Holy Prophet (S): O Allah's Messenger! We are not satisfied with only one kind of food. So, in this matter, the miracle shown by the Holy Prophet (S) was in no way lesser than one shown by Prophet Musa (a.s.) to his community. By the command of Allah, while leaving Medina for Tabuk, the Holy Prophet (S) made Ali (a.s.) his deputy in Medina.

Amirul Momineen (a.s.) said: O Allah's Messenger! In no circumstances do I wish to disagree with you. But I also never desire to make myself deprived of seeing your holy and radiant face. The Holy Prophet (S) replied: O Ali! Do you not like that your rank, in my sight, should be like that of Harun (a.s.) in the sight of Musa (a.s.)? The only difference is that there will not be any prophet after me. So, O Ali! You will have to remain here.

You will get the same divine reward, which you would have gained in my company and also like of those who faithfully travel with me. Since you wish that you see every move and condition of mine, the Almighty Allah will call upon Jibraeel to raise up all the earth on which we move and all places where you remain and also to make your eyesight so powerful that you will be able to observe me and my companions during this journey. Thus you will also not need to write me any letter of inquiry.

When the statement of the Holy Imam (a.s.) reached this point, a hypocrite stood up and said: O son of Allah's Messenger! How is such a thing possible for Ali (a.s.)? It is reserved only for prophets. Imam Zainul Abideen (a.s.) replied: That also was a miracle of the Holy Prophet, of no one else, because, just as the Almighty Allah, in reply to the Prophet's prayer, raised up the ground, so also, responding to his request, made the eyesight of Ali (a.s.) powerful enough to observe all distant events.

Thereafter, Imam Muhammad Baqir (a.s.) said: The people of this community are very unjust to Ali (a.s.). They describe the gracefulness of others but deny the same honor to Ali Ibn Abi Talib (a.s.), though he is higher than all others in this matter. How do they deny to Ali (a.s.) what they grant to others? The companions requested Imam Muhammad Baqir (a.s.) to explain this matter.

The Holy Imam (a.s.) said: Those people befriend the friends of Abu Bakr bin Abi Qahafa and hate his enemies, whoever they may be. Similar is their attitude towards Umar bin Khattab and Uthman bin Affan. But in the matter of Ali (a.s.), they say: We do not love his friends and do not hate his opponents. Who knows how they adopted this attitude when the Holy Prophet (S) has already publicly pronounced: O Allah! Love those who love Ali and be the enemy of those who are inimical towards Ali (a.s.). Help the helpers of Ali and deny help to those who deny help to Ali (a.s.). Therefore, not being against the opponents of Ali (a.s.) is not a just attitude

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"Another injustice adopted by such people is that whenever graces and excellences are granted to Ali (a.s.) in response to the Prophet's prayer, are described to them, they deny the same[455] and when the same kind of praise is made for others, they accept it.

After all, what has prevented them from agreeing to the same excellence, which they have accepted for others?! For example, they describe that once Umar bin Khattab was giving a sermon. Suddenly he cried out loudly: O Saariya! Towards the hill! At the conclusion of his speech, when people asked about the said words of interruption, he replied: While giving sermon to you, I looked towards the grounds where your Muslim brothers are waging Jihad under the banner of Saad bin Abi Waqqas against the deniers.

The Almighty Allah removed all curtains from my eyes and I could see that some infidels had arrived there with the intention of surrounding the Muslims from behind to massacre them. Therefore, I cried out: O Saariya! Towards the hill! So that they may take cover in the mountains and be saved. The Almighty Allah has granted the villages and habitations of the disbelievers to your brothers-in-faith and so through their fight they may capture them victoriously. So remember this. Very soon, you will know about this event, though the distance between Medina and Nahavand is that of over 50 days' journey.

Imam Muhammad Baqir (a.s.) said: When this can happen for Umar, why it cannot be for Ali (a.s.)? But these people do not understand anything. They are talking too unjustly.

Thereafter, he reverted to the speech of Imam Zainul Abideen (a.s.) and said that Imam Sajjad (a.s.) said: When the Holy Prophet (S) proceeded to Tabuk, the Almighty Allah raised the ground on which Ali (a.s.) stayed and moved, so that he could watch the conditions of the Holy Prophet (S) and his army's movements.

Imam Sajjad (a.s.) also said: Whenever the Holy Prophet (S) set out to fight, he never mentioned the destination. But in case of Tabuk he spoke out openly and ordered all to prepare for the journey taking necessary materials with them. So they took with them flour, salted meat, honey and dates in large quantities. They did so because the Holy Prophet (S) had already informed them of the long distance and impending hardships and non-availability of food.

Finally, when many days passed in traveling and the eatables with them became stale, they did not like to eat the same things over and over again and desired for fresh food. So they said to the Holy Prophet (S): O Allah's Messenger! We are fed up with this stale food which is about to be putrefied and to give out foul smell. Kindly make some arrangement.

The Holy Prophet (S) asked them: What are you having now? They replied: Loaves of bread, dry salted meat, honey and dates. The Holy Prophet (S) exclaimed: You have been like Bani Israel! They had said: We cannot pull on with one kind of food. Now tell me what you want? They replied: We want fresh and dried meat, chicken and sweetmeat. The Holy Prophet (S) said: Of course, you are differing from Bani Israel in one thing.

They had demanded cucumber, onion, garlic, masoor and vegetables. They desired to exchange good things for lower things but you desire higher in exchange of lower, However, I will soon request the Almighty Allah to fulfill your desires. At that time some of them said: We also have some who desire the lower grade things like Bani Israel. They also desire to eat onion, cucumber and vegetables etc. like Bani Israel. The Holy Prophet (S) said: All right, the Almighty Allah will soon grant you all that you want, you must testify my messengership and trust me and then said: O servants of Allah! The people of Prophet Isa (a.s.) asked him for a table of eatables from heaven. So when Isa (a.s.) prayed for it, the Almighty Allah said:

"Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.[456]

Simply: Allah said: I will surely send down for you a table of eatables from the sky. But if after that, anyone from you becomes a disbeliever I will punish in a way none has been punished before.

Thereafter, the Almighty Allah sent down to them Maidah (Food Table) from heaven. But thereafter some of them became deniers. Consequently Allah changed their faces for worse. He turned some of them into pigs, some into monkeys, some into cats, some into bears and some into land and sea animals as well as birds.

They were transformed into 400 different kinds of creatures. That is why, I do not request Allah to fulfill your demand of a heavenly table of food (Maidah), because if some of you become infidels thereafter, they will also be punished by Allah like those in the past. I am very kind towards you and hence I don't like to see you in punishment. Thereafter, the Holy Prophet (S) observed a bird flying in the sky. He asked one of his companions: Go and tell that bird, that the Messenger of Allah (S) orders you to drop to the earth.

The command was conveyed and the bird fell down. Then the Prophet asked his companions: Surround this bird from all sides. They did so. The bird had, as ordered become so big that more than ten thousand persons could surround it. Then the Holy Prophet (S) said: O bird! By the command of Allah, dissect your wings and feathers. It complied with the order instantly. Only flesh and skin was visible with bones inside.

Then the Holy Prophet (S) ordered the bird to separate its beak and bones and legs. It did so. All these parts of the bird were scattered on ground and people were seated all around it. Then the Holy Prophet (S) ordered the bones to turn into cucumber. They did so. Then he said: The Almighty commands these wings and the big and small feathers to turn into onions, garlic and different kinds of vegetables. The order was complied with at once.

Then the Prophet asked his companions: Extend your hands and eat the provision using your hands as well as your knives. They did so. Then a hypocrite said: Muhammad imagines that in Paradise also there are birds, which will enable the people of Paradise to taste roasted meat on one side and cobwebs from their other side, but he has not yet shown this phenomenon in this world. The Almighty Allah made the Prophet (S) know what that hypocrite meant.

So the Holy Prophet (S) told his companions: O servants of Allah! Everyone of you should pick up his morsel reciting*Bismillaahir Rah'maanir Rah'eem wa S'allallaahu a'laa muh'ammadinw wa aalihit' t'ayyibeen.****[457]*** When you put that morsel into your mouth you will taste meat, gravy or sweet as desired by you. The companions did so and got what they had desired. All got gratified. Then they said: O Allah's Messenger! We are satisfied with eatables.

Now we need some good drink. The Holy Prophet (S) asked: Do you want milk and other drinks? They replied: Yes, some of us do want it. The Holy Prophet (S) said: Take a piece from this bird's meat and put it in your mouth reciting *Bismillaahir Rah'maanir Rah'eem wa S'allallaahu a'laa muh'ammadinw wa aalihit' t'ayyibeen.* That morsel will turn into anything, giving you the desired taste of drinks. They did so and became fully satisfied.

Then the Holy Prophet (S) told that bird: O bird, the Almighty Allah orders you to revert to your original form and shape and all the organs and parts of your body which had become eatables should regain their earlier figure, form and size. So it happened. Then the Holy Prophet (S) said: O bird, the Almighty Allah commands your departed spirit to come back to you.

So that also happened. Then the Holy Prophet (S) said: O bird, now the Almighty Allah orders you to rise from ground and begin to fly in the sky as you were doing earlier. The bird, before the eyes of the companions, rose from the ground and flew away into the sky. When they looked on the ground they found none of the eatables.

Second Miracle: Qutub Rawandi has narrated that when the Messenger of Allah (S) camped at Tabuk and there was exchange of messengers between him and the King of Rum, and the period prolonged and there was shortage of rations; people complained to the Prophet and he told them to bring all the flour or dates that they may be having.

They brought a handful of flour and some dates. The Prophet spread a sheet and put the things on it. Then he called all of them to collect food from there. They brought their vessels and filled them up with flour and dates but there was no decrease in the original. When the Holy Prophet (S) came across a water hole that had gone dry, he took out an arrow and gave it to companions and asked him fix it at the bottom. When he did so, twelve springs of water gushed out from there and all drank from it and filled their water skins.

Third Miracle: Qutub Rawandi has narrated that the Messenger of Allah (S) set out to Tabuk and his she-camel Ghazba was lost and a hypocrite Ammara bin Kharam sarcastically remarked that Muhammad

informs us of the earth and the heavens and is ignorant where his she-camel is.

The Messenger of Allah (S) was informed through divine revelation and he said: "I only know that which the Almighty Allah has taught me. At the moment the Almighty Allah has told me that the she-camel is in such and such pass and its rein has got caught up in a tree. People went there to find it in the same condition.

Fourth Miracle: Qutub Rawandi has narrated that during the Battle of Tabuk, there were 25000 companions with the Prophet in addition to slaves and servants. On the way, they reached a mountain from which water was dripping slowly but running water was not available. Companions said: "This is strange."

The Holy Prophet (S) said: "This mountain is weeping." The companions were astonished. The Messenger of Allah (S) said: "Why are you weeping?" "O Messenger of Allah (S), one day Prophet Isa (a.s.) passed from here reciting the Injeel in which it is stated that there is a stone which will be used to burn fuel, so I am weeping from that day lest I also become such a stone."

The Messenger of Allah (S) said: "Rest assured as you are not that stone. It is the stone of arrogance." So the mountain was assured and no one saw it weeping again. Fifth Miracle: It is mentioned in some reliable books that when the Messenger of Allah (S) reached Wadiul Qura, he camped below a rock and informed that there will be strong wind that night and no one should venture out alone.

Also they must tie their camels securely. So a terrible storm appeared and no one came out alone except two persons from Bani Saida. One of them wanted to relieve himself and another went out in search of his camel. The first one was blown away by the wind and the next one was blown away to the mountain ranges of Bani Tai. The Holy Prophet (S) prayed for the first and he became alive and returned and the next one was sent back by Bani Tai when the Prophet returned to Medina.

Sixth Miracle: It is narrated that when the Prophet set out from below that rock and reached the next stage of journey none of the companions had any water and neither was it available there. People complained of

thirst and the Prophet faced the Qiblah and prayed, soon clouds appeared and it rained so heavily that they drank to satiation and also filled up their water skins. Then the clouds disappeared.

Shaykh Tabarsi has narrated from Abu Hamza Thumali that three men of Ansar named: Abu Lubabah bin Abdul Manzar, Thalaba bin Rabia and Aws bin Khazam disobeyed the Prophet and remained in Medina and they came to know that Qur'anic verses were revealed about those who turned away from battle and they became sure of their death.

So they tied themselves to the pillars of the mosque and remained like that till the Holy Prophet (S) returned from the battle and inquired about them. He was told that they would not untie themselves till they are not released by the Prophet himself. He said: "I also swear that I will not release them till the Almighty Allah does not send a communication regarding them. At last the following verse was revealed about them:

"…may be Allah will turn to them (mercifully)…"[458]

The Holy Prophet (S) came to them and untied their hands and accepted their repentance by the order of Allah. They returned home and brought their wealth to the Prophet and offered them saying: "These were responsible for our misfortune. You may accept them as charity." The Holy Prophet (S) said: "I have not received any communication of the Almighty Allah regarding this. At that juncture, the following verse was revealed:

"Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them…"([459])([460])

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that at last when Saad Ibn Maaz was satisfied after the extermination of the Bani Quraiza tribe and after sometime he passed away, the Holy Prophet (S) remarked: O Saad, may Allah have mercy on you, you were like a bone stuck in the throat of infidels, you would have prevented the appointing of the calf which they want to establish in Medina, like it was done at the time of Musa (a.s.).

Then he said: Yes, by Allah, they want to do this. If Saeed were alive, he would not have allowed their plan to succeed. They will devise some plans, but Allah will nullify them. The companions asked how it would happen. His Eminence (S) said: Let it be, till Allah manifests His plan.

Imam Musa Kazim (a.s.) said: When Saad Ibn Maaz passed away and His Eminence (S) marched to Tabuk, the hypocrites from the Ummah of Muhammad made Abu Aamir Rahib their leader and gave him oath of allegiance; and decided to loot Medina and apprehend the family of Prophet, other families and children of companions; and made a plan to attack the Prophet and kill him on the way of Tabuk.

But Allah kept him safe in a beautiful way and disgraced these hypocrites. That is why the Holy Prophet (S) had said: You will follow the path of the previous nations just like a shoe follows another and one feather of the arrow is like another; and you will resemble them totally. So much so, that if they had entered a snake hole, you will also enter it.

The audience asked: O son of Allah's Messenger, please tell us, who that calf is and what their plan was. Imam Kazim (a.s.) said: Listen, the Prophet (S) was getting messages from the king of Domatal Jindal, a big province near Syria, who used to threaten that he would attack Medina and slay the companions. The companions were afraid of this and twenty of them guarded the Prophet every day in turns and any time and whenever anyone screamed, they thought the king's army has arrived and the hypocrites also spreads false rumors making the companions fall in doubt and said that King Akidar has indeed prepared his army and horses and announced in all areas: I make it lawful for you to plunder Medina.

The hypocrites then created doubts in the minds of weak Muslims and said: How can the companions of the Prophet confront Akidar's men; he is about to attack Medina to kill the men and take women and children as captives. At last the believers were much hurt by these statements of hypocrites and complained to the Holy Prophet (S). After that the hypocrites came together and paid allegiance to Abu Aamir Rahib, whom the Prophet had labeled as a transgressor; they made him their leader making incumbent his obedience on themselves.

He said: I think I should go out somewhere from Medina, so that I remain free from blame till your plot is complete. Thus he sent a letter to Akidar in Domatal Jindal saying: Lay siege to Medina and we will help you to eliminate your enemies. When the hypocrite finalized their plot, Allah informed the Prophet (S) and ordered him to march to Tabuk.

Before this, when the Prophet led an expedition, the destination used to be kept confidential and other places were mentioned to mislead the mischief-makers. But this time he openly announced his intention and ordered the people to collect necessary equipments. This was the battle in which hypocrites were disgraced and Allah censured those who abstained from joining it.

The Almighty Allah informed the Prophet through revelation and he announced: Allah, the mighty would make me victorious on Akidar; he would be captured and make peace with us on the condition to pay a thousand tolas gold and two hundred garments in the month of Safar and same in the month of Rajab and I shall return to Medina safely within eighty days.

Then he said to his companions: Musa (a.s.) promised his community forty nights and I promise that I will return to Medina safely without fighting after eighty nights and don't have doubt on this. The hypocrites said: This will never happen thus, it would be his last defeat. After this, he will not recoup, because his companions will die of heat and polluted air and water of jungles; and those who escape, will be wounded and killed by Akidar or captured by him.

The hypocrites sought permission from the Prophet to exempt them, and put forth different kinds of excuses. Some said they were sick, some made the excuse of excessive heat and some mentioned their children's illness and the Prophet continued to excuse them. When the departure to Tabuk was finalized, the hypocrites built a mosque outside Medina, which became known as Masjid Zirar.

Their intention was to gather there and tell the people they were gathering for prayer so that they succeed in their plan. After that some people came to the Prophet and said: Allah's Messenger, we live far away from your mosque and we also don't like praying solitary. That is

why we have built a mosque there, please come and pray there once so that the mosque is blessed.

The Prophet (S) knew through revelation something but he didn't say it; and ordered them to bring a donkey. He mounted it and he and companions tried to drive it, but it did not move from its place; however when it was turned to another direction, it was willing to move. The hypocrites said: This donkey is afraid of something and it doesn't want to go this way.

The Prophet (S) dismounted and asked for a horse and mounted it. Again when he tried to ride to the mosque, the horse did not move; and when it was turned to another direction, it started moving. The hypocrites said: This horse is also afraid of something and doesn't want to go this way. Then His Eminence (S) said: Let us go on foot.

But when the Prophet and others decided to walk to Masjid Ziraar, their feet became stiff and could not move at all; and when they turned to go the other way, they found it easy to walk; their bodies become light and their hearts, happy. Seeing this, the Prophet (S) said: Allah does not like that we go there at a time when we are ready for a journey.

Wait for a few days till we return. After that we will do what Allah wants. Thus His Eminence (S) made efforts to set out for Tabuk at the soonest and the hypocrites decided to eliminate the remaining people in Medina after the Prophet leaves for Tabuk. Hence Jibraeel (a.s.) came from Allah and said: O Muhammad (S) after Durood and salutation, Allah says: Either you go on the journey, leaving Ali (a.s.) in Medina or send him on the journey and you remain here.

The Prophet (S) conveyed this divine command to Ali (a.s.) who said: I happily accept the order Allah and His Messenger, even though I don't want to leave the company of His Eminence (S) under any circumstance. His Eminence (S) said: Do you not accept that your status with regard to me is just as Harun was to Musa (a.s.) except that there will be no prophet after me? Ali (a.s.) said: O Allah's Messenger, I accept.

His Eminence (S) said: O Abul Hasan, by staying in Medina you will get reward of traveling in this journey. Allah has made you a Nation like Ibrahim (a.s.) [That is just as Ibrahim (a.s.) was commanded to confront

alone the polytheists of that time, in the same way you will have to confront these infidels and hypocrites alone] and due to your awe, the hypocrites will not be able to cause any harm to the Muslims.

Thus when the Holy Prophet (S) set out to Tabuk and Ali (a.s.) went along to see him off, the hypocrites said that Muhammad (S) did not take Ali (a.s.) along with him because of his displeasure with him. His intention is that we attack Ali (a.s.) and kill him. When this news reached the Prophet, Ali (a.s.) said: Allah's Messenger, have you heard what these hypocrites say?

The Prophet (S) said: O Ali, is it not enough for you that you are to me like vision is to my eyes and the soul to the body? After that His Eminence (S) set out with his companions, leaving Ali (a.s.) as his representative in Medina. Whenever the hypocrites thought of attacking the Muslims, they used to be afraid of Ali, the victor of Khyber and dreaded that others may also rise up in Ali's support and thwart their plans. But all the time they said that this would be the last journey of Muhammad and that he will not return.

At last, when there was only a short distance between Holy Prophet (S) and Akidar, one evening His Eminence (S) said to Zubair bin Awwam and Samak bin Khurasha to go with twenty Muslims to the palace of Akidar and capture him. Zubair said: Allah's Messenger, how can we bring him here? He has a huge army as you know, besides thousands of slaves and maidservants etc. His Eminence (S) said: Capture him by some trick.

They said: How can we do that? First of all, it is a full moon night and secondly the path is through an open plain, how can we hide ourselves from their sight? His Eminence (S) said: Do you want Allah to hide you from their sight and make your shadow vanish, so that there is no difference between the moonlight and your light? They said: Yes, Allah's Messenger, we want that.

His Eminence (S) said: Then it is obligatory on you to recite Durood on Muhammad and Aale Muhammad and have faith that Ali Ibn Abi Talib (a.s.) is most superior among all my progeny; and O Zubair, specially you stick to the faith that Ali (a.s.) is most deserving of leadership in whichever community he is present, and no one else is allowed

leadership. When you do this, and reach near the wall of his palace, Allah will send a herd of deer and mountain goats to the gate, who would rub their horns on the door.

When Akidar hears the animals, he will ask his men to go out and hunt them down. His wife will restrain him saying: Don't tell them to go out at this time of the night because Muhammad has landed near our fort. I am afraid he will send his men here and they would capture you. He replied: Who can dare to split from the army?

Our people will detect them from a distance in this moonlight. The whole sky is illuminated and no one is here and if anyone were near the palace, these wild animals would have run away. At last the king will came out to hunt the animals but they fled from there. He followed them and was surrounded by Zubair and his men.

Thus what the Prophet (S) had said came to be true and they arrested him. Akidar said: I have a request. They said: You may ask whatever you want but don't ask us to release you. Akidar said: Remove my royal garments and sword etc. and take me to His Eminence (S) in a simple shirt so that he does not see me in rich garments. Perhaps he would have pity on me in that case.

They did that and when the Muslims and Arabs saw the rich embroidered clothes in moonlight, they remarked: O Messenger (S), these garments and ornaments look like garments of heaven. His Eminence (S) said: No. These are the garments of Akidar and this is his sword. If my cousin, Zubair and Samak are firm on my command they will surely meet me at the Kauthar pool.

Their one handkerchief is better than all this. The companions asked: Their handkerchief would be better than this? His Eminence (S) said: Even if the space between the earth and sky is filled with gold, one thread of the handkerchief they will hold in Paradise, would be better than that.

When they brought Akidar to His Eminence (S), he said: Spare me so that so that I can prevent your enemies, who live beyond my country, to attack you. His Eminence (S) said: What if you don't fulfill your promise? He said: Yes, Allah's Messenger, if I cannot; then if you really are the

Prophet of Allah, and it was Allah Who protected you and Who sent the herd of deer to my door and took me out of my palace and made me arrested by your companions; the same Allah will have me arrested again.

At last the Holy Prophet (S) signed a treaty with him that he would pay a thousand 'Awqiya' gold and two hundred robes in the month of Rajab and same in the month of Safar and whenever a Muslim passed through his territory, he would be provided rations for three days till he goes out of his boundaries. And if he breaks this promise, he would be out of the guarantee of Allah and the Messenger. After that His Eminence (S) returned to Medina.

Imam Musa Kazim (a.s.) said: The calf of the time of the Holy Prophet (S) was Abu Aamir Rahib; whom His Eminence (S) had labeled as a transgressor. When His Eminence (S) became victorious and returned to Medina and Allah nullified the deceit of the hypocrites, the Prophet (S) ordered to burn the mosque of Zirar and Allah sent the following verse:

"And those who built a Masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Apostle before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars."[461]

Then Imam Musa Kazim (a.s.) said: Allah destroyed the calf that was present during the time of the Prophet (S). He became involved in leprosy and paralysis and this condition remained for forty days and after that he died and fell into a severe chastisement of Hell.

Ali bin Ibrahim and Shaykh Tabarsi etc. have narrated that when the Bani Amr Auf constructed a Masjid at Quba and asked the Prophet to pray there and he prayed there, some twelve or fifteen persons of Bani Ghanam bin Auf were jealous of this and they also said that we will also make a Masjid and not attend the prayers led by Muhammad. According to the report of Ali bin Ibrahim they came to the Prophet and said: "O Messenger of Allah (S), do you permit us to make a Masjid for old, sick and night-worshippers at Bani Salim?"

The Prophet gave them the permission. When the Masjid was ready, they came to him and said: "O Messenger of Allah (S) we would like you

to pray at our Masjid to bless us." At that time the Prophet was leaving for Tabuk and he said: "I am already mounted. I will come on my return, Insha Allah." So when he returned, they repeated the same request. At that juncture, the Almighty Allah revealed the verses about the Masjid and Abu Aamir Rahib stood exposed for heresy.

The incident of Abu Aamir is that during the period of Jahiliyya, he had adopted asceticism and donned a jute garment. When the Holy Prophet (S) migrated to Medina that accursed one used to instigate the infidels against the Prophet and harass him in various ways. When after the conquest of Mecca, Islam became strong, he fled to Taif.

When people of Taif embraced Islam, he fled to Shaam and converted to Christianity. He was the father of Hanzala who was martyred in the Battle of Uhad and was bathed by angels. Afterwards that accursed one sent a message to the hypocrites of Medina that they should be prepared and that they should construct a Masjid in which they should gather. "I am going to the Caesar of Rum to bring an army to attack Medina to drive Muhammad out." So the hypocrites of Medina were waiting for him as the Almighty Allah has alluded to it. And before that accursed one died before he can reach the King of Rum. Then the Almighty Allah restrained the Prophet from praying there and He said:

"Never stand in it; certainly a Masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves. Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people. The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise."[462]

Kulaini, Ibn Babawayh, Shaykh Tusi and Ayyashi have narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Masjid about which the Almighty Allah says that its foundation was placed on piety, is Masjid Quba in Medina. Therefore the Almighty Allah has praised those who used water to purify themselves after urinating and Ali bin Ibrahim has

narrated from Imam Muhammad Baqir (a.s.) that the building about which the Almighty Allah said that it is on the verge of Hell is Masjid Zirar, which was constructed by the hypocrites in deceit.

When these verses were revealed, the Holy Prophet (S) sent Malik bin Waqsham Khuzai and Aamir bin Adi from the Amr bin Auf tribe to burn and demolish the Masjid. When they came near, Malik said: "Wait, I will bring fire from my home," and they put it on fire which destroyed the roof and pillars and it collapsed and the hypocrites ran away. After that they demolished the walls and returned from there. According to another report, Ammar bin Yasir and Wahshi were sent and the two of them destroyed it.

Notes:

[441] Surah Taubah 9:49

[442] Surah Taubah 9:91

[443] Surah Taubah 9:93

[444] The author says: That last part of this report will be quoted in full in the biography of Abu Zar.

[445] Surah Taubah 9:117

[446] Surah Taubah 9:117

[447] Surah Taubah 9:118

[448] Surah Taubah 9:118

[449] Surah Taubah 9:118

[450] Surah Taubah 9:118

[451] Surah Taubah 9:64-65

[452] Surah Taubah 9:66

[453] Surah Taubah 9:95-96

[454] Surah Taubah 9:74

[455] Against excellence of Ali they either deny or put forth weak arguments and raise doubts about the narrators with a view to prove that the narrations are not reliable. But when such excellence is uttered for others they gladly accept the same even though they are based on narrations of unreliable people and even if it is against reason. Their attitude has hardened to such an extent that they condemn Ali's followers in extremely mean terms and propagate the praise of the opponents of Ali-lovers and Ali-admirers and those who give respect to Ahlul Bayt (a.s.). These people regard such writers as high as has been recorded in history. – Translator

[456] Surah Maidah 5:115

[457] In the name of Allah, the Beneficent, the Merciful and may Allah bless Muhammad and his Purified Progeny.[458] Surah Taubah 9:102

[459] Surah Taubah 9:103

[460] The author says: The story of Abu Lubabah's incident mentioned after the account of the Battle of Bani Quraiza is more reliable.

[461] Surah Taubah 9:107

[462] Surah Taubah 9:108-110

Chapter 47

Revelation of Surah Barat

Shaykh Mufeed and Shaykh Tabarsi, rather all Shia and Sunni tradition and exegesis scholars have continuously related that since the Holy Prophet (S) had made a covenant with the infidels and they had broken the treaty, the initial verses of Surah Barat were revealed and the Messenger of Allah (S) was commanded by Allah to break the treaty and become aloof from them as mentioned:

"(This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement. So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers."[463]

We should know that there is controversy regarding the four months in which the idolaters are given respite. Some say that it begins from the day of sacrifice to the 10th of Rabius Thani and this is verified by a true tradition from Imam Ja'far Sadiq (a.s.) and some say that they are from 1st Shawwal and others say that they begin from 10th Zilqad since those days, the idolaters used to perform Hajj and it was among their innovations that they rotated Hajj from one month to another.

"And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve."[464]

We should know that there is controversy in the meaning of Hajj Akbar between the exegesists. Some say that it is the day of Arafah and in the report of Amirul Momineen (a.s.) the same is recorded and many reliable traditional reports from Kulaini and *Tahdhib* etc. from Imam

Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the day of greater Hajj is day of sacrifice.

Then there is controversy with regard to the meaning of 'greater Hajj' some have said that which has come in Shia books that 'greater Hajj' is opposite of Umrah and Umrah is lesser Hajj although every Hajj is 'greater Hajj'. Some say that 'greater Hajj' is that Hajj when all Muslims and infidels came for Hajj after which idolaters were banned from there and Hajj remained restricted to Muslims. After that the Almighty Allah said:

"Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty)."[465]

Some say that it implies Bani Kanana and Bani Zumrah that nine months remained from their period and the Almighty Allah ordered them to complete that period because they had not committed anything against the treaty. Some have said that this command was common for all groups who made treaty with the Prophet and did not violate its terms.

"So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful."[466]

It is narrated that in the ninth year of Hijra when these and later verses till the tenth were revealed the Holy Prophet (S) gave them to Abu Bakr and sent him to Mecca to announce them to the idolaters on the occasion of Hajj. When Abu Bakr traveled for some distance, Jibraeel came down and said: "The Almighty Allah greets you and says that except for you or one who is from you," and according to another report, "except you or Ali, no is eligible to convey My message."

The Messenger of Allah (S) called for Amirul Momineen (a.s.) and said: "Take Ghazba, my she-camel and take Surah Barat from Abu Bakr and recite it to the idolaters, break the treaty with them and send Abu

Bakr back." According to another report: "Abu Bakr has the choice of going with you or returning to Medina." Imam Ali (a.s.) mounted Ghazba and set out at speed and reached Zilhalifah and according to another report he reached Abu Bakr at Rauha.

When he saw Imam Ali (a.s.) he was dismayed and he asked: "O Abul Hasan, why have you come here?" "The Messenger of Allah (S) has sent me to take Surah Barat from you and deliver them to the Meccans." Abu Bakr gave him the verses and returned to Medina and said: "O Messenger of Allah (S) you gave me the status that all were vying for it. But you dismissed me and called me back? Was some verse revealed about this?"

The Holy Prophet (S) said: "Jibraeel came and stated such and such command." The same matter is related through various channels by Ayyashi and other commentators and it is also reported in many Sunni books.

It is mentioned in reliable traditions from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) set out with the verses and recited the first ten verses of Surah Barat to the idolaters on the day of Arafah at Arafat and on the eve of Eiduz Zuha in Masharil Haram and on Eiduz Zuha near Jamarat and all the days of halt in Mina. He had drawn out his sword and was calling out that no one should perform the Tawaf of Kaaba in nude. And no idolater should perform the Hajj of Kaaba. Four months are given to those whose term has expired.

According to another report it is narrated from Amirul Momineen (a.s.) that he said: "The Messenger of Allah (S) told me to mention four points: First, only the believers should enter Kaaba. Second, no one should perform the Tawaf in nude. Third, that after this year believers and idolaters will not gather in Masjidul Haram. Fourth, whoever has a treaty with the Prophet should remain faithful to it till the end and who has no treaty would be given amnesty till four months.

It is mentioned in many traditions through Shia and Sunni channels that one of the names of Amirul Momineen (a.s.) in Qur'an is Azan; as the Almighty Allah has said:

"And an announcement from Allah…"[467]

Because he was one who conveyed these laws to Meccans on behalf of the Almighty Allah and the Holy Prophet (S).

Shaykh Tusi has narrated that on the 1st of the month of Zilhajj, the Messenger of Allah (S) gave Surah Barat to Abu Bakr and sent him to Mecca. Jibraeel came down and said that none except he or one who is from him can convey the divine message. The Holy Prophet (S) called Amirul Momineen (a.s.) and sent him in pursuit of Abu Bakr. Imam Ali (a.s.) caught up with him at Rauha stage on the third day, took the Surah from him and recited it to the people on the day of sacrifice and Arafah.

Sayyid Ibn Tawus has narrated through reliable chains from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (S) conquered Mecca and wanted to complete his arguments for the second time and call them to the religion of Allah, he wrote to them and warned them of divine chastisement and encouraged them to refrain from evil deeds, at the same time promising them divine forgiveness and wrote the ten verses of Surah Barat.

Then he gave that letter to companions to take it to the Meccans. All found it very tiresome and excused themselves. Then he called Abu Bakr. Jibraeel came down and said: "O Muhammad, no one can carry your message except one who is from you." So Imam Ali (a.s.) said: "The Messenger of Allah (S) told me that the Almighty Allah has revealed thus and he sent me to Mecca. The enmity of Meccans towards me was obvious and if they had been capable they would have cut off each of my limbs and thrown it around the mountains. Thus I conveyed the Prophet's message to them and each of them expressed their enmity to me. I paid no heed to all this in carrying out the Prophet's instructions."

Tabari a reputed Sunni historian has mentioned in the events of the sixth year of Hijra that when during the Umrah of Hudaibiyah the Prophet wanted to send Umar with a message for Meccans he became fearful and excused himself. In the ninth year of Hijra the Holy Prophet (S) called and asked him to take his message to the Quraish chiefs.

Umar said: "O Messenger of Allah (S) I am fearful of Quraish," although he had not killed anyone from Quraish and was secretly supportive of them, yet he did not convey the message and Amirul Momineen (a.s.) whose sword blows had not spared the feelings of anyone in

Mecca, did not care and stood among the thousands of idolaters and revoked their treaty and invalidated their religion.

Sayyid Ibn Tawus has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when the Holy Prophet (S) sent Abu Bakr with the initial verses of Surah Barat to Mecca, Jibraeel came down and said: "The Almighty Allah orders you to send Ali Ibn Abi Talib (a.s.) instead as other than him no one can convey your message." The Messenger of Allah (S) ordered Imam Ali (a.s.) and he went took possession of the letter and sent Abu Bakr back to the Prophet who asked if some communication was revealed about him. Ali (a.s.) replied: "The Messenger of Allah (S) will inform you whatever is revealed."

When Abu Bakr came to the Prophet he said: "O Messenger of Allah (S) did you think that I will not be able to deliver your message?" The Holy Prophet (S) said: "On the contrary, the Almighty Allah did not want anyone other than Ali Ibn Abi Talib (a.s.) to deliver this message." When Abu Bakr protested further, the Messenger of Allah (S) said: "How was it possible for you to convey this to Meccans while you were so much frightened in the cave in spite of the fact that you were concealed from the idolaters?"

Thus Amirul Momineen (a.s.) went to Mecca and arrived in Arafat, from there he went to Masharil Haram and from there to Mina and sacrificed his animal, shaved his head and climbed a hillock, Shaab and called out thrice: "O people, I am sent by the Messenger of Allah (S)." Then he recited the initial verses of Surah Barat and continued to wave his sword. People asked who he was that stood alone fearlessly talking like that.

Someone said that he was Ali Ibn Abi Talib (a.s.). Whoever knew him said: "He is the cousin of Muhammad and no one except the family members of Muhammad can have such daring." Thus Amirul Momineen (a.s.) made the announcement all through the three days, day and night in the same way. At last the idolaters told him: "Tell your cousin that except for swords, we have nothing for him." From there Amirul Momineen (a.s.) hurried to the Messenger of Allah (S).

During this time no revelation came to the Prophet and he was so much worried about Imam Ali (a.s.) that it became obvious from his

countenance and so upset was he that he did not even approach his wives. People thought that perhaps the Almighty Allah has informed him about his death or he is involved in some illness. So they asked Abu Zar to ask the Prophet about it as he was having great proximity to him.

He came to the Prophet and asked him about it but he said that none of these reasons were valid and he was in fact worried about Imam Ali (a.s.) as no revelation had come to him for a long time and it was not known in what condition he was. Indeed the Almighty Allah has given nine things to Ali (a.s.) three are related to the world and three related to the hereafter. Two are such that I am satisfied with them and I am only worried regarding one thing.

The three matters connected to the world are that he will perform my last rites, he will manage my family affairs and that he will be my successor in the Ummah. The three matters connected to the hereafter is that I will hand him the standard of praise on Judgment Day, I will depend on him on the occasion of intercession and he will help me in keeping the keys of Paradise in custody. The two matters I am assured about is that he will not deviate after me nor will he commit heresy. And that which I am worried about him is that the Quraish will conspire against him.

It was the practice of the Messenger of Allah (S) that after the Morning Prayers he continued facing the Qiblah reciting supplications till sunrise and Amirul Momineen (a.s.) used to turn back and permit the people to disperse so that they may go on their business. The Holy Prophet (S) had appointed Imam Ali (a.s.) for this task.

But when he sent Amirul Momineen (a.s.) to Mecca, he did not ask anyone else to take up this task; he fulfilled it himself. One day Abu Zar sought the Prophet's leave and went out to meet Imam Ali (a.s.) who was returning from Mecca. He met him, embraced him and kissed his forehead. He said: "Please allow me to first convey the good news of your arrival to the Messenger of Allah (S) as he was very much worried about you."

Abu Zar galloped to the Prophet and informed him that Ali (a.s.) has returned safe and sound. The Messenger of Allah (S) and other companions mounted and went out to meet Ali (a.s.). The Holy Prophet (S)

embraced and kissed him and said: "I was worried about you because revelation came only after a long time." Amirul Momineen (a.s.) told him how he had completed the mission entrusted to him. The Prophet said: "The Almighty Allah was more knowledgeable about you that is why He ordered me to send you on this mission."

Sayyid says that Ibn Ashnas Bazzaz in his book has narrated from Sunni channels that when Amirul Momineen (a.s.) came to Mecca with the verses of Surah Barat, Kharrash and Shoba, brothers of Amr bin Abde Wudd, whom the Imam had killed in Khandaq came and said: "Is it you who has given us respite for four months?

We are aloof from you and your cousin, Muhammad. We have nothing for you but swords and spears. If you want, we can begin it now and finish you off." Imam Ali (a.s.) said: "Come, I will show you my sword strikes once again." According to another report, in the same book, Imam Ali (a.s.) had it announced in Mecca: Henceforth no idolater will enter Mecca and neither will anyone perform the Tawaf in nude. And know that no one will enter Paradise, except Muslims and whoever has any treaty with the Prophet will be secure till the expiry of that agreement and there is no treaty with polytheists.

It is narrated that during the period of Jahiliyya, the Arabs had the custom of doing the Tawaf of Kaaba in nude saying how they can do Tawaf in clothes obtained through fraudulent means or in which they commit sins and that is why they claimed to do it 'in the way they first came into the world.'[468]

Notes:

[463] Surah Taubah 9:1-2

[464] Surah Taubah 9:3

[465] Surah Taubah 9:4

[466] Surah Taubah 9:5

[467] Surah Taubah 9:3

[468] The author says: There was no purpose in first appointing Abu Bakr to announce the verses and then to dismiss him and send Imam Ali (a.s.) in his stead, except to highlight that when Abu Bakr was not fit to announce a few verses how he could be considered capable to lead the community. Also the Prophet could not have appointed him on his own as he never did anything without the guidance of divine revelation. Hence it can only be concluded that it was under the commands of the Almighty Allah.

Chapter 48

An Account of the Mubahila (Imprecation) ceremony

We should know that the incident of Mubahila is from widely related reports (*Mutawatir*) and Sunni and Shia sects have mentioned in all commentaries, histories and books of traditions have related it with slight difference. Shaykh Tabarsi and others have narrated that a group of Christian nobles of Najran comprising of three persons, came to the Holy Prophet (S).

The first of them was Aqib, their leader and the second was Abdul Masih whose help was sought in sorting out all problems, and the third was Abu Haritha, one of their leaders and scholars. Roman kings had built churches for him and they used to send him gifts and presents due to his extensive knowledge.

When they came to the Messenger of Allah (S), Abu Haritha was astride a mule, which was driven by his brother, Karz bin Al-Qama, when the animal began to run fast and he passed a remark derogatory on the Holy Prophet (S). Abu Haritha said: "What you have said would happen to you only." "Why, brother?" he asked. Abu Haritha said, "He is the same Prophet we were anticipating." So Karz said, "Then why don't you follow him?" He said, "Perhaps you don't know how these Christians consider us. They have considered us their leader and made us rich and honorable. They are not prepared to follow that Prophet. If we begin to follow him, they would take back everything from us." And when he came to the Holy Prophet (S), he became a Muslim.

The Christian delegation reached Medina at the time of Asr prayer, dressed in fine silk clothes and they came to the Messenger of Allah (S) as no one from Arabs had ever come dressed in such a way to salute the Prophet. The Holy Prophet (S) did not reply their salutations and neither did he speak to them. From there, they came to Uthman and Abdur

Rahman bin Auf as they had known him from before and said: "Your Prophet wrote to us and we accepted his invitation and came to meet him; now he neither replies to our greetings, nor speaks to us."

Uthman and Abdur Rahman bin Auf brought the Christians to Amirul Momineen (a.s.) and took counsel from His Eminence. Imam Ali (a.s.) said: "Remove these silk garments and gold rings and go to meet the Prophet in ordinary clothes." They followed this advice and again came to meet the Messenger of Allah (S). They greeted the Messenger and he replied to them. After that he said, "By the One Who sent me with truth, when these people came to me the first time, they were also accompanied by Satan and that's why I did not reply to their greetings."

Thus, that day, members of the delegation posed questions to His Eminence and held discussions with him. At last their scholar said, "O Muhammad, what do you hold about Christ?" He replied, "He was a servant of God and His messenger." They said, "Have you ever seen any child come into this world without a father?" At that moment the following verse was revealed:

"Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was."[469]

Thus when the discussion prolonged, and the opponents increased in their enmity to the Prophet, the Almighty Allah revealed the following command:

*"**But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars."***[470]

When this verse was revealed, it was decided that the following day they will participate in a Mubahila ceremony and the Christians returned to their place of lodging. Abu Haritha told his companions, "If tomorrow, Muhammad comes with his family members and Ahlul Bayt (a.s.), you must beware of divine punishment and if he is accompanied by his companions and followers, you must not worry, and go ahead with the Mubahila ceremony."

On the next day, the Messenger of Allah (S) came to the residence of Amirul Momineen (a.s.), took the hand of Imam Hasan (a.s.), picked up Imam Husain (a.s.) in his arms and Amirul Momineen (a.s.) walked before His Eminence and Lady Fatima Zahra (s.a.) followed the Messenger of Allah (S). In this way, these divine personalities came out in Medina. When they reached the Christians, Abu Haritha asked, "Who are these people with him?"

He was told, "The one walking in front is the cousin of Muhammad and the husband of his daughter and his most favorite person in the world' and the two boys are the sons of this man; and the one walking behind, is his daughter, Fatima, the most beloved person for him in the world." Thus His Eminence came forward and sat down to participate in the Mubahila ceremony. On the other hand Sayyid and Aqib took their boys and wanted to proceed for the ceremony.

Abu Haritha said, "Muhammad, is sitting in the style of prophets when they sit down for debates." So they turned back from there and did not dare to take part in the Mubahila ceremony, Sayyid asked, "Where are you going?" Abu Haritha said, "If they had not been on truth he would not have dared us for this Mubahila ceremony. If they have Mubahila with us, the year will not pass that there will not remain and single Christian on the face of the earth."

According to another report he said, "I am seeing such faces, that if they pray to the Almighty Allah to move the mountain from its place, Allah will indeed do so. Therefore, do not participate in this Mubahila as you will be destroyed and not a single Christian will remain on the earth." After that Abu Haritha came to the Holy Prophet (S) and said, "O Abal Qasim, refrain from Mubahila and sign a treaty with us with conditions that we can fulfill."

So they made peace with the Prophet with the condition that every year they will pay the Messenger of Allah (S) 2000 robes, each worth 40 dirhams and if there is a battle, they will give 30 coats of mail, 30 spears and lend 30 horses. After that His Eminence put the treaty in writing for them and returned from there.

The Holy Prophet (S) said, "By the One in Whose hands is my life, destruction come upon them, if they had gone ahead in Mubahila, all of them would have been transmogrified into monkeys and pigs. And indeed this whole valley would have been filled with fire and all of them would have been reduced to ashes.

The Almighty Allah would have destroyed the Christians of Najran so thoroughly that not even a bird would have survived on their trees and before the end of the year, all the Christians would have become extinct. Thus Sayyid and Aqib returned from there and back to the Messenger of Allah (S) after a few days and embraced Islam.

The author of *Kashaf* has narrated that the Bishop of Najran said, "O people of Najran, I can see such faces that if they pray, the Almighty Allah will move the mountain from its place. Therefore you must not take part in Mubahila with them as you would be destroyed. And when he refused to take part in the Mubahila, the Holy Prophet (S) told them to accept Islam. But when they also refused to become Muslims, the Prophet signed a treaty with them that every year they will pay 2000 robes in the month of Safar and 1000 robes in the month of Rajab and also 30 ancient coats of mail.

The author of *Kashaf* and Ahle Sunnat have narrated in Sihah (six canonical books) from Ayesha that on the day of Mubahila, the Holy Prophet (S) took a sheet of black hair, covered Imam Hasan (a.s.), Imam Husain (a.s.) and Fatima Zahra and Ali Ibn Abi Talib (a.s.) and then he recited the following verse:

"Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying."[471]

Ali bin Ibrahim has narrated through a good chain of narrators, from Imam Ja'far Sadiq (a.s.) that he said: When the Christians of Najran came to the Chief of the prophets, the Messenger of Allah (S) under the leadership of Ahtam, Aqib and Sayyid, and when it was time for their worship, they began to blow the bugle. Companions said, "O Allah's Messenger, do you see how they are blowing the bugle and praying like the Fire-worshippers?"

The Holy Prophet (S) said, "Do not object to them, so that they may see my method and that the proof of Allah is completed for them." When they finished their devotions they came to the Holy Prophet (S) and asked, "To what do you invite us?" The Prophet said, "To the Oneness of God and to my prophethood and to the belief that Isa (a.s.) is a servant and a creature of God. He used to eat and drink like human beings and also pass out refuse."

They asked, "Who was the father of Isa (a.s.)?" At that moment divine revelation came to the Prophet: "What do you say about Adam (a.s.) who was a servant and a creature of God. He also used to eat and drink like human beings and have relations with women?" The Holy Prophet (S) asked, "Is it not so?" They replied that it was correct. Then he asked, "Who was the father of Adam?" They could offer no reply. At that moment, the following verse was revealed:

"Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was. (This is) the truth from your Lord, so be not of the disputers. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars."[472]

They said, "You have done justice to us." And it was decided to have a Mubahila ceremony. When they returned to their lodging, Sayyid, Aqib and Ahtam said, "If he comes with his followers, we would take part in the Mubahila, because it would be known that he is not a Prophet, because he does not have trust in his rightfulness, and that he has come with an army and a big group. If he comes with his Ahlul Bayt and special people, we will have Mubahila with him, because, if had not been true, he would not have taken the risk of cursing his family members.

In the morning, they came to the Prophet and saw that he has come with Amirul Momineen (a.s.), Lady Fatima, Imam Hasan and Husain (a.s.). They asked the companions, "Who are these personages?" They replied, "One of them is his cousin, successor and beloved, Ali Ibn Abi Talib (a.s.), one is his daughter, Fatima and the two (boys) are her sons, Hasan and Husain." They began to fear after being told this and they said, "Please excuse us from the Mubahila and we are prepared to accept

any of your conditions." And at last they agreed to pay the Jizya and returned to their town.

Sayyid Ibn Tawus has mentioned that Muslim Ibn Abbas bin Mahiyar has narrated the tradition of Mubahila from 51 different Sunni and Shia channels. We mention one of the most comprehensive of them as follows: It is narrated from Mankadar bin Abdullah that when Sayyid and Aqib, leaders of fire-worshippers, who were from the nobles, came to Medina with seventy riders to ask the Prophet I was also present with them. One day the mule of Karz came in rapture; it was carrying rations. Karz said, "May he be destroyed to whom we are going." He implied the Messenger of Allah (S). Aqib said, "You yourself should be destroyed."

Karz asked, "Why?" Aqib said, "You have caused disrespect to Ahmad, who is the unlettered Prophet." Karz asked, "How do you know that he is a Prophet?" Aqib said, "Perhaps you have not read the fourth chapter of the New Testament. In which the Almighty Allah revealed to Jesus Christ: Tell the Bani Israel, how ignorant and foolish they are; that they apply fragrance so that when you meet people you smell nice, you your hearts are like filthy carrion in my view.

O Bani Israel, have faith in that Prophet of Mine who is the unlettered Prophet and he will be sent during the last period of time. Whose face would be bright and elegant and his forehead will broad. He will have good manners and nature. He would wear thick clothes. Among the past people, he would be the best and among the future ones he will be the most honored. He would be acting on My practices and adopt patience in difficulties for My pleasure.

He would himself fight Jihad with the polytheists. So inform the Bani Israel about the glad tidings of his arrival and command them to honor and help him. Prophet Isa (a.s.) said, "O the sacred deity, O the most pure one, who is that chosen one whose love has appeared in my heart before I could see him?" The Almighty Allah said, "O Isa he is from you and you are from him, and your mother will be his wife in Paradise.

He will have few sons, more wives and he will be a native of Mecca which is the place of foundation of the House which was built by Ibrahim. And his generations will come out through a blessed lady, who will be a close companion of your mother in Paradise. And that Prophet

will have great majesty. His eye sleeps but his heart does not go to sleep. He accept gifts but declines alms (Sadaqah), on Judgment Day, there will be for him a Pool, which would stretch from the well of Zamzam to the western horizon.

That pool will contain two types of water, Rahiq and Tasnim. Its banks will have goblets like the number of stars. One who drinks a gulp from that water will never feel thirsty again and it is from those merits that I have bestowed to him more than the prophets. His words will be according to his action. And his inner being will be like his outward appearance. So what can be said about him and those of his followers who live according to his practice and die on his Sunnat (practice).

And they will not separate from his Ahlul Bayt (a.s.) and they will always remain fearless, satisfied, in peace and with blessings. And that Prophet will appear at a time when famine and drought would have surrounded the earth. So those people would pray to Me and I will send the rain of mercy for that Prophet the signs of whose blessings will become apparent all over the world. I will bless whatever he puts his hand on.

Prophet Isa (a.s.) said: "O God, tell us what his name is?" The Almighty Allah said, "He is named Ahmad as well as Muhammad and he is My Prophet sent to all the worlds and he is the most honored of My creatures. And his intercession is most acceptable to Me. He will not command except for My pleasure and will not restrain from anything that I dislike."

When Aqib finished his discourse, Karz said, "When that personage is such as you mention, why don't you take me to him? So that we should have a discussion with him." He said, "I am going to him so that we may listen to his arguments and observe his behavior. If he is same as the one whose qualities we have studied, we would have an accord with him.

So that he may not attack our religion, in such a way that he should not come to know that we have recognized him. And if he is a liar, we shall be safe from his evil. Karz said, "When you know that he is on truth, why don't you bring faith in him, follow him and make peace with him?" Aqib said, "Can you not see this group of Christians; how they have behaved with us. They have considered us to be their leader and made us rich and honorable.

How many lofty and strong churches they have built for us and how they have exalted our name? In the same way, our self is not prepared to enter a religion in which the deprived and rich are equal." Thus they entered Medina in such a manner that they were dressed in expensive clothes. Anyone of the companions who saw them used to remark: We have not seen anyone from Arab delegations in such splendor. The hair was nicely styled and they had luxurious dresses on. When they entered the mosque, the Holy Prophet (S) was not present there.

When it was time for their prayers, they arose and began to pray facing the East. Some companions wanted to restrain them but the Holy Prophet (S) entered the mosque at that very moment. He said, "Let them continue." Thus when they concluded their devotions, they came to the Holy Prophet (S) and began the discussions. They said, "O Abul Qasim, what do you say about Isa (a.s.)?" The Holy Prophet (S) replied, "He was a servant and a creature of God. He was a word of God, whom the Almighty Allah threw into Lady Maryam (s.a.).

He was a purified spirit that was fed to Lady Maryam (s.a.). Thus Isa (a.s.) was created in this way. On hearing this, someone from them said, "No, he was the son of God, and he is another god." Some said, "No, he is the third god, that is the Father, the Son and the Holy Ghost." And they mentioned absurd points with regard to this matter.

The Almighty Allah revealed the verses of Surah Aale Imran in reply to them and since even after the appearance of truth and the completion of argument they continued to hold their stand, the verse of Mubahila was revealed. And they decided to have a Mubahila ceremony with the Holy Prophet (S) the following day.

When they returned to their lodging, they counseled with each other and decided to see with whom the Holy Prophet (S) comes to take part in Mubahila the following day; whether he comes with a big group of common people and degraded persons or according to the practice of prophets, with a small group of righteous and chosen personalities.

The next day, the Holy Prophet (S) took Amirul Momineen (a.s.) on his right and Imam Hasan and Imam Husain (a.s.) on his left, and Lady Fatima (s.a.) followed behind. All of them were dressed in Yemenite

robes. The Holy Prophet (S) was having a small sheet on his shoulders. When they came out of Medina, by his command, a spot was cleaned between two trees. He ties up his sheet to those trees and made his family members enter the shade.

Then he stood before them and kept his left shoulder in the sheet and leaned on a bow that he was carrying. Then he raised his right hand to the sky. People watched from a distance, what the Prophet's next step will be. When Sayyid and Aqib watched this scene, their faces paled and their legs began to shake. They were about to faint. Then one of them asked another: "Shall we take part in Mubahila with them." He replied: "Perhaps you don't know that any community that did Mubahila with its Prophet, was completely destroyed.

But you must show as if we don't care less for his Mubahila. But you may accept to pay him whatever monies or ornaments that he may demand. Because they depend on wars and they need weapons and tell them in a disdainful way: "Have you come with these personalities to take part in Mubahila with us?" So that he must realize that we are aware of the excellence of his Ahlul Bayt (a.s.) and him from before."

Then they saw that the Holy Prophet (S) raised up his hands for Mubahila. One of them said, "Monkery is destroyed, go to him fast, so that not even a word of curse should be uttered by him. If it happens we would not be able to return with our folks and belongings, and we will be destroyed completely here only." So they came running to the Holy Prophet (S) and asked, "Have you come with these folks, to take part in Mubahila?

The Holy Prophet (S) said, "Yes, these are my closest ones in the world." They began to tremble at this reply and said, "O Abul Qasim, we will pay you a tribute of a thousand swords, a thousand coats of mail, a thousand shields and a thousand gold coins every year, with the condition that these weapons will be lent to you till the time we go those of our people who have not seen you and describe to them your behavior and manners and if they agree we all would become Muslims or agree to pay the Jizya and pay you every year whatever you may demand.

The Holy Prophet (S) said: "I accept. And by the One Who sent me with miracles and honor. If you had participated with me and those

under the sheet, in Mubahila, indeed these plains would have been filled with fire for you and it would have reached your community in the blink of the eye and destroyed all of them wherever they may be."

Jibraeel (a.s.) descended at that very moment and said, "O Messenger of Allah (S), Allah, the High and the Mighty conveys His salutations to you and says swearing on His Might and Honor: If you had taken part in Mubahila with all the people of the heavens and the earth, against those who stand under the sheet, indeed all of them would have been disintegrated and the earth would have broken into pieces and ran on the surface of water."

The Messenger of Allah (S) raised his hands to the sky in such a way that the whiteness of his armpits became apparent. And he said, "Woe be to the one who oppresses you, usurps your right and reduces the recompense of my prophethood which the Almighty Allah has made as your love. The curse of the Almighty Allah will continue on him till Judgment Day."

Sayyid Ibn Tawus (r.a.) has narrated through correct chains of narrators from Abul Mufaddal Shaibani that he has written about the account of Mubahila and in the book of Ibn Ashnas Bazzaz which was written about the rituals of the month of Zilhajj, he has also related through reliable chains that when the Holy Prophet (S) conquered and all Arabs became subservient to him, and the Prophet dispatched letters and messages to all the countries, especially the King of Iran and Caesar of Rum and invited them to Islam and wrote that they must either accept Islam or pay Jizya and remain subjugated; or they should be prepared for war.

When this message reached the Christians of Najran, and the community that lived around them, and it was Bani Abuldan and the descendants of Harith Ibn Kaab and people of different faiths who had joined them and they had the sects like: Salwiya, Deenul Mulk, Maronite, Ubbad, Nestorians all of them became fearful and were overawed. Despite the fact that they were in large numbers.

But their hearts were extremely fearful. Suddenly the messengers of the Messenger of Allah (S) came to them with a communication from him. And then Utbah bin Uzwan, Abdullah bin Umayyah, Huzair bin Abdullah Teemi and Suhaib bin Sinan Numri, came in order to invite

them to Islam. It was mentioned in the letter of the Messenger of Allah (S) that all of them should accept Islam and if they accept, they would be considered as brothers in Faith and if they refuse and express arrogance, and do not accept Islam, they must in all humility pay the Jizya voluntarily. And if they refuse this also, and show enmity, they must be prepared for a great battle. And the following verse was mentioned in the letter:

"Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims."[473]

People of different religions had been told that the Holy Prophet (S) never waged a war against anyone till he had not invited them to Islam so when the messengers of the Prophet reached them and recited the Prophet's letters to them and conveyed the message, they became more hateful to truth. They gathered in their biggest church and spread carpets on the floor, decorated the wall with curtains of muslin and brocade. And they installed a big cross of pure gold decorated with precious stones. It had been sent to them by the King of Rum.

Descendants of Harith bin Kaab were present in that gathering, and all of them were the valiant persons of that time and were famous among the Arabs since the age of Ignorance. They gathered to discuss the Prophet's proposal. When this information reached Bani Madhij, Akh, Hamir and Anmar tribes of Arabs, and those who were near to them in lineage or those who resided near them, like the people of Saba, all of them became infuriated, and a group that had embraced Islam in their vicinity, when they heard this news, due the bigotry of Ignorance, they apostasied.

Thus all the tribes reached an agreement that all of them should attack Medina in a united manner and fight the Holy Prophet (S). When Abu Hamid Husain bin Al-Qama, who was their greatest scholar and a teacher of theirs, belonging to the Bakr bin Wail tribe, saw that all of them were prepared to fight, he called for his turban and put it on to pull up his eyebrows which were sagging due to old age. He was a hundred and twenty years old.

Then he came out of his community and leaning on his companions, recited a sermon. He had faith in the Lord of the Worlds, and possessed the sciences of the other prophets. He was a monotheist and had faith in Prophet Isa (a.s.). He had also brought faith in the Last Prophet (S), and he had concealed his faith from his companions and the deniers of his community. He began a speech: O sons of Abdul Daar, adopt a soft approach and whatever bounty, prosperity and success the Almighty Allah had bestowed you with should be treasured by you.

You must not allow it to be destroyed, because these two bounties are a part of peace and do not form a part of war. Delay this matter and think upon it. Do not follow each other blindly. Do not take any hasty step as carelessness does not carry good results. By Allah, can you do what you have never done so far? And whatever you have done, can you undo it? Indeed, there is good and well being in delay and contemplation. Indeed, it is best to delay and postpone many things.

Most problems should be solved through peace agreements and war is not the preferable option." With these words, he concluded his discourse. On hearing this, Karz bin Sireen Harithi turned to him. He was the chief of Bani Harith bin Kaab and a commander of their forces and the greatest personality among them. He said: "O Abu Harith, you must be mad. When you got this news, you became like one who has seen a lion and lost his senses.

You mention such examples to us and frighten us with fighting. Indeed you know the merit of fighting in defense of Faith. And it is a great thing to fight for God. And fighting is a mode of reform of the religion of the powerful God. Although all of us are officials of the government, light and rulership. Which period of fighting can you deny for us when we did not dominate our enemies? Or what allegation can you lay against us?"

His statement was yet incomplete when the arrowhead he was holding pierced his hand in his excitement and he was unaware of it. When Karz bin Sireen cooled down, Aqib turned to him, his name was Abdul Masih bin Sharjil and he was an elder of the community and his people did not take any step without his leave. Aqib said to Karz: "May you succeed, may all those who take refuge with you be exalted and one

whom you assure security should not be oppressed by anyone. You have by the right of dust smeared foreheads mentioned lineage and honor.

But Abu Sirah, there is an occasion for every statement and a time for every bravery and every person about the next day is like the similitude of his present age and the days of fighting are different. They destroy one party and give victory to another, but prosperity is the best garment and there are some causes for calamities and sorrow. And the most important cause is that man himself should choose the path of sorrow.

Saying this, Aqib fell silent and he bowed down his head. Then Sayyid turned to the one who was named Ahtam bin Noman and he was an scholar of Najran and like Aqib, an important personality of his community. He was from the learned and had joined the Laham tribe. He said: O Abu Wasila, may your efforts bear fruits, may your star be exalted, every shining thing possesses light and there is a Noor in every true statement but by the One who has bestowed intelligence, only one who has eyes can understand that light.

Doubtlessly, all three of you have adopted such an approach in your discourses that some of them are level and some unleveled. And the view of each of you is like his intelligence, shows hopefulness. And sometimes our fixed matter is decided itself. Indeed, the great chief of Quraish has called for an important matter, so tell us what your opinion is? Either you unite on his obedience or discuss about his opposition.

On hearing this, Karz held on to his view and said in an extremely harsh manner, "Shall we leave our religion on which we have been brought up? Although our forefathers have followed only this faith and the rulers of the world know us because of this and respect us. Shall we agree to pay Jizya in humiliation? No, by Allah, we cannot accept either of the options till we do not take out the swords from the scabbards and till we have not widowed innumerable women.

Or that our blood is shed in the presence of Muhammad (S). We will fight him till the Almighty Allah bestows victory to whomsoever He likes." On hearing this, Sayyid said: "O Abu Sirah, have mercy on yourself and us, because if we remove one sword against Muhammad, innumerable swords would come out from his side, because all Arabs have become subservient to him and all the tribes have accepted his

suzerainty. And his rulership has spread to all the towns and deserts. The King of Iran and the Caesar of Rum are helpless before him.

So what is your worth that you want to oppose him? Very soon you and those who fight in your support will be destroyed in such a way that no one will utter your name. You will be like the twig which is carried away in floods. Or like a piece of meat that is thrown on a rock."

Among them was a person, from among the heretics of Christians, Jahiz bin Sarakha Barikhi, who was a very respectable personality in the view of Christian King and he lived in Najran. Sayyid said: O Abu Saad, you also express your opinion in this case, because important decisions are taken in this conference. He said: In my view, we should go to Muhammad and accept his obedience and give whatever he demands.

Then correspond with Christian Kings. Especially the greatest one, who is the Caesar of Rum and the black kings of Naubah, Habsha, Alwa, Raa-a, Rahat, Mareeth, Qeet, as they are all Christians. In the same way, of Shaam and Christian kings from areas in its surroundings, Ghassan, Laham, Juzaam and Qaza-a etc. as they also follow your religion and are loyal to you. In the same way, the righteous people of Jira etc. and those who are inclined to the religion of Muhammad.

Also you must dispatch letters and messengers to the tribes of Taghlib and Binte Wail etc. who are from Rabia Nazar, and call them for the help of your religion so that forces may come from Rum and the blacks may be called like the folks of the elephant and the Christian Arabs, who are from the Rabia tribe and have settled in Yemen, they should also come to you. When you receive help from all sides, you must mobilize the people of your tribe who may be prepared to help you.

After that you must together turn to confront Muhammad and then his army will not dare to engage and all of them will be humiliated and defeated. You will be able to destroy them in a short time and the fire of mischief will be extinguished and then you will be considered to be the greatest in the world; like the Kaaba which is in Tahama and to which people head from all the corners of the world.

This is my opinion and it should be considered to be the best option, there is no need think more on this or to discuss the matter further.

Everyone liked this suggestion of Jahiz bin Sarakha and it was decided to adopt it as a resolution. They wanted to break up the gathering when a person from the descendants of Qays bin Thalaba, from the tribe of Rabia bin Nazar; named Harith bin Aasaal; stood up. He was also a Christian. He turned to Jahiz and recited some couplets by way of examples which meant the following:

"How long can you go on trying to stall the truth with falsehood?
Although truth does not remain concealed, if you want, you can make even the mountains subservient to you through the power of truth.
And if you don't enter the house through the door, you will continue to wander in confusion.

And if you approach through the door, you can enter the house."

After that he turned to Sayyid and Aqib, the scholars and religious personalities of Christians addressed them as there was no one other than them at that place: Hear and understand, O inheritors of knowledge and wisdom and those who establish proof and evidence. By Allah, successful is the one who lends the ear to good advice and does not turn away from truth. Indeed, I urge you to fear the Almighty and remind you about the bequest of Prophet Isa (a.s.).

Then he explained in detail the bequest of Prophet Isa (a.s.) and his appointing Yusha bin Yuhanna as his successor and his narration of those incidents that would come about in his nation; that people would adopt the religion of falsehood, and he said that the Almighty Allah revealed to Prophet Isa (a.s.): "O son of my slave-girl, act on My Book with all your strength and power, and narrate the interpretation of it for the Syriac people in their own language.

And inform them that I am God, except who there is no god. I am Ever-living, never to die, I exist with My own being. I am that same God, Who created all the worlds with nothing. I am the Eternal one, who will never decline, and I don't change from one condition to another. Indeed I sent My messengers to the world and by My mercy sent scriptures for My creatures in order to save them from going astray.

Then, indeed, I will send the most honorable of the prophets, Ahmad, whom I have chosen from all the prophets. And from all the words, I

have chosen Parcelete, from all creatures, who is My servant and My friend. I will send him at a time when the world would be devoid of a guide and I will raise him from the place of his birth which is in the honored Mecca and which is the place of his father, Ibrahim.

And I will send as a Noor, from which the sightless eyes, the deaf ears and ignorant hearts may receive illumination. What can be said of the fortune of the one who would be present during his time, who hears his discourses and brings faith upon him and follow his Shariat and book. So, O Isa, when you mention that Prophet, you must invoke blessings on him (Salawat), as all My angels also invoke blessings on him.

The narrator says that when the discourse of Haritha bin Asaal reached this point, there appeared darkness under the eyes of Sayyid and Aqib. Because they did not like that this bequest of Prophet Isa (a.s.) should be recounted in that gathering, as the two of them commanded great respect among the Christians of Najran, and they were highly honored in the view of Kings. They used to send gifts and presents for them. In the same way, common people also sent presents to them.

Therefore they feared that people would abandon them and give their obedience. And if they become Muslims, they would lose all their respect and influence. Therefore Aqib said: "O Haritha, think upon it and consider what you say. Arguments in refutation of these statements are more than acceptable arguments and many statements are more exalted than those who make them and concealing hidden wisdom creates hatred in the hearts, therefore beware of the hatred of the hearts.

Because on that must be said, which is deserved to be said and there is an occasion for every statement. Everything cannot be spoken up in public. On that must be said, which can bring felicity and which is not harmful for anyone. I have fulfilled the right of good advice, so do not utter another word. After that Sayyid also tried to support Aqib and told Haritha: "I always considered you a knowledgeable and wise person, because the wise were attracted to you; so do not adopt helplessness and shame.

And instead of water do not take the people to wine. If someone considers excused in this discussion, in fact you are not excused. If Abu Wakhir had spoken in a harsh tone, he is not liable for it. Indeed all his

words and actions are ours, he is our leader. If he criticized you, you must act on his advice. As you should know that the tenure of the religion of chief of Quraish, that is Muhammad is very short, and it will be over in a short time and after time a long period of time will elapse.

At the end of which a Prophet will come with wisdom and eloquence and with sword and kingship, would be owner of a great kingdom. His followers will control the East and the West and through his progeny will come a pure king who will dominate all the kings, and all the religious people will join his faith. And his kingdom will stretch to everything in the world. O Haritha, it is not known how long that period will be. Therefore, you must remain firm on your religion and do not join any other faith as it will become extinct soon or be destroyed in some accident.

And do not be concerned about that which is going to come, because today we are only bound to this faith, and whatever will come in the future is the concern of those who will come in the future. On hearing this, Haritha bin Asaal replied: O Abu Khara, keep quiet, what this day can benefit one who is not concerned with tomorrow. Fear God, so that He may grant refuge to you, because other than Him, there is no one in the world who can give refuge.

You have issued those statement about Aqib because he is your elder and leader and Christians are inclined to you. If you want to reject truth in order to preserve your greatness and leadership, you are free to do so. But advice is for the deserving ones. And you are more deserving of this. It is so because our hearts are inclined to you and both of you are our leaders in faith. O both elders, make reason as your guide and do only that which is advised by reason.

And think on the back and surrounding of that which has come over you. Do not delay the matter. Try to gain the pleasure of the Almighty like He grants His mercy and blessings upon you every day. Do not allow your shamelessness to gain an upper hand over you, because one who forsakes control of his self, heads to destruction. One who keeps an eye on his end, is safe from destruction. One who makes use of his intellect, gains lesson and he does not serve as a lesson for others.

One who dispenses good advice for the sake of Allah and obtains the pleasure of Allah, the Almighty Allah makes him inclined to Allah and he obtains greatness and success in the world and Hereafter. After that he turned to Aqib in anger and said: O Abu Wasila, you had said that one who rejects your statements is ahead of the one who accepts them. By Allah, you were more deserving of that no one should have mentioned this about you. Indeed you know that we are all followers of the New Testament.

Whatever Prophet Isa (a.s.) told his companions and all the believers of the community of Isa, know that whatever I have mentioned is correct and whatever you have said is wrong and whatever you have done is a mistake. Nothing but repentance and acceptance of what you have denied can make amends for it. Again he turned to Sayyid and said: "There is no sword which does not err and there is no scholar who does not make a mistake. Successful is one who amends his mistake.

He has found the Straight Path. Unfortunate is one who insists on his mistake. O Sayyid, you said that two prophets will come after Prophet Isa (a.s.). Where is it mentioned in divine scriptures? Don't you know what Prophet Isa (a.s.) said to Bani Israel? When I go to your and my father, and after sometime two persons will come to you; a truthful one and a liar, what will you do at that time?

People asked Prophet Isa (a.s.): Who are those people and he said: "The Prophet will be from the descendants of Ismail and the liar will be from Bani Israel. The truthful one will be sent with mercy and there will be for him rulership and kingdom till the time the world remains established. And the liar will the one entitled Masih Dajjal (Antichrist).

His rule would be of a short duration and the Almighty Allah will slay him through my hands at a time when I will be sent into the world for the second time. After this discourse, Haritha said: O people, we admonish you to give up the actions of your predecessors. Those who expressed fear and said that two Christs will come. One would be a Christ of mercy and guidance and another one would be of misguidance and narrated the signs of both of them.

So common Jews rejected the Christ of guidance and falsified and brought faith in the Christ of misguidance, who is in fact Dajjal, and they

are also in anticipation of him. And they created such mischiefs in all affairs and cast the Book of Allah behind their back and eliminated the divine prophets. They also killed those who were appointed with justice from the Almighty Allah.

So the Almighty Allah, as result of their evil deeds, destroyed their insight and due to their oppression and mischief ended their rulership; instead they were subject to humiliation and disgrace. God fixed for them Fire of Hell as their abode. Aqib said: O Haritha how do you know that the Prophet who has risen in Medina is the same who is mentioned in divine scriptures? It is possible that it could be your cousin, Musaylima of Yamama, who has also claimed prophethood like Muhammad the Qarshi.

And both of them are descendants of Ismail. Both have followers who testify to their prophethood and accept their messengers. Do you think there is some difference between them or can you describe what is the difference between them? Haritha said: Yes, by Allah, there is difference of heavens and earth and cloud and dust; and the truthfulness of the proofs of Allah, that is prophets and messengers is proved for the servants of Allah, who obtain lessons. Musaylima, the liar of Yamama; regarding him it is sufficient what your messengers and other people and travelers who have visited his place, and the residents of Yamamah who have visited you say.

All of them informed you that Musaylima had sent a delegation to Muhammad in Yathrib in order to investigate his circumstances. They found in Ahmad the qualities of the previous prophets and upon their return described that Ahmad has some to Yathrib even though all their wells were dry, there was a lot of salty water in them. And before his coming all of them contained water that was not potable and tasty. When he arrived, he put his saliva in some wells and in some gargled, so they all became sweet and filled up to the brim.

Some people have said that the Holy Prophet (S) applied his saliva to those who had sore eyes, and they were cured and some had wounds that were also cured by the saliva of the Prophet. They narrated many miracles of the Prophet. The people demanded from Musaylima to show the same miracles that Muhammad had shown. Upon their insistence, he went to a well that already had sweet water. When he gargled into the

well, it became salty and un-potable and when he dropped his saliva in a well that had less water, it dried up completely and not a drop remained. A man was suffering from sore eyes was brought to Musaylima.

When Musaylima applied his saliva, the man lost his vision completely. A person had a bodily injury, when Musaylima applied his saliva, the patient became leprous. When people saw these extraordinary happenings and asked him to show the right miracle, he said that they were bad followers for their prophet. And you are bad companions for your prophet and yourself. You demanded some things from me before revelation can come to me.

Now I have received permission from Allah about your bodies and not for your wells, so that I may grant cure to you. So one who has faith in me will be cured and one who had doubt in my prophethood will be worse of it. Now whoever likes may approach me and I will apply my saliva to him as a cure. They said: We don’t want you do anything which may cause the people of Yathrib to ridicule us. So they turned away from him lest they become targets of the ridicule of the people of Yathrib. Sayyid and Aqib began to laugh at this.

So much so that they began to stamp their feet in delight saying: What relation Noor has with darkness and truth has with falsehood? There is not as much difference between Noor and darkness and truth and falsehood as there is so much difference between the truth and falsehood of these two. According to narrators when Aqib saw that the matter of Musaylima became false and invalid, he wanted to make amends for it. So he said: Musaylima is wrong in his claim that the Almighty Allah has sent him as a Prophet.

But it is better that he has kept away his people from idol worship and he has faith in the Almighty Allah. Haritha said: I put under the oath of the Almighty Allah who widened the world and lighted up the Sun and the Moon, is it not mentioned in heavenly books that the Almighty Allah says: I am the God, except whom there is no god and I am the one who will recompense the deeds on Judgment Day.

I have sent My books and appointed My prophets in order to save My servants from the deception of the Satan. And I sent to the world My prophets like the stars of the heavens so that they may guide the people

according to My command. Those who obeyed them, it was as if they obeyed Me and those who opposed them, it was as if they had disobeyed Me. Indeed, I, angels and all the creatures of the world have cursed him.

Whoever denies My divinity or considers one of My creatures to be My partner or rejects anyone of My prophets and says that I have sent revelations to him whereas I have not revealed anything to him, or he conceals My godhood or claims divinity or misguides My servants, or make them blind from the path of truth, indeed from My creatures one who worships Me knowing what I want from My servants, and he serves Me in accordance with it, one who does not walk the paths clarified by My prophets, his worship will only increase the distance from Me.

Aqib said: I testify that you have said the truth. Haritha said: There is no option other than the truth and there is no refuge other than truth. I have only said what you have said in this regard. Sayyid who was an expert in debates and discussions, said: I believe with regard to that Qarshi (Muhammad), that he is a Prophet for his people who are descendants of Ismail. But he claims that he is a Prophet for all the people of the world.

Haritha said: O Sayyid you know that he is sent to his people from the Almighty Allah. Yes, said the Sayyid. So Haritha said: Do you testify his prophethood from that aspect? Sayyid said: Who can deny in presence of clear proofs. Indeed, I testify to it and there is no doubt in it. He is mentioned in all heavenly scriptures and all prophets have informed about his advent. When he heard this, Haritha began to laugh and he started making lines on the ground.

Sayyid asked: Why do you laugh? He replied: I am astonished and amused. Sayyid said: Perhaps what I said was astonishing and this is what has made you laugh. He said: Yes, is it not a matter of surprise that one who claims knowledge and wisdom, should say that the Almighty Allah has chosen for prophethood such a person and bestowed him specially with messengership. And has helped him through his spirit and wisdom.

One who is false, and says that revelation has come to him, whereas it is not so, and like the soothsayers, he mixes up truth with falsehood who sometimes utter lies and sometimes state the truth. Sayyid was ashamed and he regretted saying what he had said. Narrators say that Haritha

was not from Najran. He was a poor man who had settled down in that area. At last Aqib turned to him and said: Keep quiet brother, do not argue, because many things are such that if they are spoken up they lead the speaker to the depths of the well and many things make friends of the enemies.

So give up saying that which is unacceptable even though you are excused in saying it. Listen and you will understand as there is a form of everything and the face of man is his reasoning power and the face of reason is good manners. Good manners are of two types: One is natural and the other is acquired. And the best of the manners are those which the Creator of the World has commanded.

And one of them is that the honor of ones ruler must be maintained as it is his right and this right does not belong to anyone else, because the ruler is the connection between God and His creatures. And rulers are also of two types: One is having a hot temperament and is harsh and the other has wisdom and rules according to the law of religion. And he has greater right and O Haritha, you know that the Almighty Allah has bestowed us precedence among the Christian kings and then to other people, therefore you must understands everyone's rights and this is sufficient for your admonition as you don't have any consideration for the true kings.

Then he said: You mentioned the brothers of Quraish; that is Muhammad and stated that he has brought miracles. You were right. We also agree and have faith in his messengership. And we testify that he has in his possession miracles and signs of the previous prophets, except for one which is the greatest and clearest and it is like a head. And these signs possessed by him are like the body. And what is the value of headless body?

Have patience so that we can investigate his circumstances and think upon his signs and miracles. If the most important sign is verified, we would join his religion before you and obey him before you do. Haritha said: Whatever you said in the discourse of truth was heard by us and we are prepared to obey you. What is that sign, which if absent would render all these signs defective? Aqib said: Sayyid had mentioned it, but you did not pay attention to it.

And you rendered all these things useless. Haritha said: May my parents be sacrificed on you, please repeat what that sign is? Aqib said: Successful is one who accepts the truth after knowing the truth and he does not turn away from it. Doubtlessly both of us know that and in addition to us, scholars of the divine Book also know whatever is mentioned in this book from the past sciences and whatever is to occur in the future. Indeed, this glad tiding has been explained in detail in all books that a Prophet, Ahmad will come.

He would be the last of the prophets. His community will dominate the East and the West and he and the people of his nation will rule for a long time. Then they will oppress a king who would be the best among his followers from the aspect of lineage and excellence and the most proximate to the Prophet. They would abandon the bequest of their Prophet in oppression and injustice.

Then for many years Caliphate will turn into rulership and their rulership will be great. So much so that there will be no house in the Arabian Gulf whose residents will not be inclined to them and some of them will be fearful of them. Then their power will decline and others would ruler over them from among their former servants and slaves.

They would leave evil habits and vices in the world. Their rulership will be accompanied with injustice and force. After that their rulership will be decreased from all sides and the disbelievers will overpower them. After that terrible calamities would befall them and tragedies will surround them from all sides. So much so that due to increase in oppression and injustice they would prefer death. Their elders would not be capable of leadership.

At last the religion will go out of their hands and only the name of religion will remain with them. During that period, believers will be poor and religious people will be few in number. Except for some very few persons, most of them will have despaired of deliverance from the Almighty Allah. Due to the difficulties surrounding them some of them will think that the Almighty Allah will not help them. At last after their despair the Almighty Allah will from the progeny of their Prophet bring out a person to save them and he will rise from a place unknown to them. Angels in the skies are invoking blessings upon him.

All that is in the earth, like the human beings, birds and animals, would all be elated due to his reappearance. The earth would reveal its treasures and blessings. So much so that it would again become as it was during the period of Adam (a.s.). During the tenure of this person, poverty, calamities and diseases would disappear that used to befall the previous nations.

And peace will be established in all towns. The venom of every poisonous creature and claws of beasts will all become harmless. So much so that little girls will play with baby snakes without being caused any harm. And the lions will be like the shepherds for the sheep and goats. Wolves would act like helpers of sheep.

The Almighty Allah would make that person dominate all the religions of the world. He will rule on all the countries till the limits of satisfaction till not a single person remains but that he would be on the religion of truth. The religion liked by Allah, on which He has prophets from Adam to the Last Prophet.

Reply of Haritha and the Absurd Discourse of Aqib

When Aqib reached this point Haritha said, I testify, for the God Who has created all the things, O respectable and learned gentleman, truth has become clear from your discourse and the world has become illuminated by your true statements. The truth is same as you have mentioned. Whatever Allah has revealed in the books that He sent down for the guidance of His servants. Not a letter of it is against divine scriptures. But what was it that you wanted to mention? Aqib said, "What you believe respecting Ahmad the Qarshi, is only error.

Haritha said, "Have you not acknowledged that people have testified to his apostleship, prophethood and miracles?" "Yes", replied Aqib, "But between Isa (a.s.) and judgment, two Prophet are to appear, the name of one of which is derived from that of the other; one is Muhammad and the other Ahmad. Musa has announced the advent of the first, and Isa (a.s.) has proclaimed the coming of the second. This Qarshi is raised up for his own people, but after him a Prophet will appear, whose empire will be great and his reign long.

Allah, the Most High will send him to complete faith, and will be the proofs for all people. After Muhammad, seditions (Fatra) will arise, in which the foundations of all religion will be destroyed. Then the Almighty Allah will send one who would strengthen the foundations of religion, and subdue all opposing religions to his faith. After him, righteous kings will reign all over the world, like the earth and mountains and every dry and wet thing. They will inherit the earth like Adam and Nuh had inherited. These kings of such exalted rank will wear the dress of mendicants and will be majestic and great. Therefore they are the best of all creatures.

Through that Prophet his townsmen and all the servants of the Lord will achieve guidance. After a long period, Isa (a.s.) will descend to the last of them. After them there shall be no great kingdom or any good in life, for there will be various companies of fools in whose period the Judgment Day will occur in the age of the worst of creatures. It is the promise that Allah will give many miracles to Muhammad. Like He had sent for Ibrahim the Khalil as mentioned in divine scriptures.

Haritha now inquired of Aqib if he was sure that there was no doubt the two names he had mentioned belonged to different individuals in different time periods? He replied in the positive. Haritha asked him if he had any proof about it? He replied that the truth of this was more evident to him than the sun; on which Haritha looked at his toes and began to draw lines on the ground.

Then he said: Destruction lies in the fact that person should possess wealth but does not spend it. Or that he possesses a sword but that he keeps it as an ornament without using it to fight battles or that he has the reasoning capacity but does not act on it.

Haritha's arguments bewilder Sayyid and Aqib

Aqib said that Haritha has mentioned a very rough matter. Who is it? Haritha swore by the truth of the Lord, by whom the heavens and earth are supported, that the two names under discussion belong to one and the same person and the same Prophet and messenger; about whom informed Musa bin Imran and whose advent Isa bin Maryam announced, and about whom before them, Ibrahim in his book foretold.

This amused the Sayyid and he laughed so that people may think that he was ridiculing Haritha and was astonished at what he had said. After that Aqib said to Haritha in a critical manner that Sayyid is laughing for no reason on your absurd things. Haritha said that if he was laughing, it was a matter of shame and a calamity that he has brought upon himself. It is an evil deed committed by him. Have you not seen in the wisdom of the divine inheritance in which it is mentioned that it does not befit a wise man to make faces or to laugh at something that is not amusing.

Have you not received information from your chief and master, Christ, that he said: The vain laughing of a learned is that carelessness that becomes apparent from his heart? Or it is ecstasy that had made him oblivious of the worry about Judgment Day. Sayyid said: O Haritha, no one is proud of his intellect except one who thinks bad of others. If I am needy of your reports in my knowledge, I am not a scholar.

Have you not received the information from our leader, the Christ, that there are some servants of the Almighty who laugh only apparently because of divine mercy, whereas their hearts weep in secret? Haritha said: If it is thus, it is nice. He said: What else can it be? Therefore you must not think ill of others. Let us conclude our discussion as the discord between us has prolonged.

The Third Day of Debate

Narrators say that it was the third day of the debate between them and it was the third meeting of their conference. Sayyid said: O Haritha, did Abu Wasila not inform you in the most eloquent words that which all have heard and did he not remind you? But it had no effect on you and your companions. Now let me explain this in a different way.

I adjure you in the name of God and what He has revealed on Isa (a.s.), have you not seen in the book of Zajerah translated from the Syriac language into Arabic? That is the book of Shamun bin Hamun al-Safa, who was the successor of Isa (a.s.). His book has been transmitted from hand to hand, till it reached to the people of Najran. After mentioning many other things, it declares that when a certain period shall elapse, men will wander in error and cut asunder the ties of mercy and kindred, and the precepts of the prophets will be obliterated.

Then Allah, the Most High will raise the Parcelete and send him in mercy and justice to the people, to separate between truth and falsehood. They inquired from Isa (a.s.), O Christ of the time, who is Parcelete? He replied: Parcelete is Ahmad, the seal of the prophets, and heir of all their wisdom.

By him the most High will send mercy on him during his life, and show him mercy after his death, on account of his pure and sacred descendant. That Prophet will be raised up in the end of time, when all the cords of religion and guidance are broken, and the light of the Prophet extinguished, and in a short period he will restore the faith of Islam in a short time, as it was at first.

Sayyid again confesses to the Qualities of Prophet Muhammad (S)

Allah, the Most High will establish His empire, and send other righteous people after him so that His kingdom is established throughout the earth. Haritha said, "What all you have said is true, and in truth there is nothing to fear: and the heart is not satisfied except with truth. But who is that personage you have described? The fact is that he would not be without offspring said Sayyid. True, rejoined Haritha, and he is no other than Muhammad.

That is the point in dispute, returned Sayyid: Have not our own messengers and other than that travelers informed us that the sons that Muhammad had, namely, Qasim, from the Quraishi lady, Khadija, and Ibrahim, the son of Mariya, the Copt, are both dead, and he is now left childless, like a sheep with a broken horn about to die? Therefore if Muhammad had a son, your reasoning would have been acceptable; for in the book of Shamun it is mentioned that the son of the Prophet shall conquer the world. But since Muhammad has no son, he cannot be the one Isa (a.s.) foretold.

Haritha said: By Allah, admonitions are many but those who heed are few, and proofs are obvious, if only eyes see them. As those who have enflamed eyes cannot look at the sun, on account of the agony it would give them, so those who have weak understanding cannot comprehend weighty arguments. Then turning to Sayyid and Aqib, he continued: If Muhammad has no child, will you not follow him? Proof has been

established by Allah, by the knowledge He has given you and by the evidences that you possess.

In spite of that Allah has given you honor over the common people as well as the kings and made all follow you so that they refer to you in all matters of faith and you are not in need of them. They act on whatever you order, therefore, whoever is given nobility and position by the Almighty Allah he should thank for the divine bounties by humility for the pleasure of Allah, because the Almighty Allah has exalted him and he should be advisor of Allah and must not distort the divine message.

You have yourself mentioned Muhammad and about the prophecies mentioned about him in the divine scriptures and for your information he had already arrived. But you say that he is sent only for his people and not for all the world? Then you say that he is not the same prophet who is the seal of the prophets and is the one who will preside over Judgment Day and all creatures will be judged through him. And that he is the heir of all the prophets and would have come after all of them. But you say that he is childless. Did you not say this? Sayyid and Aqib said: "Yes, it is so."

Haritha defeats Sayyid and Aqib through his arguments

Haritha said: If it is known that he has sons, would you still doubt that he is the heir of all the prophets and that his religion will not subdue all the faiths and he is not the seal of the prophets and the messenger for all the people? The two said: No, after that there will be no doubt. Haritha said: In spite of this debate you still have faith in it? Yes, replied Sayyid and Aqib. Haritha exclaimed: Allah Akbar! Truth is manifest.

They said: Why have you exclaimed thus? Perhaps you have ridiculed and blamed us. Haritha said: The truth has become manifest and falsehood is destroyed. And the self becomes restless to hear it. Verily it is easier to change the direction of the ocean and to break up the mountains is easier than to remove one who is appointed by the Almighty Allah, because he is the living truth of God. And it is impossible to enliven the one made dead by Allah, because he is falsehood.

And know that Muhammad is not without offspring, and he is the seal of the prophets, in the period of whose faith the judgment will come.

There is no Prophet after him. It is during his tenure that the Judgment Day will be established. And only God will be the inheritor of the earth and all that are in it will be destroyed. From his posterity will arise that righteous king you described, and who will be the king of the East and the West and the Almighty Allah will make him conquer through Ibrahimic faith, all idolatrous religions.

The two opponents now said: If Muhammad had offspring, Haritha you have won the debate, but told him that his mode was fox-like and they he does not give up his claim.

Haritha proves his claims through Jamia on the Fourth Day

Haritha said: I bring evidence from your side only which would soon free you from doubt, and impart health to your hearts. He then turned to Haritha bin Al-Qama, their greatest scholar and learned man and said: O respected father, I beseech you to bestow contentment and joy on our minds, by bringing forward the book entitled *Jamia* (collection).

Narrators say that it came about on the fourth day, it was a hot afternoon and hot wind was blowing there. Sayyid and Aqib now proposed to adjourn to the next day, as it was near noon of a summer's day, and they declared themselves quite exhausted. It was decided that the next day the books of*Zajerah* and *Jamia* would be produced, and a decision be made in accordance with them and the gathering dispersed.

The next day all the people of Najran, with devotees and scholars, gathered to hear the debate of Sayyid and Aqib with Haritha and what was produced from *Jamia* on the subject. When Sayyid and Aqib described the multitude ready to listen to what was mentioned in *Jamia*, they felt ashamed, for they knew that the book appealed to was against them, therefore they did not like this debate to be held in public. Sayyid and Aqib, were like Satans in deceit.

Thus Sayyid said to Haritha: You have delivered long speeches and you don't want the truth to become manifest. Haritha said: The fact is that you and Aqib don't want the truth to be manifested. Now you may say what you like. Aqib said: I have said all I wanted to say, now I repeat it again. Doubtlessly we want to inform you and don't want to conceal the divine proof and to deny the divine signs.

We don't attribute falsehood to the Lord of the Worlds, as whoever the Almighty Allah has sent with prophethood we should say that he is not a Prophet! O Haritha we agree that from the progeny Ismail, Muhammad (S) is the messenger of God to his people. But from the Arabs and non-Arabs, we don't think that they are obliged to forgo their previous faith and adopt his religion. Haritha asked: Why do you accept such a thing?

They said because it is mentioned in New Testaments and all divine books and it has become apparent for us thus. Haritha said: If it is obvious that Muhammad is a Prophet, in brief or in detail, how can you say that he is not the heir and not the one who will preside on the judgment and that he is not sent for all the worlds. He replied: You know that, and also know that the proof of Allah is never invalidated. And it is a command effected by the Almighty Allah so that remains in force forever.

And the world is never devoid of the divine proof till this world would endure and even if two persons survive on the earth, one of them will the divine proof on another and before this we used to think that the proof would be Muhammad and he would keep this religion established, but since he has no male issue surviving, and made him heirless we thought that he is not the same Muhammad, because he is heirless and divine proof and the last Prophet of God will not be heirless. This is mentioned in all divine scriptures.

Therefore we thought that after Muhammad the Prophet who comes after him and who will survive, whose name Muhammad would be derived from Ahmad about whom Christ has informed and that his son would be the ruler of all the world and keep all the creatures of the Almighty Allah on His religion. And these matters will come not through him but through his progeny that will be the owner of the world and all that is in it. And all scholars are having consensus; who know the New Testament by heart and before this we have discussed this fully, so what is the use of repeating all this?

Haritha said: We all know this but are repeating it so that if someone has forgotten it, he may be reminded of it and if someone is making a mistake, he may correct it. And that he may be satisfied. You have mentioned that after Masih there will be two prophets, both from the

progeny of Ismail. The first of them will rise in Medina and after him the second is Ahmad, and Muhammad who is from Quraish is the same one who is residing in Medina.

But we believe that he is the same Ahmad who is mentioned in all the books. He is the same proof of the Almighty Allah; he is only the seal of the prophets and heir of the messengers. Other than him, or after him, there will be no Prophet or messenger between him and the Judgment Day.

Sayyid and Aqib swear that if they see the prophecy of Prophet Muhammad (S) in Jamia, they would accept him as a Prophet

Yes, his progeny will continue through his chaste and infallible daughter, and she will get a son who will invite all the creatures to religion and will dominate the countries of the world from the East to the West. So you have said what you wanted to say and you believe in the prophethood of Muhammad and if his progeny continues you will have no doubt that he is the most excellence of the prophets and the last of them.

They agreed to it. Haritha said that since they had doubt about the other Prophet, therefore the book of *Jamia* will adjudicate between them. People acclaimed aloud and called for *Jamia*since they were fed up with debates. They were thinking that when the book is brought it would be known that truth is with Sayyid and Aqib as they had made big claims in gatherings. Abu Haritha sent a servant to bring the *Jamia*, which was very large and weighty book, and the servant brought it in on his head.

The narrator says that a person from Najran informed me that; he used to be present in the service of Sayyid and Aqib. He used to work for them and was knew most their circumstances. He says that when Jamia was brought, Sayyid and Aqib almost died of anger, for they knew it contained a history of Prophet of God, of his character, family, times, and posterity, what should happen in his community, his companion, and all the events down to Judgment Day.

Sayyid and Aqib now had some private exchange, in which they said that the day was not in their favor and public disgrace threatened them, such a situation is impossible that all the people should gather at one place. In which such a talk is held and in which the people do not gain

the upper hand. The other one said: To be defeated by common people is the worst tragedy.

After that it is very difficult to reform them. Because their making mischief is like demolishing a house and their reform is like the construction of a house and whatever occurs in the word of their mischief cannot be corrected in a whole year.

The narrator says that during this time Haritha got an opportunity to send secretly, an agent to a party which had just returned from a visit to Muhammad, to summon them by way of precaution. So Aqib and Sayyid could neither close the meeting nor postpone it to the next day. Since all the Christians of Najran had attended the meet, and all wanted to see the qualities of the Messenger of Allah (S) mentioned in the book of*Jamia*.

And the people sent by the Prophet were present there. Abu Haritha, a senior member of Christian faith also used to support Haritha. The narrator says that the trustworthy Christian man narrated to me those scholars decided among themselves that whatever Haritha tells them and to whatever matter he invites them, they cannot deny it.

So that people may not think that they are on the wrong. And they expressed the same attitude that they were eager to see the book of *Jamia* and to act on its correct directions, so that they may not be insulted in the view of the people. Thus Sayyid and Aqib arose and came to *Jamia* which was with Abu Haritha and Haritha Ibn Asaal also stepped forward. Audiences also craned their necks and the companions of the Prophet also surrounded that book.

When Abu Haritha gestured, *Jamia* was opened and they first produced from it the book of Adam, which related to the kingdom of the Most High, what He has created, and what He has decreed in heaven and earth respecting things temporal and eternal. This book, which contained all sciences, was transmitted by the father of mankind, to Sheeth. Sayyid and Aqib began to read from it in order to know the qualities of the Holy Prophet (S) so that the dispute between them be resolved. All the assembly gave the strictest attention to the book, in the second chapter of which was written:

In the name of Allah, the Beneficent, the Merciful. I am the Lord, besides whom there is no Lord, self-existent in My nature. I created the universe, and the life of all is bestowed by Me. I have appointed one period to succeed another, and in everything have made the true and the false manifest, and according to My own intention have given causes their power. Every difficult thing is easy for Me. I am the great, beneficent Lord, and gracious giver.

I give and forgive, My mercy precedes My wrath, and My favor outstrips punishment. I have created My servants to worship me, and completed the proof for all. Indeed I will send to them My prophets and My books, from the beginning of time, the first of mankind, Adam to the era of Ahmad, My Prophet, on whom I will send salvation and mercy make in his heart a place for My blessing and by him complete the list of my prophets.

Adam inquired, O Allah, who are those prophets, and who is Ahmad, and whom thou bestowest such exaltation and greatness? The Lord of the universe replied, “They will all be from your progeny, and the last of them will be Ahmad.” “For what,” said Adam, “Would You raise and send them?”

The Most High declared, “I send them on account of My unity, and to make known My oneness. I will communicate by them to mankind, three hundred and thirty religious dispensations, and will complete this system on Ahmad. Therefore I have decreed that whoever comes to Me according to one of these dispensations, with faith in Me and my Prophet, shall enter Paradise.”

The next passage of the book was to this purport: The Most High caused Adam to know the Prophet and the rest of his posterity. His attention was fixed by a light of spirit among them that illumined all the East, and increased till it likewise filled the West and arose to heaven. This is recognized to be the Muhammadan light, and the fragrance shed by that luminous spirit perfumed the world.

Around this spirit, he beheld four others; they were to left, right and before and behind him; that in fragrance and splendor resembled it more than any others of his posterity. Next he saw the spirit of those specially aided by the five luminous spirits, and bearing a similitude to them, and

around these again, a multitude like the star of heavens of various degrees of brilliance, but all inferior in splendor to those they surrounded.

The blackness like a dark tempestuous night arose round the whole horizon. The darkness, on nearer approach, proved to be innumerable multitudes of horrid shapes and hideous features, emitting the most putrid odors.

Adam was confounded at this wonderful sight and said, "O knower of all secret and forgiver of sins, the Lord of omnipotent power and victorious intentions, who are these blessed towering lights surrounding that eminent one?" The Most High replied, "They are your heirs, those who eagerly take My mercies and are near me as intercessor, and whose intercession for sinner, I will accept.

This great light is Ahmad, the best of them and of all creatures, whom I have chosen according to My own knowledge, and derived his name from one of My own titles; I am Mahmud and he is Muhammad. The light which resembles him is his vizier and successor, by whom I impart strength to Muhammad, and I bestow on that one My blessing.

He would be pure of all sins. This other light is the best of My handmaids, the heir of My knowledge, and daughter of my Prophet, Ahmad. These two other lights are the grandchildren of Muhammad, and the successors of other in the knowledge and perfection. The lights which sorround these are their children, who will be the heirs of their knowledge. Verily, I have chosen them all, and made them pure and innocent, have bestowed blessing on them all, and imparted to them My perfect mercy, and have made them the cause of illumination to the universe.

Looking down this train of luminous spirit, Adam beheld one that shone like the Morning Star. "By the blessing of that favored servant of mine", declared the Most High, "I will take away the chains of oppressors from the necks of My servants, remove calamity from them and fill the earth with light, mercy and justice, after it has been over followed with cruelty, anarchy and tyranny. Adam rejoined, "Lord, verily he is great whom You have exalted, and he is ennobled whom You dignify, and whomever You exalt is worthy of the rank: but why are these servants of Yours so highly exalted?

The Lord of universe declared, I am the Lord, besides whom there is no Lord. I am the forgiving and benevolent, the great and beneficent God, and omniscient over all. I know every thought, and the time and manner of every event, and the circumstances of that which will never transpire had it pleased Me to give it existence. And if something transpired, how it would transpire?

Verily on examining the heart of my servants, I have found none more obedient to me and benevolent to my creatures, than the prophets, which reason I bestowed on them My wisdom and apostleship, and laid on their shoulders the burden of the doctrine of prophecy. And chose them for My messengership. After that according to the grades of the prophets, I appointed a special group from their successors so that I can entrust them with My proof.

And make them the leader of the people. And through them remove the defects of the people. And to correct the deviations of the people. As I am aware about them and their hearts. And My mercy is in their favor. When I looked among the prophets, I found no one that obeyed me better, or who was more benevolent toward My creatures that Muhammad, My chosen, and best of My creatures. I chose him in my wisdom, and exalted his name by My own.

Those others I found peculiar to him and resembling him in heart; therefore I united them to him and constituted them heirs of My books and of divine communications, the abodes of My wisdom and illumination. I swore by My own nature that I would never punish anyone by fire who should not have sinned against the doctrine of My unity, and who should have seized the cord of the love of My chosen ones.

Qualities of the Prophet and his Ahlul Bayt (a.s.) in the scroll of Sheeth (a.s.) from the Book of Jamia

Abu Haritha now directed them to look into the book of Sheeth, which had been transmitted as a heritage to Idris, from hand to hand. The book was written in the ancient Syriac script. Here it was recorded that when Idris was in the house of his devotions, in the land of Kufa, his people

assembled around him, and he addressed them saying: "One day a dispute arose among the offspring of Adam, on the question, as to who was the most exalted creature: some maintaining that this dignity belonged to Adam, since Allah created him with His own hands and make the angels prostrate to him and gave him the successorship of the earth and made all creatures subservient to him.

Others insisted that the honor must be the property of the angels who had never disobeyed the divine commands, some said particularly the archangels Jibraeel, Mikaeel and Israfeel. Some declared that Jibraeel must be greatest of all as he was entrusted by the Most High with divine communications. They came at length and referred their dispute to Adam and told him what they had said on the subject.

He replied, "I will tell you, my children, who is most exalted before God. Verily, by Allah, when spirit was breathed into me, and I sat up, the great divine empyrean was beaming in my sight, and on it is written. There is no God but God; Muhammad is the Prophet of God. One of them is the chosen one of God and another is the trustworthy one of God. And he mentioned some names that were joined to the names of Muhammad.

Then Adam (a.s.) said: This I found written all over heaven so that there was no blank left the size of a page. The name of every believer was written on the empyrean, twelve of which Adam repeated, and said: "O my children, Muhammad (S) and those twelve persons are dearest and most exalted of all creatures with the most High."

The narrator says that after this Abu Haritha next referred to the Salawat of Ibrahim that the angels had brought from the Almighty Allah; and notwithstanding the objections of Sayyid and Aqib, who said that quotations enough had been made, insisted on having the testing of that book brought forward.

It was written: The Most High chose Ibrahim for friendship, exalted him with favors, and made him the Qiblah and leader of those who should come after him, and established in his posterity the prophethood and imamate, and possession of the divine books. The Most High gave him by inheritance an ark of Adam which related to science and wisdom. Due to which he became superior to the angels.

Qualities of the Prophet in the scroll of Ibrahim (a.s.) from the Book of Jamia

When Ibrahim (a.s.) looked in the Ark, he found cells equal to the number of those prophets sent to teach all mankind, and to the number of their respective successors. He broke into all the cells and came at length to that of Muhammad, the last of the prophets, on whose right hand was Ali Ibn Abi Talib (a.s.) represented in a gigantic portrait beaming with light, with his hand resting on the girdle of Muhammad. On the portrait was the inscription: This is the similitude of Muhammad, and who is aided by divine victory.

Ibrahim inquired, "O my lord and Master, who is this illustrious creature?" The Lord of the universe answered, "This is My servant and chosen one, who will open the chapters of knowledge and wisdom to the people, and he is the seal of the Prophet and whose successor is the heir of his wisdom and is represented by this portrait. Ibrahim asked, "Who is the opener and the seal?"

The Lord declared, "He is Muhammad, My chosen one whose spirit I created before all other creatures. He is My great teacher among creatures, and I created him a Prophet and chose him when as yet Adam as an unfinished body of clay. I will raise him up in the end of time so that he may perfect My religion, and will complete in him My apostleship. This is Ali, his brother and faithful witness.

I have put brotherhood between them; I have chosen them and sent salvation on them, and have encircled them with My blessing before I created heaven and earth. And made them infallible and chose them as the righteous and good ones from his posterity before I created the heavens and the earth and all that is in them. My choice was made from knowledge of goodness and purity of their hearts, for I am omniscient to know the character of My servants.

Ibrahim then looked and saw twelve portraits dazzling with light and beauty, and bearing a resemblance to Muhammad and Ali, and whose names he inquired. The Lord replied, "This is the light of my handmaid, the daughter of my Prophet, Fatima Zahra, of spotless purity, whom with her husband, I have constituted the parents of the offspring of my

Prophet. And these two lights are Hasan and Husain, and this is so and so and that is so and so till he reached to the master of the Age."

Then He said, "This is My Light, by whom I will spread My mercy among mankind, manifest My religion, and guide My servants, when they despair of My attending their cry." Ibrahim pronounced blessings on them, and said, "O Lord, bless Muhammad and the family of Muhammad, as You have chosen and perfectly purified them."

The Most High added, "Blessed to you be the exaltation I have conferred on you in making Muhammad and his chosen ones of your posterity, and descendants of your first son, Ismail. Rejoice, O Ibrahim for the invocation of blessing on you shall be connected with the same blessings on their behalf. My blessings and mercy shall be continued to My creatures till their period ends, which I have specified. I am the owner of the heavens and earth, and those who are in it. They all shall die after which I will them raise up in my own justice, to bestow divine equity and mercy upon them.

The narrator says that when the companions of the Prophet heard all that was mentioned in *Jamia* about the praise and qualities of the Holy Prophet (S) and the extolling of the Prophet in the books of the ancients and the qualities of his Ahlul Bayt (a.s.) who were mentioned with the Prophet and their stations before Allah, their faith and certainty increased and they were so overjoyed that their soul were near flying away.

Qualities of the Prophet in the Old Testament (Tohra)

The narrator says that the attention of the assembly was now turned to the books of Musa and in the second book of the Torah was found written this declaration of the Lord of the universe: "I will send, of the children of Ismail, a Prophet, to whom I will communicate my own book. I will raise him up with a true righteous dispensation for all My creatures and will bestow My wisdom on him and assist him with My angels and hosts.

His offspring shall be from his blessed daughter whom I will give him in blessing. From that daughter, I will cause two sons to spring like two branches, Ismail and Ishaq, I will multiply exceedingly in two great

branches, from which I will establish twelve imams for the preservation of that which I will complete by the instrumentally of Muhammad, who is the seal of the Prophet, and in the period of whose nation I will set the Judgment.

Haritha now exclaimed, "The morning of truth appears for all who have eyes to see, and the way of truth is obvious to one that prove the religion of truth. Is there still in your hearts any disease of doubt of which you want to be healed? Sayyid and Aqib made no reply. Abu Haritha rejoined, "Take the last crowning evidence from the words of your Sayyid, His Eminence, Isa (a.s.)!

Attention was now directed to the books of the New Testament (Injeel) which Prophet Isa (a.s.) had brought. In the fourth book of these divine communication was written: "O Isa (a.s.), son of a pure woman without husband, hear My word, and strive in the executions of My commands. Verily, I created you without father, and made you a sign to the universe.

Then serve and trust me. Take this book, and strive with all your might in its performance, and in expounding it to the people of Syria. That I am Lord, besides whom there is no Lord: I am the living, and the life of all is derived from me; and I am without change or variation. Believe in me and in My Prophet whom hereafter I will send, who shall come in the end of time and be a mercy to the worlds.

He will be raised up for mercy and religious war, and shall bring My servants into the way of the truth by the sword. He is the first and the last; that is, he is the first of all in respect to creation of his sprit, and the last in his manifestation as a Prophet, and is raised up for all creatures, and in his period, the judgment will occur. Announce the glad tidings of his advent to the children of Yaqub.

Prophet Isa (a.s.) replied, "O Master of all periods, and knower of all secrets, who is that righteous servant whom I love before seeing him? The divine response was, "He is My chosen Prophet, who shall fight with his own hand, and whose word and acts accord with each other, and what he manifests is like what he conceals.

I will send him a new light, that is, the Qur'an, by which I will enlighten blind eyes, and cause deaf ears to hear, and make foolish hearts understand. I have reposed him the sources of knowledge and understanding. Blessed is he, and Blessed is his nation. Prophet Isa (a.s.) asked: "What is his name and what is the sign of his nation? And what will the tenure of his rule? Would he have descendants?"

The reply was: "O Isa, His name is Ahmad, and he is the chosen one of the offspring of Ibrahim and Ismail. His soul is like the moon, and his forehead luminous. He will ride camels. His eyes will sleep, but not his sprit. I will raise him up among an untaught people who have no share in knowledge, and his kingdom will endure till the judgment takes place.

His birth will be in the city of his grandfather Ismail, in Mecca. His wives will be many, but his children few, and his posterity will descend from an immaculate daughter, who will have two illustrious sons, both of whom will be martyred, and from whom the Prophet's descendants will spring. Tooba is for these two sons, and those that love them, take refuge in their protection, and aid them. Isa (a.s.) inquired, "O Lord, what is Tooba?"

He responded, "Tooba is a tree in Paradise whose trunk and branches are gold, and its leaves beautiful garments. Its fruit resembles breasts of virgins, and is sweeter than honey, and softer than butter. The tree is watered by the fountain of Tasnim, and were a wild crow to fly from the time it is first fledged to old age, it would not reach the top of the tree. So immense is Tooba, that it shades, by some of its branches, every abode in Paradise.

Sayyid and Aqib confess to what is written in Jamia

These convincing accounts respecting Muhammad, drawn from the Jamia, abashed Sayyid and Aqib, and gave the palm of victory to Haritha. The two could make alterations in the Jamia and thus they decided to give up the debate. They thought that they had left the straight path and deviated. So both returned to their respective Churches to think up some plan.

But the Christians of Najran now gathered around then humbled champions, and asked them what they intended to do, and what was to

become of their religion. They declared that they had not abandoned their faith, and exhorted the people to continue firm in the same, until the religion of Muhammad should be better known, and it is known to what he is inviting. The narrator says that when Sayyid and Aqib decided to proceed to Medina to the Holy Prophet (S).

On this journey Sayyid and Aqib were accompanied by fourteen hundred Christians of Najran, eminent for knowledge and rank, and seventy of the principle men of the Bani Harith bin Kaab. The narrator says that Qays bin Husain and Yazid bin Abidaan, who were scholars of Hadhramaut, and were then at Najran, started with the party for Medina.

So they mounted their horses and led their empty camels and headed for Medina. Since there was delay in news of the companions of the Prophet who had gone to Najran, the Holy Prophet (S) sent Khalid bin Walid with an army to them in order to see what had retained them. On the way, he met the Najran delegation. The Christians said that they had come to make inquiries about religion.

On approaching Medina, Sayyid and Aqib, who wished to make a display of their grandeur, caused their companions to halt, wash and refit themselves in costly silk garments of Yemen, and perfumed themselves with musk. They then mounted their horses and carried their spears upright, and being more portly in person than the other Arabs, they attracted great admiration on entering Medina.

They found the Prophet in the Masjid, where they were introduced to him. When the hour for their prayers came, they turned their faces towards the east, and performed their devotion, which some companions of Prophet wished to prohibit, but the Holy Prophet (S) ordered that they should be left to their own way for three days, during which time they might gain some knowledge of him and his faith.

After three days, the Prophet summoned his visitors to embrace Islam. They replied, O Abul Qasim, we have found in you every characteristic of the Prophet who should arise after Prophet Isa (a.s.), all which are described in the divine and glorious books, with one exception which outweighs all the rest. "What is that important characteristic?" inquired Muhammad.

They replied, “We have read in Injeel that the Prophet will come after Masih, bearing witness to his truth, and having faith in him; but you call Him worthless and false and consider Him a servant. The narrator here observes that their dispute with Muhammad was not in respect to anything except Isa (a.s.).

Muhammad replied, “It is not as you say, but I declare His truth and have faith in Him and testify that he is a Prophet of the Most High. Yet, I say He is the servant of the Lord of the universe, and not the master of his own advantage or harm nor of his own life or death.” They asked, “Can a servant do what He did?

Has any Prophet by his own power wrought such miracles as He manifested? Did he not raise the dead, give sight to those born blind, and heal the leprous? Did he not tell what is in the heart of men and what they had stored in their housed? Can any but the Most High do these things, or one who is truly the son of God?” They said much to this effect, ascribing divinity to Isa (a.s.) from which the Almighty Allah is uncontaminated by such words, in his holy and glorious exaltation.

Debate with the Holy Prophet (S)

The Holy Prophet (S) replied, “What you asserted that my brother Isa (a.s.) raised the dead and healed the blind and leprous and told people what was in their hearts and houses is true; but He did all these things by the power and permission of the Most high, whose servant Isa (a.s.) is not ashamed to be, nor is he aspiring.

Verily, Isa (a.s.) had flesh blood, and He ate and drank, which all are characteristics of a creature; and His lord is the sole Lord, and in truth there is no similitude of Him and no likeness to Him.” They rejoined, “Show us one who like Prophet Isa (a.s.) had no father.” Muhammad replied, “In respect to his creation, Adam is more wonderful than Isa for he was born without father or mother. But no one mode of creation is more difficult than another with the Most High whose power is such that whatever He wishes to create, He says to it, “Be” and it is.The Prophet then recited this verse:

"Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was."[474]

They said, "Our belief respecting Isa remains unshaken and we will neither forsake it nor acknowledge that what you say concerning Him is true. Now therefore let us make an appeal to God and let His curse be on either us that lies and let the truth be speedily manifested. And very soon the truth becomes manifest. At that time, the following verse of imprecation was revealed:

"Then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars."[475]

The Holy Prophet (S) communicated this verse to them and told them that the Almighty Allah has commanded me to accept your suggestion about imprecation ceremony and if you agree you must do as you say. They said we shall gather tomorrow and invoke divine curse on the liars.

Sayyid Aqib and their companions now retired to their quarters out of the town where they had halted on a hill and said to one another, "Muhammad has decided such a course of action that it will decide our dispute with him. Let us see if Muhammad appears tomorrow with multitude, or with a chosen few who are the chosen ones from the pious, because this is always a small group.

If he comes with many men of worldly rank and riches, we shall be victorious; but if he comes in the manner of the prophets, then take warning by it and avoid the trial. Because it would be a sign for you. So you must see what he does." In this way Sayyid and Aqib showed that they feared the consequences of the imprecation ceremony.

The Holy Prophet (S) brings his family members

Muhammad ordered a place between two trees to be swept, and a black cloak to be spread on the trees where at the appointed hour he took his position. Aqib and Sayyid made their appearance with their two sons, Al-Mohsin and Abdul Munim and from their wives, Sarah and Maryam. They were attended by the Christians that came with them from Najran and the riders of Bani Harith bin Kaab, all in splendid array.

All the people of Medina came out with banners and making their best display to see the issue of the ordeal.

The Prophet remained in his house till the morning was considerably advanced when he proceeded to the place of divine appeal attended by Ali and Fatima, and their two sons, the young Imams, Hasan and Husain. These five illustrious persons placed themselves under the cloak which had been spread upon the trees. Then sent a man to Sayyid and Aqib to call them for the ordeal. Sayyid and Aqib appeared and demanded of the Prophet if he would make the appeal with only that young man and woman and those two boys, and not with the principal men of his nation.

He replied that he was so ordered by the Lord. At this declaration the color of Sayyid and Aqib turned pale and they went back to their companions, who inquired of them what had happened to which they made no reply. A young scholar of their party now exclaimed. "Woe be to you! You must never engage in the ordeal with them; call to mind what you read in the *Jamia*respecting Muhammad. Verily, you know he is true. It won't be long for you to be transformed into apes and pigs, therefore fear God." As they knew the young man wished them well, they were silent

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The narrator says that Manzar bin Al-Qama was a brother of Abu Harith, and himself a scholar and an accomplished man. Although the Christians respected him a great extent he was not present in the assembly of Najran and he reached when they were setting out for Medina. So he also accompanied them and because he found them differing.

Now he took Sayyid and Aqib aside, and after assuring them of his sincere friendship, which they professed not to doubt, warned them that all who had ever engaged in an ordeal with a Prophet had been destroyed; reminding them at the same time all who had any knowledge of the divine books knew that Muhammad was that Prophet whom all the others had announced, with description of him and his family. And even now, open your eyes to the alarming portends of nature.

The sun is changed in appearance, the trees bow down, the birds lay their heads and spread their wings on the ground; also see the mountains shivering; through divine fear, notwithstanding they are sinless,

and this is only because they see signs of impending wrath. Observe, besides, the trembling of the mountains, and smoke covering the earth, and although it is the clear season of summer, see fragments of black clouds beginning to appear.

Look, Ahlul Bayt (a.s.) have raised their hands in prayer, and are waiting for you to accept the trial by imprecation. Be assured, then if one word of imprecation proceeds from them, we shall never return to our families and possessions again, but all be destroyed. Sayyid and Aqib now trembled and were almost bereft of reason and they knew that if they went ahead with the imprecation, they would be chastised.

Manzar bin Al-Qama saw that they were fearful, so he continued: "If you become Muslims you will be safe in this world and the next; but if you want only the world and cannot forsake the rank you enjoy among your people. I have nothing to say to you. But it is not nice that you are challenging Muhammad to a divine appeal. It was due to your foolishness. Muhammad accepted your challenge and when prophets decided something, they don't stop till they have fulfilled it.

If you intend to retreat from the appeal, do it speedily, and make peace with Muhammad for your situation is like that of the people to whom Yunus was sent who repented when the signs of divine wrath appeared.

Sayyid and Aqib send Manzar with an offer of peace

Sayyid and Aqib now commissioned Manzar to negotiate for them with Muhammad. The deputy accordingly waited on him and addressed him. Peace be on you. I testify that besides the Lord of the universe there is no Lord, and you and Isa (a.s.) are both servants of God, and sent by Him to mankind. Thus Manzar became a Muslim, and then laid the object of his mission before Muhammad, who on his part empowered Ali to conclude peace with the Christians of Najran.

Amirul Momineen (a.s.) said: May my parents be sacrificed on you, on which conditions should I make peace? The Messenger of Allah (S) said: O Abul Hasan, that which is best according to you as what you say or do is same as what I would say or do. It was stipulated that they should pay an annual tribute of two thousand good robes, and one thousand

mithqal[476]of gold, one half to be delivered in the month of Mohurrum, and the other half in the month of Rajab.

Ali (a.s.) now introduced Aqib and Sayyid, who were greatly abashed, to the Prophet in whose presence they ratified the treaty to their own humiliation. Muhammad, in declaring his acceptance of the treaty, said that if his opponents had joined issue with him and those under the cloak, in the appeal by imprecation, the whole valley would have been filled with fire and the whole Christian party would have been instantly destroyed.

The Prophet and his sacred family now returned to the Masjid, where presently Jibraeel met them, saying. The most High send you salutation, and declares that His servant, Musa, with Harun and his children, made a divine appeal against Qarun who with all his party and property, were swallowed up by the earth. And if you, O Ahmad, with your family, had met in ordeal all other creatures, verily the heavens had been rent in pieces, the mountains pulverized and the earth had sunk.

But it was against My will. The Prophet immediately fell in adoration, and then raised his hands in such way that the whiteness of his armpits became apparent, and rendered thanks to God saying: “Thanks be to the giver of bounty”, thrice. People asked him the reason for happiness that was seen on his face. His Eminence replied: I have thanked the Almighty for the bounty that the Almighty Allah has mentioned about my Ahlul Bayt (a.s.). Then he mentioned the message that Jibraeel had brought.

The author says: Accounts of this Mubahila, transmitted down from hand to hand by Shia and Sunni without much difference, in many respects prove the prophethood of Muhammad, the Imamate of Ali and the exalted rank of those under the cloak. First, if the prophet had not full confidence in his own truth, he would not have been so bold in making a divine appeal, nor would he have exposed those dearest to him to imminent danger.

Second, he forewarned his opponents that if they joined issue with him in the ordeal, the wrath of God would descend upon them, and to bring on the appeal, which, if he had not been perfectly confident of success, would have only exposed his own falsehood, a result which no sensible man would have risked.

Third, the Christians backed out from Mubahila, and if they had no certainty in the veracity of the Prophet, they should not have cared for the curse of few people and they should have taken up the challenge like they used to be prepared to fight and sacrifice their blood and their families for their faith, since retreat was injurious to their own rank among their people and besides, they submitted to the humiliating terms of tribute. Fourth, all accounts declare that the Christians restrained one another from participating in the ordeal, by saying: "The truth of Muhammad is manifest, and it is evident that he is the promised prophet."

Fifth, it was proved that His Eminence, Amirul Momineen (a.s.) and Fatima, and Hasan, and Husain, next to the Prophet, were the most exalted of mankind, and dearest of all to Muhammad, as indeed is admitted by our opponents, the Sunni; for instance, by Zamakhshari, Baidhawi, Fakhruddin Razi and others.

Zamakhshari, who is the most bigoted of them all, in the book entitled *Kashaf*, says, "Since the Prophet challenged his enemies to a divine appeal, in order to make evident which party was true and which false, of what use it was then to bring to that trial women and children?" I answer: "His doing so proves more perfectly his own confidence and faith in his religion, than if he had made the appeal by himself alone.

For, in bringing them to the ordeal, he exposed those dearest to him - parts of his own liver - and those of all mankind he loved best, to divine curse and destruction, which he never would have done had he not been sure that his enemies were liars, and he wished them and those most dear them to be destroyed if they joined issues with him in the trial, because they are dearest of all and closer to the heart more than any others, and often it happens that a man will expose himself to death in order to protect them, for which reason they have been sometimes taken with an army to prevent flight and therefore verse communicated respecting the ordeal required their presence."

To the above Zamakhshari adds, "This is the most weighty proof possible of the exaltation of the people of the cloak, or those who were privileged to sit under it with the prophet." So far if is evident that they were the dearest of mankind to the prophet, every man of sense must see they were the best of creatures, and in that time, next to him in excellence, for it is obvious that his love was not due to their relationship, but that those

dearest to God were most beloved by himself. Now if they are better than others, it is not proper that others should take precedence over them.

Sixth, this account proves that the Imams Hasan and Husain were the children of the Prophet, for in the verse Allah, the Most High says, "Our sons and your sons," and Muhammad introduced none but these in the ordeal. Fakhruddin Razi observes that the Shia from this verse maintain that Ali Ibn Abi Talib (a.s.) is superior to all the prophets except Muhammad, and more exalted than all companions of Muhammad, for Allah the Most High has declared in this text, "Let us call ourselves and yourselves;" the reference here not being to Muhammad, for he makes the challenge with respect to others, since a man does not call himself.

This term must therefore mean another than the Prophet, and it is agreed on all hands that no one but a woman and children was there present except, Ali Ibn Abi Talib (a.s.), who therefore must here be denoted by the term soul or self. And as no two souls can be one and the same, the Prophet must here speak metaphorically, and a meaning which lies near the literal implication of a word is preferable to a sense which is remote.

In the case under consideration, the comparison holds in every point, except that Ali does not share with Muhammad in prophethood. And since Muhammad is superior to all other prophets. Fakhrruddin Razi states this as being held by the Shia, and answers it in the following manner: It is conceded that Muhammad is superior to Ali, and in the same way it may be proved that all the prophets are superior to all those who did not enjoy the gift of prophecy.

But he gives no answer to show that Ali is not superior to the other companions of the prophet, for the plain reason that he had none to give. And what he says respecting the superiority of the other prophets over Ali is obviously futile, for the Shia do not agree that superiority rests solely on the ground of Sunni consensus, so what is their consensus worth?

If they say that all Ummah had consensus it is not acceptable, because most Shia scholars believe that Amirul Momineen (a.s.) and the other Imams are superior to all the other prophets, with which view the

authority of the Imams themselves concurs. Eighth, most Shia and Sunni traditionists concur that the party the Holy Prophet (S) brought to the ordeal were next to himself, the dearest of creatures.

More will be said on this subject in the book relating to the eminence of Ali, although what has here been stated is sufficient for one who sincerely seeks the truth. Verily God is the guide to the right path.

Notes:

[469] Surah Aale Imran 3:59

[470] Surah Aale Imran 3:61

[471] Surah Ahzab 33:33

[472] Surah Aale Imran 3:59-61

[473] Surah Aale Imran 3:64

[474] Surah Aale Imran 3:59

[475] Surah Aale Imran 3:61

[476] 1.234 grammes

Chapter 49

Events that took place till the Farewell Hajj

Part One:

Battle of Amr bin Mady Karb. Shaykh Mufeed and Shaykh Tabarsi have narrated that when the Holy Prophet (S) returned to Medina from the Battle of Tabuk, Amr bin Mady Karb came to the Prophet and the Holy Prophet (S) asked him to accept Islam so that the Almighty Allah may secure him from the harsh punishment of Judgment Day. He asked what the 'harsh punishment' is because there is nothing that terrifies me.

The Messenger of Allah (S) said: the terror of Judgment Day is not as you perceive. Indeed a sound would be uttered at which all the dead would return to life, and all the living die, except those whom the Almighty Allah wants to keep alive. And then a second sound would restore to life those who had died due to the first sound.

Then both classes will be formed in a single line. And the heavens at that awful signal would fall in pieces, the earth would be destroyed, the mountain crumble to atoms, and the flames of hell blaze forth in conceivable fury. No living thing will be such who is shattered by this phenomenon. Everyone would recall their sins and be involved in personal problems quite oblivious of the circumstances of other people.

Except one whom the Almighty Allah intends to keep calm and fearless. O Amr, what do you know about this phenomenon and where have you ever witnessed such a scene." Amr asked: "What is that great news?" Amr became a Muslim along with those who had arrived with him and subsequently they returned to their community. By chance, Amr met Abi Ibn Asath Khathami, whom he brought to the Holy Prophet (S) and asked the Prophet to avenge the blood of his father.

But the Prophet said that he could not now be punished for an act committed in his former state of ignorance, since he has become a true believer. Hearing this Amr apostasied from Islam and returned from there. Then he eliminated a group from Bani Harith bin Kaab and then returned to his tribe. When Prophet was informed of this, he sent Ali (a.s.) as the chief of the migrants, to the Bani Zubayd tribe, and sent Khalid bin Walid as the chief of Arabs and sent him to the Jofi tribe.

And emphasized the point that wherever they meet the forces of Amirul Momineen (a.s.) they must all subject themselves to Ali's command. Amirul Momineen (a.s.) set out and Khalid bin Saeed bin Aas was appointed as the vanguard. Khalid himself appointed Abu Musa as his vanguard. When Jofi tribe heard that Khalid bin Walid was approaching them, they split into two groups; one went to Yemen and another joined the Bani Zubayd clan.

When Amirul Momineen (a.s.) learnt of this development he wrote a communication to Khalid that he must immediately halt on the receipt of his letter but that transgressor did not obey the Prophet's command. So Amirul Momineen (a.s.) wrote to Khalid bin Walid to stop him on the way and wait for Ali (a.s.). Khalid bin Walid stopped him till Amirul Momineen (a.s.) reached there and scolded him for disobeying his commands.

They returned from there and reached to confront the Bani Zubayd tribe. When that clan saw His Eminence, Ali (a.s.), they said to Amr: O Abu Thawr, what will be your consequence when this Qarashi youth duels with you and demands taxes from you? Amr said: When he duels with me he will come to know how he collects the taxes from me. When the two armies came to confront each other, Amr came out to challenge.

When Amirul Momineen (a.s.) wanted to step forward to accept the challenge, Khalid bin Walid came to His Eminence, and said: May my parents be sacrificed on you, allow be to duel with him. Imam Ali (a.s.) said: "If you consider my obedience obligatory, you must stay where you are, so that I can eliminate him myself.

Saying this His Eminence, came to the field and called out like a lion in such a terrifying manner that Amr was shocked and he fled from there. Ali (a.s.) eliminated his brother and nephew and took as prisoner his

wife named, Rukana binte Salama and many other women of his clan. Then Imam Ali (a.s.) returned with a large booty leaving Khalid bin Saeed to collect Zakat from Bani Zubayd tribe to give security to those of them who return from flight and accept Islam.

After issuing these directions Amirul Momineen (a.s.) returned to Medina. On the other hand, Amr bin Mady Karb also returned and asked permission to meet Khalid bin Saeed. Khalid permitted him. Amr came and again accepted Islam and pleaded that his wife and children be restored to him. Khalid returned them. Amr was standing at the door of Khalid bin Saeed waiting for permission to enter. He saw a camel lying there slaughtered. He gathered its legs together and slashed them with his sword called, Samsama. When Khalid returned his wife and children to him, Amr gave this sword to Khalid bin Saeed.

Ali, who had plundered them had appropriated from himself a maid. Since Khalid bin Walid was a deadly enemy of Imam Ali (a.s.) he sent Buraidah Aslami to the Messenger of Allah (S) with the complaint that Imam Ali (a.s.) has misappropriated booty and taken from Khums a maid for himself, and to say whatever else against Ali (a.s.). When Buraidah Aslami came to the Holy Prophet (S), Umar was present there who asked about the outcome of the battle and the purpose of his visit.

He was told that he had come to complain about Ali (a.s.) and mentioned the matter related to the slave girl. Umar was elated at this and he ushered Buraidah inside so that the Holy Prophet (S) is sure to be angry with Ali (a.s.) since he was married to the Prophet's daughter. Buraidah entered into the Prophet and delivered Khalid's letter. The Prophet opened the letter and it was read out to him. As he noted the account of the 'misappropriation' of Imam Ali (a.s.), his fury intensified and his complexion altered.

Then Buraidah said: O Messenger of Allah (S), if people are allowed such discretion in booty, the share of Muslims would be destroyed. The Holy Prophet (S) said: Woe be on you, O Buraidah, have you become a hypocrite. You should remember that Ali is entitled to all that from booty as I am entitled. Ali Ibn Abi Talib (a.s.) is best for you from all the people and is better than all the people of my Ummah after me. O Buraidah keep away from Ali's enmity. If you have enmity with him, the Almighty Allah will have enmity with you.

Buraidah says that at time he was so embarrassed that he wished the earth would swallow him. He said: I seek refuge from the fury of Allah and from the fury of the Messenger of Allah (S). O Messenger of Allah (S) seek forgiveness on my behalf from the Almighty Allah. After this I would never harbor enmity to Ali (a.s.) and will not say anything except good with regard to him. So the Holy Prophet (S) prayed for his forgiveness and his sin was forgiven.

Part Two: Deputation of Amirul Momineen (a.s.) to Yemen

Shaykh Mufeed and Shaykh Tabarsi have narrated that the Messenger of Allah (S) now sent Khalid bin Walid to the people of Yemen in order to invite them to Islam; and a group of Muslims also accompanied him, in which Baraa bin Azib was also included. In spite of staying there for six months they could not convert a single person there. The Prophet now sent Ali to Yemen and asked him to send back Khalid with his army saying: "And if any of his companions wants to remain there with you, allow him."

Baraa bin Azib says that he remained behind with Amirul Momineen (a.s.). He says: When we reached the Yemenite borders and the people were informed of our arrival, they gathered there. Amirul Momineen (a.s.) prayed the Morning Prayer with us and standing before us addressed those people and after praise and glorification of the Almighty Allah read out Prophet Muhammad's letter to them, and in one day, the tribe of Hamadan became Muslims. Ali communicated this news to the Prophet, who was greatly rejoiced and fell in adoration and thanksgiving to God, and on rising said: "The mercy of God be on the tribe of Hamadan." The conversion of all Yemen followed that of this tribe.

Amr bin Shas complains about Amirul Momineen (a.s.)

Shaykh Tabarsi has narrated that the Holy Prophet (S) sent Ali to Yemen in order to call the people to Islam and collect religious taxes from him and teach the laws of Islam and what is lawful and what is prohibited. He was also commissioned to collect tribute from Christians of Najran. Moreover, Shaykh Tabarsi and all Shia and Sunni tradition scholars like Bukhari and Muslim etc. have narrated from Amr bin Shas

that he said that he was with a group of people in the company of Ali Ibn Abi Talib (a.s.).

Ali did something which we did not like and I was angry at him. When I came to Medina, I complained to the Prophet and some people who were with him. Again one day, I came to the Prophet when he was in the mosque. He looked me and I sat down with him. The Holy Prophet (S) said: O Amr bin Shas you have hurt me. I said: Surely we belong to Allah and to Him we shall return. I seek Allah's refuge from the fact that I should hurt the Messenger of Allah (S). The Prophet said: One who hurts Ali has hurt me.

Kulaini has narrated through reliable chains from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: The Messenger of Allah (S) sent me to Yemen and told me not to fight anyone before inviting him to Islam. By Allah, if Allah guides a single person through you, it would be better for him than the possession of all the things in the world, and you are the heir of one who has no heir. Even if people make allegations against you.

It is mentioned in *Basairud Darajat* that Amirul Momineen (a.s.) said: The Messenger of Allah (S) summoned me and sent me to Yemen so that I may guide them. I said that they were in large numbers and I was a young man. The Holy Prophet (S) said that when I reached the mountain pass of Afiq, I should say aloud: O trees, rocks and lands, the Holy Prophet (S) have conveyed his salutations to you. So when I reached Yemen, I found the people ready to attack me. I called out aloud as the Prophet had advised. All those addressed by me responded by trembling and said in a united voice: Peace be upon the Holy Prophet (S) and upon you, O Amirul Momineen (a.s.)! The Yemenites were terrified at the miracle and they received him with great respect and embraced Islam. So I conveyed the message of Islam to them and returned from there.

The Prophet prays for Imam Ali (a.s.)

Shaykh Tabarsi has narrated from Amirul Momineen (a.s.) through a reliable chain of narrators that he said: When the Messenger of Allah (S) ordered me to go to Yemen, I declined saying I was young and did not know how to judge. The Prophet passed his hand over my chest saying, "O Allah, guide his heart and make his tongue speak the truth. By the

one in whose hand is my life, after that I never had any doubt in any judgment that I pronounced.

Complaint against a judgment of Ali (a.s.)

Qutub Rawandi has narrated through authentic chains of narrators that when Amirul Momineen (a.s.) went to Yemen, it so happened that a horse ran away from its owner and trampled a man to death. His heirs caught hold of the owner and brought him to Amirul Momineen (a.s.) demanding revenge. The horse owners said that the horse had run away and it was no fault of his. Imam Ali (a.s.) did not make him liable for blood money.

Heirs of deceased came to the Holy Prophet (S) and complained that Imam Ali (a.s.) has not given the right decision. The Holy Prophet (S) said that Ali Ibn Abi Talib (a.s.) is never unjust and after me he is the Imam and guide. His decision is right and his statement is correct, his judgment is not rejected by anyone except a disbeliever and only the believer is satisfied with his decision. When the people of Yemen heard this they said: We are satisfied with the judgment of Amirul Momineen (a.s.). The Prophet said: This statement of yours will serve as your repentance to what you claimed previously.

Obedient Horses

Kulaini has narrated through reliable chains of narrators from Imam Ali Reza (a.s.) that when Amirul Momineen (a.s.) returned from Yemen, he brought as gift for the Messenger of Allah (S) four horses. The Holy Prophet (S) asked him to explain the qualities of those horses. Imam Ali (a.s.) said that they were of different colors. The Prophet asked if there was one with some white? He replied: Yes, there is a red horse with some white on it.

So the Holy Prophet (S) told that it should be kept aside for him. Two horses are pure red and also have whiteness. The Messenger of Allah (S) said that they should be given to Imam Hasan (a.s.) and Imam Husain (a.s.). Imam Ali (a.s.) said that one was black. The Prophet said that he should be sold and the cash obtained through it must be used for his

household expenses, since the auspiciousness of the horses is in the whiteness on its mane and legs.

Part three: Arrival of Arab delegations and events that occurred till the Farewell Hajj

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that in the ninth year of the Hijrat, the Arab chiefs and tribes came to the Prophet and accepted Islam. It is said that in this year, envoys of the chiefs of Himyar, came to the Messenger of Allah (S) with letters of those princes in which they mentioned their acceptance of Islam.

These letters were brought by Harith bin Kalal and Naeem bin Kalal. Other groups had also arrived. It is likewise said that in that year an unchaste woman was stoned to death, by order of the Prophet, as she had confessed committing adultery four times over.

That year the Holy Prophet (S) had effected curse between Awaimar bin Harith and his wife, as stated by Shaykh Tabarsi narrating from Ibn Abbas that when the verse of penalty for obscenity was revealed, Asim bin Adi asked, "O Messenger of Allah (S), if one of us sees a man with his wife and mentions it in public, will he receive eighty stripes, and if he goes to bring four witnesses, will not the guilty man run away?"

The Prophet replied, "The verse is thus communicated.[477]Asim returned, but on his way home met Halal bin Umayyah, who was reciting the verse of "We belong to Allah…" Asim asked him why he was reciting the verse of return. Halal swore he had found Shareek bin Simha in bed with his wife. Asim returned with Halal to the Holy Prophet (S), who, after hearing the story, summoned Halal's wife and stated the charge made against her.

The woman replied that Shareek sometimes came to their house to learn the Qur'an from them, and that her husband often left them together, and she did not know if he were excited by jealousy or by inability to provide for her, to charge her falsely with so heinous a crime.

The Most High now sent down verse of cursing[478]. Accordingly the Prophet divorced Halal and his wife, and declared that the unborn child belonged to its mother and had no father, and that the woman should

not be accused of adultery. He then said if the child should posses certain characteristics, they would pronounce it was the husband's child, but if it had certain other marks the child must be someone else's. When the child was born he resembled that other man.

Among other events of this year, King Negus expired in the month of Rajab, and the Prophet performed prayers for him the same day at Medina as was previously mentioned. A light was constantly seen in his tomb. Umm Kulthum, a girl the Prophet had brought up, died in the month of Shaban, the same year. The same year Abdullah bin Salool, the hypocrite, departed for Hell.

It is mentioned that in the tenth year of the Hijrat, the group of Salaman came to the Prophet and the tribe of Ajarib also joined the farewell pilgrimage. The same year Azud tribe, under the leadership of Zard bin Abdullah also joined up.

The chiefs of Ghasan, Amir, and the tribe of Bani Zubayd including Amr bin Mady Karb, with group of Abdul Qays and chiefs of Kinda, including Ashath bin Qays this year embraced Islam, as did likewise the chiefs of the Bani Hanifah, in which tribe was Musaylima, the liar, who on returning to his own region apostated and claimed to be a Prophet. The tribe of Bahila became Muslims, including Jarid bin Abdullah Bajali.

He had arrived with 150 persons of his community. That same year, Sayyid Aqib had come with Christians of Najran and agreed to pay the tribute. That same year people of the tribe of Abas and tribe Khawlan had arrived to embrace Islam. That same year people of the tribe of Amir bin Saasa had come to the Prophet, including Amir bin Tufayl and Arbud Qays.

Shaykh Tabarsi has narrated that Amir said to Arbud: I will engage the Prophet in conversation and when his attention is diverted thus, you slay him with the sword. So Amir began to converse with the Prophet: I want you to become friends with me. The Prophet said: I will not befriend you till you don't accept Islam.

Amir repeated his request twice and the Prophet replied in the similar manner. Thus when the Prophet did not accept his request, Amir flared up saying: By God, I will fill up Medina with soldiers and fight a battle

with you. According to another version, he asked what he stands to gain if he accepted Islam? The Holy Prophet (S) said: You will have the same rights and duties as other Muslims have.

He said: You must appoint me as your successor. The Messenger of Allah (S) said: It is not something that I can decide, it is decided by the Almighty Allah. He bestows it to anyone He likes. So that man asked: So what should I do? The Messenger of Allah (S) said: Take up the reins and fight Jihad for the Almighty Allah. He said: It is in my hands, why I should need your permission? So he returned from there.

When he turned away, the Prophet prayed to the Almighty to keep him safe from his mischief. When the two of them came out, Amir asked Arbud why he had not carried out the instructions? He said: By Allah, whenever I wanted to attack him, I found you obstructing my hand. Would you have liked me to kill you also? On his way back, Amir was struck with divine chastisement of plague and he halted at the house of a lady of Bani Salool.

When death approached him he asked if he had a tumor like the ostrich and that he was dying at a woman of Bani Salool whereas their presence in that tribe was a matter of shame. He died in that condition and Arbud bin Qays buried him and returned home with his men. On the way the Almighty Allah hit him with a bolt of lightning as a result of which he died with his camel. And it is mentioned in the book of Aban bin Uthman that Amir and Arbud had come to the Holy Prophet (S) after the Battle of Bani Nuzayr.

Shaykh Tabarsi has narrated that Urwah bin Masood Thaqafi came to the Holy Prophet (S) and embraced Islam and requested the Prophet's permission to return to his people. His Eminence, said that he was afraid that his people might kill him. He said: O Messenger of Allah (S), when they see me sleeping they do not awaken me.

So the Prophet said farewell to him. He reached Taif and invited the people to Islam. He also propagated nice things but the people condemned and abused him. The following day he stood on his attic to pray and people heard him recite the Azan and testimonies of faith. An accursed man of the tribe shot him with an arrow killing him, and thus the miracle of the Holy Prophet (S) became obvious. After he died, ten

nobles of that tribe came to the Holy Prophet (S) with the message of the tribe and embraced Islam.

The Holy Prophet (S) accorded welcome to them and presented them with gifts and appointed Uthman bin Abil Aas bin Bashar, who knew some chapters of Qur'an by heart as their leader. Thus when the people Thaqif tribe embraced Islam, all the chiefs of Arab tribes, and delegations came to the Prophet one by one, who were accompanied by Aqra bin Habis, Zirqan bin Bud, Qays bin Asim, Uyyana bin Hasan Farari and Amr bin Hatam. The Messenger of Allah (S) welcomed them cordially.

It is mentioned that the Messenger of Allah (S) sent his agents to collect Zakat from the people of various regions in that same year. It is also narrated that in that same year, verses were revealed approving the testimony of People of Book with regard to bequests. Thus it is narrated by Ali Ibn Ibrahim that Ibn Teedi and Ibn Mariya were two Christian men, and there was Muslim named Tamim Darami. The latter traveled with these two with the following goods: A bag, a mirror etched with gold and a necklace, so that he may sell them.

When they reached near Medina, Tamim fell ill and was about to die. He entrusted his belongings to the two Christian companions and asked them to convey them to the heirs. When they reached Medina, they conveyed those things to the heirs of Tamim but they retained the mirror and the necklace with them. Tamim's heirs asked them if Tamim had been ill for long that so much was spent in his treatment?

They said that it was not so, and that he had died only after a few days of illness. They asked if his belongings were stolen but they replied in the negative. They asked if he had made loss in trade? The reply was again negative. So the heirs of Tamim said: We did not find the mirror of gold and the necklace among the belongings of Tamim. They said that they have passed on to them whatever was entrusted to them by Tamim. Tamim's heirs brought the two of them to the Holy Prophet (S) and claimed from them that they had cheated them.

The Holy Prophet (S) according to the prevalent Islamic practice made them swear, after which they went away. After some days the mirror and the necklace was found in their possession. This information was

conveyed to the Messenger of Allah (S), so he waited from divine instructions about it. The Almighty Allah revealed the following verses:

"O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are traveling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners."[479]

The Messenger of Allah (S) summoned the heirs of Tamim and the two men and made them swear as mentioned in the verse. When they swore, the mirror and the necklace was taken from them and restored to Tamim's heirs. Such details are mentioned in books of jurisprudence and are well known among the scholars.

Notes:

[477] And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors…

[478] And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones. And the fifth (time) that the curse of Allah be on him if he is one of the liars. And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars; And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

[479] Surah Maidah 5:106

Chapter 50

Farewell Hajj – description of Hajj and Umrah rituals

Kulaini has narrated through correct and good chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) after his flight to Medina remained there for ten years, during which period he had not performed the Hajj, till the Almighty Allah revealed the following verse:

"And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy."[480]

After the revelation of this verse, the Messenger of Allah (S) ordered the callers to proclaim that the Holy Prophet (S) was going to perform the Hajj that year, so those who were in Medina were informed about it as did the people who lived around Medina. Then the Prophet wrote to all those who had accepted Islam, that all those who had the capacity for Hajj should join the Prophet for Hajj.

Multitudes assembled at Medina, diligently observing and following the example of the Prophet in respect to the method of Hajj. He started four days before the end of Zilqad. When they arrived at Zil Halifa, it was noon. Here the Holy Prophet (S) commanded the people to remove unwanted hair and to take bath, leave off all sewn garments, and put on unsewn cloths. After that the Holy Prophet (S) performed the ritual bath of Ihram and entered Masjid Shajra and performed the Noon Prayer and only made an intention of Hajj in which Umrah was not included, as the command for Hajj Tammato had not arrived.

Then he put on the Ihram and set out from the Masjid. When he reached near the first Meel at Bayda, the people formed two columns

occupying each side of the road, and the Prophet alone shouted: Labbaik! O You who has no associate, Yours are praise and thanks. He pronounced Labbaik many times on particular occasions. Or when seeing a mounted man, or ascending or descending a hillock, at the end of night, and after prayers.

The number of camels he took with him for sacrifice is differently stated at sixty-four, sixty-six, and a hundred according to another correct report. He entered Mecca on 4thZilhajj. When he reached the gate of the Sacred Mosque, he entered through the gate of Bani Shaibah. Standing at the gate of the Mosque he praised and glorified the Almighty and invoked blessings of his noble ancestor, Ibrahim (a.s.).

Then he came to the Black Stone, drew his hand over it and kissed it and he went around the holy Kaaba seven times. He prayed two units of Tawaf prayer behind the Place of Ibrahim. Then he went to the Zamzam well and tasted the water and said: O Lord, verily, I have asked of thee that wisdom which profits and that healing which is sufficient for all ills. He recited this prayer facing the Kaaba, and came again to the black stone, over which he drew his hand and kissed it, and then started for Safa, reciting this passage of the Qur'an:

"Surely the Safa and the Marwah are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing."[481]

Then he ascended Mount Safa, and turning to Rukn-e-Yamani, rendered praise and thanksgiving to the Allah, the Most High, and prayed as long as one would read Surah Baqarah. He then descended from this hill and ascended mount Marwah, where he continued as long as he had done on Safa. After this, he went again to the latter mountain and prayed and returned to Marwah, and thus continued to pass from one to the other till he had visited each seven times (*Sayy*).

When this task was performed, and was yet standing on Marwah, he turned to the people and recited praise and thanksgiving to Allah. He then made a sign behind himself and said, "This is Jibraeel, and he commands me to order all who have not brought sacrifices with them, to

withdraw by themselves and change their Hajj to an Umrah, which if I had known before, I would not have brought a sacrifice myself.

But I have brought sacrifices and I cannot back out from Hajj. Umar asked, “How is it possible for us to quit Hajj when the water of Ghusl Janabat is dripping from our heads?” The Prophet answered, “You will never believe in Hajj Tamatto.”

Sarafa bin Malik bin Jathan Kalani arose and said, “O Messenger of Allah, we understand the rules of our religion but as if we had been this day created; tell us, then if what you have ordered is peculiar to this year, or pertains to every Hajj?” The Prophet replied, “This order is forever. He then closed his hands by intersecting his fingers together, and said, “The Umrah has entered the Hajj, to be united with it till the Judgment Day.”

At this juncture, Amirul Momineen (a.s.) returned from Yemen as the Prophet had called him in Mecca, and going directly to his house found his wife, Fatima had completed the Hajj and dressed in colored garments was smelling of perfume. In astonishment he inquired the cause of this premature joy, to which she replied that the Prophet had so commanded.

Imam Ali (a.s.) came to the Prophet to know the facts. He said: O Messenger of Allah (S), I saw Fatima free from restrictions of Hajj. The Prophet said: I have thus commanded the people. On what have you tied up the Ihram? He replied: Like you. The Holy Prophet (S) said: Remain with Ihram, like me and share in the animals of sacrifice.

Imam Sadiq (a.s.) says: The Prophet and his companions in coming to Mecca encamped at Abtah (and not in anyone’s house) near noon on the eighth of the month Zilhajj. He there gave orders for the people to perform the ritual bath and dress in Ihram according to the directions of the Almighty Allah:

“Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.”[482]

It implies Hajj Tamatto. He then advanced with his companions and cried, Labbaik! till he reached Mina, where the prayers for noon, evening, night, sleep and dawn, were performed. On the morning of the ninth

day, the Prophet and his companions advanced to Mount Arafat. One of the many innovations of Quraish was that they refused to advance further than Mashar-ul-Haram, saying they belonged to the sacred place and would not leave it.

The rest of the people advanced to Arafat, and on their return to Mashar, the Quraish joined them and proceeded with them back to Mina. The Quraish had hoped that the Prophet would be influenced to keep with them, but they were disappointed, for the Allah, the Most High revealed the following verse:

"Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful."[483]

The Messenger of Allah (S) said that those referred implied Ibrahim, Ismail and Ishaq (a.s.) and those prophets who succeeded them, all of whom visited Arafat. When Quraish saw that the canopy of Messenger of Allah (S) had passed from Mashrul Haram to Arafat, they began to feel regret as they had expected the Prophet to halt with them.

But he went upto Numrah and pitched his tent there opposite the 'piloo' trees,[484] and the people pitched their tents around his. When the sun began to decline from the meridian, the Holy Prophet (S) performed the ritual bath and came to Arafat with Quraish and other people, where he ceased to cry Labbaik. He advanced to the place which is called the Prophet's mosque, where he addressed the people who assembled around him, enjoining them what to do and prohibiting what they should not.

Noon and afternoon prayers were performed there with one Azan and two Iqamah. He then went to the place of Wuqoof and waited there as the people crowded to approach him, so he took his camel forward and they followed. The Holy Prophet (S) reproved them saying the proper standing ground of Arafat was extensive. So the people dispersed around him. The same method was followed in Masharul Haram.

Thus people remained at Arafat till after sunset. Imam Ja'far Sadiq (a.s.) said that infidels started back before sunset but the Holy Prophet (S) observed that the Hajj was not performed by racing horses, nor running camels. Fear ye God, and perform the rites properly: Do not run

over poor people on foot. He held his own camel so strongly, that the camel's head was drawn back to the saddle. In this way he entered Mashar-ul-Haram.

The Maghrib and Isha prayers were performed with one Azan and two Iqamah and the night was spent there. The Morning Prayer was performed at that place. The elders of Bani Hashim were sent to Mina at night. According to another narration, the ladies were sent at night accompanied with Usamah bin Zaid, ordering them not to throw stones at the pillar of Satan in Aqabah till sunrise, at which hour he left Mashar-ul-Haram and proceeded to Mina, and then threw seven stones at the pillar. And the animals of sacrifice numbering sixty-four or sixty-six and those brought by Amirul Momineen (a.s.) numbering thirty four or thirty-six.

Some traditions say that Imam Ali had brought no camels for sacrifice, only the Prophet was having a hundred camels and he made Imam Ali (a.s.) share in his sacrifice. He gave him thirty seven camels and then sacrificed sixty six camels and Imam Ali (a.s.) slaughtered thirty-four camels. By the order of the Prophet, a piece of flesh was taken from all camels and cooked in a stone pot. The soup prepared from these pieces was shared by the Prophet and Amirul Momineen (a.s.), thus tasting of the hundred camels.

The rest of the meat was fed to others. The skins, blankets, and ornaments of the camels were not given to the butchers, but all were bestowed in charity on the poor. After that the Prophet shorn his head, went the same day and performed the circuits of the Kaaba, and performed the Sayy between Marwah and Safa, after which he moved to Mina, where he remained till the thirteenth of the month, which are called as 'Ayyam Tashriq'. On the same day, he three times repeated the ceremony of throwing seven stones at the pillar in Aqabah and then packed up and returned to Mecca.

When they reached Abtah, Ayesha said: O Messenger of Allah (S), all your wives perform Hajj and Umrah together, but I only perform the Hajj. The Holy Prophet (S) stayed at Abtah and sent her brother Abdur Rahman with her who took her to Taneem where she put on the Ihram of Umrah and made circuit around Kaaba, prayed at the place of Ibrahim and performed Sayy between Safa and Marwah. After that she returned to the Holy Prophet (S). They set out the same day. At the time of

departure they entered the elevated part of Aqbah Madinain and entered from Zee Tawa on the lower side of Mecca.

Through reliable chains of narrators, it is narrated from Imam Muhammad Taqi (a.s.) that on the day of sacrifice a group of Muslims came to the Holy Prophet (S) and said that they had made the sacrifice before stoning the Satans. Then they said: We had our heads shorn before slaughter. Some of them performed earlier acts that should have been performed later and some did vice versa. The Holy Prophet (S) said: Since you did this unknowingly, there is no problem.

It is mentioned in *Khisal* that during the Farewell Hajj, the Surah Nasr was revealed on second day the Prophet was at Mina which made the Prophet think that it was his last pilgrimage. He considered that chapter a proof that the faith was established, and that he was now released from human work and that Allah has now commanded him to offer praise and seek forgiveness.

He then mounted his she-camel, Ghazba and after praise and glorification of Allah said: "O people, all the blood you shed in the period of Ignorance is pardoned. There is no blood money for it. And first of all I pardon the blood of Harith bin Rabia bin Harith, who was nursed in Bani Huzail tribe and was killed by Bani Laith or vice versa. That is why there had been perpetual enmity between the two tribes.

Then he said: Every usury that was applied during the period of Ignorance is now invalid. The first usury that I pardon is that of Abbas bin Abdul Muttalib that is outstanding with the people. O people, verily this day is like the one on which God created the heavens and the earth, and established years and months, of which the number of the months was fixed as twelve since the day the Almighty Allah created the heavens and the earth.

Of these, four are sacred; and their observance is obligatory and there must be no hostilities during these months. Namely: the month of Rajab, formerly called Mazar, and which falls between Jamadi II and Shaban, and the three months of Zilqad, Zilhajj, and Mohurrum. So do not oppress yourself during these months and refrain from 'Nasih' which was practiced by Arabs.

It is injustice and infidelity. And they used to follow that which the Almighty Allah had prohibited. That is they used to consider Mohurrum as Haraam and the next year considered Safar as Haraam and Mohurrum was regarded as lawful. So much so that during the Farewell Hajj this practice was stopped and the Prophet specified the sacred months.

The Prophet continued: "O people, Satan has despaired of being followed in your land in the form of idolatry, but he is satisfied to be served in other ways of polytheism. So if anyone of you is having something held in trust, he or she must restore it to the owner. See that your women are prisoners taken as divine trusts, and made lawful to you by religious rites, of their obligations are these: that they defile not your conjugal bed, nor disobey you respecting good deeds.

If they act so, it is obligatory for you to arrange according to their need, food and clothing, and you must not beat them. O people, I leave among you the two important things, if you remain attached to them, you will never go astray; they are the Book of Allah and my progeny, so hold fast unto them. O people, what is this day? They replied: It is an honorable day.

What is this month? They replied: It is an honorable month. What city is this? They replied: It is an honorable city. The Prophet said: Indeed the Lord has made your own blood sacred, and likewise your property, neither of which must you take from each other. Let those present report to those who are absent. Verily, after me there will be no Prophet, and no nation.

Then the Holy Prophet (S) raised up his hands in such a way that the whiteness of the armpits became visible. Then he prayed: O Lord, be witness that I have imparted to them what was necessary. It is narrated from Ibn Abbas in *Khasail* that the Prophet performed four Umrahs: Umrah Hudaibiyah, Umrah Qadha, Umrah Jarana and Umrah with Hajj.

In *Ilalush Sharai* it is narrated through reliable chains from Imam Sadiq (a.s.) that the Holy Prophet (S) made the Hajj twenty times secretly, and one each occasion dismounted to urinate at the pass of Mashar-ul-Haram. The narrator asked why he did that? The Imam replied: Because that was the place where idols were first worshipped.

From that same place a stone was taken to cut it into a great idol of Quraish, called Hubal, and which Amirul Momineen (a.s.) at last threw down from the Kaaba, after having mounted the shoulders of the Messenger of Allah (S). After that the Prophet ordered it to be buried at the gate of Bani Shaibah, for which reason it became meritorious to enter that gate trampling over Hubal.

Ibn Idris has narrated through correct chains from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had performed twenty Hajjs, concealing them from Quraish. Ten or seven of which he performed before the start of his ministry. He commenced performance of prayer when he was four years old, on a journey with his uncle, Abu Talib to Busray in Shaam where Quraish of Mecca used to travel for business.

It is narrated by Kulaini and Shaykh Tusi that after coming to Medina the Messenger of Allah (S) had performed only one Hajj and he had performed all other Hajj pilgrimages before Hijrat. It is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had performed ten secret Hajjs and in all of them he used to dismount and pass urine at the beginning as explained above. It is narrated from many other chains that the Holy Prophet (S) had performed twenty Hajjs and in each of them he used to dismount at a small spot of Mashar and urinate there.[485]

Kulaini has through correct chains of narrators narrated from Imam Ja'far Sadiq (a.s.) that during the Farewell Hajj the caretaker of the camels of the Prophet was Nahiya Ibn Jundab Khuzai and the person who shorn the Prophet's head was Muammar bin Abdullah, a son of Ubayy bin Kaab. When he was shaving the Prophet's head the Quraish said: "Muhammad is in your hand and you are holding the scalpel."

Muammar said: "I consider it a great divine honor for myself." Muammar used to serve as the litter maker of the Prophet. One night the Holy Prophet (S) said that the litter was loose. Muammar said: "May my parents be sacrificed on you, I had tied it securely as usual but some people who are jealous of me because of being in your service, they have loosened the litter so that you may fire me and appoint someone else." The Prophet said: "I will never do that. I will not replace you by someone else."

Through correct chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that the Prophet had performed three Umrah: In one he put the Ihram from Asfan and it was Umrah of Hudaibiyah. The second whose Ihram was put on from Johfa, was the Umrah of Qadha of Hudaibiyah. The third Umrah was that whose Ihram was taken up from Jarana, while he was on his return from the Battle of Hunain.

In another trustworthy traditional report it is mentioned that all three Umrahs occurred in the month of Zilqad. In another report it is said that the Holy Prophet (S) put on the Ihram in Yemenite cottons, one of which was from Eer and the other from Zafar and the Prophet was also buried in the same garments.

In another trustworthy traditional report it is mentioned from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) passed from Kaab bin Ajra and lice was dropping from his hair and he had tied up the Ihram. The Holy Prophet (S) asked him if the lice were troubling him? He replied: Yes. At that juncture, the following verse was revealed:

"But whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing…"[486]

The Messenger of Allah (S) ordered him to shave his head and fast for three days and give alms to six poor persons to the extent two mudd and sacrifice a sheep.

Through good chains it is narrated from the same Imam that the Messenger of Allah (S) at the time of making circuits of the Kaaba the Holy Prophet (S) was astride his she-camel, Ghazba, and was driving her with a crooked stick and he used to kiss the Black Stone with the stick.

Birth of Muhammad bin Abi Bakr

Through good and correct chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Asma binte Umais had post natal discharge; that is Muhammad bin Abi Bakr was born in Baidha when the Prophet was going for the Farewell Hajj. When Asma wanted to put on Ihram from Zil Halifa, the Messenger of Allah (S) commanded her to put cotton at her genitals and tie a cloth over it to soak the bleeding, and then wear the Ihram for Hajj.

When they came to Mecca and performed the rituals, Muhammad bin Abi Bakr was eighteen days old. The Prophet told Asma to perform the ritual bath, complete the circuits and pray the Tawaf prayer. But as yet her post natal bleeding had not stopped.

Among the miracles of the Prophet during the Farewell Hajj, a miracle is mentioned in reliable books of traditional reports as follows that in Mecca, a newborn infant was brought to the Prophet on the day it was born. The Prophet asked the child: Who am I? The child miraculously replied: "You are the messenger of Allah." "You are right, may God bless you," said the Prophet. After that occasion, the child did not speak till he came of age. The effect of the Prophet's power was that he was named Mubaraka Yamama.

Imam Ali (a.s.) reaches Mecca before his troops and meets the Prophet

Shaykh Mufeed and Shaykh Tabarsi have narrated from through Shia and Sunni channels that when the Messenger of Allah (S) decided to undertake the Hajj, he had it announced in all Islamic territories, as a result of which multitudes gathered to participate in the Hajj with the Messenger of Allah (S). The Prophet departed from Medina on the 26th of Zilqad. Since Amirul Momineen (a.s.) was in Yemen, he wrote to the Prophet that he would directly go from there to Mecca and join the pilgrimage. But he did not mention what type of Hajj he has intended.

Thus the Holy Prophet (S) had set out with the intention of Hajj of Qur'an, driving the camels of sacrifice and put on Ihram from Zil Halifah. He began to chant the slogan of Labbaik from a distance of one mile. People also followed his example and between Medina and Mecca the sound of Labbaik echoed and reached upto the place called Kara al-Yaqeen. Some people were astride camels or horses and some were on foot.

The pedestrians were finding it difficult to walk and they were extremely exhausted and worried. They complained about their discomfort to the Prophet and requested for beasts of burden. The Prophet told them that since no such facility was available, they must be determined and continue to walk. When they followed this advice, it became easy for them.

On the other hand, Amirul Momineen (a.s.) and his troops set out for Mecca carrying with them the robes they had collected from Najran tribute. When the Prophet neared Mecca, he was met by Imam Ali (a.s.) before his troop in order to meet the Messenger of Allah (S) leaving the troops under the command of his representative. So as soon as the Holy Prophet (S) reached Mecca, he was met by Imam Ali (a.s.) who greeted him and informed him about their activities in Yemen.

Also told him about the Jizya collected from the people of Najran. Ali (a.s.) said that he came ahead of his troops in order to meet the Prophet as soon as possible. The Messenger of Allah (S) was elated to meet him and he asked: "O Ali, what type of Hajj have you intended at the time of putting on the Ihram?" Imam Ali (a.s.) said: "Since I didn't know which Hajj was intended by the Prophet I made an intention of the same Hajj that was intended by the Prophet, and I have brought thirty-four camels."

The Prophet said: "Allahu Akbar, I have brought sixty-six and you brought thirty-four and you share my hajj, rituals and sacrifice. So continue to donn the Ihram and do not become free from Ihram. Go to your troops and bring them here soon so that we may gather in Mecca by the will of the Almighty Allah. Imam Ali (a.s.) departed for his troops and he had not traveled a long distance when he met the troops. He saw that they were wearing the robes that were kept in their charge.

He was extremely angry at this and asked his representative to explain why they were given the garments before being presented to the Prophet. He said that they wanted to dress up in those robes and then put on the Ihram, after which they would return them. Ali (a.s.) took back the robes from them and packed them up. Due to this they developed malice for Ali (a.s.). Upon reaching Mecca they complained to the Holy Prophet (S) about Imam Ali (a.s.). The Messenger of Allah (S) had it announced among them that they must restrain themselves from complaining about Ali Ibn Abi Talib (a.s.) because he is very strict about the obedience of God, and he did not give any concession to anyone with regard to religion of Allah.

So they stopped complaining and understood the position of Ali (a.s.) in the view of the Prophet that he is angry at one who complains about

Imam Ali (a.s.). Imitating the Prophet, Imam Ali (a.s.) continued to wear the Ihram. There were many among the Muslims who had not come with animals of sacrifice, so the Almighty Allah revealed the following verse:

"And accomplish the pilgrimage and the visit for Allah."[487]

The Holy Prophet (S) said that Umrah has entered Hajj till Judgment Day and interlaced his fingers and said: If I knew it would be so, I would not have brought animals of sacrifice. Then he had it announced that those of you have not brought sacrificial animals should come out of Ihram. And he must change the intention of his Ihram for Hajj into Ihram for Umrah. And one who has brought sacrificial animals should remain in his Ihram.

So people obeyed these instructions and some did not and there was much difference of opinion among the people in this regard. Some used to say that the hair of the Holy Prophet (S) is smeared in dust of worry so how can we wear stitched clothes? And how we can mingle with our women and apply fragrant oil to our bodies?

Some said: "Are you not ashamed that you are going from Mecca to Arafat while the water of Ghusl is dripping from your heads while the Holy Prophet (S) is in Ihram?" After hearing these disputes, the Prophet again counseled those who were opposing this matter. And he said: "If I had not brought sacrificial animals, I would have also removed the Ihram of Hajj and changed it to Umrah. Therefore those who have not brought sacrificial animals should come out of the Ihram."

After this advice, some obeyed the Prophet and some remained firm on their stance and one who remained firm on his stance was Umar bin Khattab. The Holy Prophet (S) summoned him and asked why he had not removed the Ihram. "Perhaps you have brought sacrificial animals?" He replied: "No."

The Prophet asked: "Then why have you not removed the Ihram when I commanded it?" He said: "O Prophet of Allah, as long as you are in Ihram, I will also not remove mine." The Prophet said: "You will not believe in Hajj Tamatto as long as you are alive."

And as the Prophet had predicted he remained a denier of Hajj Tamatto till during his Caliphate one day he went to the pulpit and stopped people from Hajj Tamatto. And he issued strict orders that no one must perform it. So Shia and Sunni scholars have widely narrated that Umar said: "Two Mutahs were allowed during the time of the Holy Prophet (S). I prohibit both. And I will punish severely one who performs them: one is the Mutah of women and one is the Mutah of Hajj."

The Messenger of Allah (S) completed the Hajj rituals and made Imam Ali (a.s.) share in his sacrifice and then packed up and departed for Medina. Amirul Momineen (a.s.) and all Muslims were traveling with the Holy Prophet (S). When he reached Ghadeer Khum, which at that time was not a usual halt for travelers, because there was neither potable water not pasture.

But the Holy Prophet (S) halted there and all Muslims also stopped. The Holy Prophet (S) had halted there because verses of Qur'an were revealed on him with insistence that he must appoint Amirul Momineen (a.s.) for Caliphate after him and before this also revelation had come to the Prophet but not with the same insistence. The Prophet had delayed the matter lest there is dispute in community and some people deviate from religion.

The Almighty Allah knew that if they cross the junction of Ghadeer Khum, all the people will divert to their respective routes, and that is why He wanted all Muslims to gather at Ghadeer so that all may hear the Religious Text (*Nass*) on Ali (a.s.) and that the proof is completed in this regard and no excuse remains for anyone to say that he has not heard:

"O Apostle! Deliver what has been revealed to you from your Lord (about announcing the appointment of Ali Ibn Abi Talib (a.s.) as the Caliph)."[488]

"And if you do it not, then you have not delivered His message, and Allah will protect you from the people."[489]

This verse had emphasized propagation and warned the Prophet of delay and assured him that he would be protected from the mischief of the people. That is why the Prophet halted at a place which was not a

normal halt and all Muslims also gathered around him. Summer was at its zenith and by the command of the Prophet, ground under a tree was swept and a pulpit was made of camel saddles. Announcement was made so that all may come together and hear what the Holy Prophet (S) was going to announce.

Most of the people, due to extreme heat had their covering sheets tied around their feet. When all had gathered, the Prophet mounted the pulpit of saddles and called for Amirul Momineen (a.s.) and made him stand to his right. After that he recited a sermon in which he praised and glorified the Almighty and dispensed eloquent advices and informed the people of his approaching end.

He said that he has been summoned by the Lord and very soon he would have to harken to the call. The time has come for him to be separated from the people and say farewell to this temporal world and move on to the perpetual abode." Indeed, I leave among you two things such that if you remain attached to them you will never deviate after me: the Book of Allah and my progeny, my Ahlul Bayt (a.s.). The two of them will never separate till they join me at the Pool of Kauthar."

Then he asked them loud and clear: Am I not having more authority on you? All replied: "By Allah, you are having more right on us than we have on ourselves." The Holy Prophet (S) caught the shoulders of Imam Ali (a.s.) and lifted him so high that the whiteness of his armpits became apparent. And he said: "Of whomsoever I am the master and have right upon him, this Ali is also his master and is having more right upon him.

O Allah, love those who love Ali and be inimical to those who are inimical to Ali. Help one who helps Ali and abandon one who abandons Ali." After announcing this, the Holy Prophet (S) descended from the pulpit. The decline of the Noon was near and the heat was at its maximum. The Prophet performed two rakat prayer and the decline started. The Muezzin called the Azan and the Messenger of Allah (S) led the Noon prayer and returned to his tent.

Then he issued commands to pitch a tent for Amirul Momineen (a.s.) near the Prophet's tent. Imam Ali (a.s.) seated himself in it and the Messenger of Allah (S) ordered the Muslims to go in groups to him and congratulate him for Imamate and Caliphate. That they must salute him for

his becoming the chief of believers saying: Peace be on you, O Amirul Momineen. After that the Messenger of Allah (S) ordered his wives and other Muslim women to go to Ali (a.s.) and congratulate him and salute him for the leadership of all Muslims.

All obeyed and the most remarkable was the congratulation of Umar bin Khattab, who announced in apparent delight: "Congratulation, O son of Abu Talib, today you have become my chief and of all the believers." Hassan bin Thabit came to the Holy Prophet (S) and sought his permission to recite an elegy in praise of Amirul Momineen (a.s.) containing the incident of Ghadeer, his appointment as Caliph and the supplications of the Prophet in his favor.

When he got the permission he recited the panegyric that has been recorded in Shia as well as Sunni sources. The Messenger of Allah (S) praised Hassan and said: "You will be supported by Ruhul Qudus as long as you continue to praise us." The Prophet wanted to indicate that he would not remain under the Wilayat of Amirul Momineen (a.s.) as was revealed after the passing away of the Messenger.

Sayyid Ibn Tawus and Shaykh Ahmad bin Abi Talib, Tabarsi etc., and tradition scholars of Shia and Sunni have from multiple channels, narrated from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) conveyed all the laws of religion with the exception of the rituals of Hajj and the guardianship (Wilayat) of Ali Ibn Abi Talib (a.s.).

Jibraeel came down from the heavens and said: O Messenger, the Creator of the universe sends you His greetings and says that I never took up any of My prophets without having fulfilled the religion and proofs. Therefore, two important matters are yet to be conveyed to your followers: one is concerned with the rituals of Hajj and the other is the matter of Wilayat and Caliphate.

Because I have never kept My earth devoid of the divine proof and I will not let it to remain thus till Judgment Day. Therefore you are commanded to teach the people about the rituals of Hajj. So you may go for Hajj and each of those who are capable from Muslims should also accompany him. All those who are present here or who live around Medina in the desert, should be taught the Hajj rituals as you have taught them prayers, fasting and Zakat etc.

So the Holy Prophet (S) had it announced to the people that he was going for Hajj and he wanted to teach them the rituals of the Hajj. Then the Holy Prophet (S) set out and people accompanied him from Medina for Hajj. They carefully observed all the actions of the Prophet and followed suit, till he completed the Hajj rituals.

Residents of Medina and its surroundings, and the Arabs, totally numbering 70000 or more than the followers of Prophet Musa (a.s.) who numbered 70000 and Prophet Musa (a.s.) had taken their pledge of allegiance from Prophet Harun (a.s.). They had broken the pledge and worshipped the calf and followed the Samiri.

In the same way the Holy Prophet (S) took the pledge of allegiance from a group of people with regard to Ali (a.s.) who were equal in number of the followers of Prophet Musa (a.s.). They also broke the pledge and followed the calf and Samiri of this Ummah. And it was an example of the past deviated ones.

When the Holy Prophet (S) set out for Hajj, due to the multitudes, the sound of Labbaik echoed between Mecca and Medina. When the Holy Prophet (S) camped at Arafat, Jibraeel arrived and said: O Muhammad, the Lord of the universe greets you and says that your end is near and your tenure is about to terminate, so you must fulfill your covenant and take your bequest forward.

And whatever sciences and knowledge you possess, and the knowledge of the past prophets, leave all of it to your successor, who is My proof on the creatures. That is entrust all these things to Ali Ibn Abi Talib (a.s.). Make him a standard and a sign among the people through whom the people may find the path of guidance.

And renew his obedience and covenant on the people and whatever oath I have taken from them about Ali Ibn Abi Talib (a.s.) that he is my friend and rather the master of all believing men and women, I have sent from before; you must remind them of it and strengthen it, because I have never made any of My prophets die before completing the religion and perfecting My bounties, with the condition that they would love My friends and hate My enemies.

On this is the worship of My Oneness and it is only My religion. And the perfection of My bounties on My creatures is through the obedience of My Wali. It is so because I never leave the earth without a guide. Therefore I have today perfected for you your religion and completed My blessings upon you and I have chosen for you the religion of Islam with the Wilayat and love for Ali, who is My slave and the successor of My Prophet and the Caliph after him and My perfect blessings are on My creatures, whose obedience is the obedience of Muhammad and his obedience is My obedience.

So one who obeys Ali (a.s.) has obeyed Me and one who disobeys him has disobeyed me. I have made as a standard and a sign between Myself and My creatures; one who recognizes him is a believer and one who has denied him is a disbeliever. One who makes someone else as his partner in allegiance is a polytheist. One who comes to Me with belief in his Wilayat and Imamate, would enter Paradise and one who arrived with his enmity will go to Hell. Therefore, O Muhammad, make Ali (a.s.) as a standard in the people and take from them allegiance for him.

I have already taken the covenant from them when I asked: Am I not your Lord? You remind them of it. Indeed I will take you up from the world to My neighborhood. The Holy Prophet (S) became fearful from his followers after hearing these instructions, lest the hypocrites and malicious ones of his community disperse and go back to their infidelity. Because the Prophet well knew how inimical they were to Imam Ali (a.s.) and how much hatred had filled their hearts.

So he asked Jibraeel (a.s.) to request the Almighty to keep him secure from the mischief of the hypocrites and the Holy Prophet (S) had been waiting for Jibraeel when he brought from the Almighty Allah the good news of this security. Therefore the Holy Prophet (S) delayed that announcement till Masjid Kheef. Again Jibraeel (a.s.) came down in Masjid Kheef and reiterated the call for announcing Ali Ibn Abi Talib (a.s.) as his successor.

But he did not mention the guarantee of security that the Messenger of Allah (S) had requested; so he again delayed the matter and they reached till Karaul Ghamim which is between Mecca and Medina. At that place Jibraeel came to him again without the verse of security. So the Holy

Prophet (S) said: O Jibraeel, I am afraid of my people that they would falsify me and won't accept my statement about Ali (a.s.).

They set out for there and reached to Ghadeer Khum which is three miles before Johfa. Jibraeel (a.s.) came down at noon and brought an insistent command accompanied with guarantee of security and said: O Messenger of Allah (S), Allah, the Mighty and Sublime sends you His greetings. And O great Prophet, announce the command that has been conveyed to you with regard to Ali (a.s.). If you don't do that it would be as if you have not conveyed the message itself. And the Almighty Allah will secure you against the mischief of the people.

The first group of pilgrims had reached Johfa. Jibraeel told the Holy Prophet (S) to call back those who have gone ahead and wait for those who are behind. Till you don't appoint Ali as Caliph and convey to the people what the Almighty Allah has revealed about Ali. He was assured that the Almighty Allah would keep him safe from the machinations of the people.

When the Lord's promise arrived to keep him secure from the mischief of the people, it was announced that all should gather in the audience of the Holy Prophet (S) and those who had gone ahead were called back while the remaining were made to halt there. Jibraeel (a.s.) told him that the Almighty Allah desires him to turn to his right, where Masjid Ghadeer is located today.

There were some thorny trees in that vicinity. By the command of the Holy Prophet (S) the ground was swept below them and some camel saddles were gathered to make a pulpit so that he may address the people.

Sermon of the Prophet in Ghadeer Khum

Thus all gathered at that place; those who had gone ahead were recalled. The Prophet mounted that pulpit and praised and glorified the Almighty. He said:

All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end.

He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him.

He is Generous, Clement and Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him.

He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; there is no god but He, the Omnipotent, the Wise One. He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him or frustrated His designs.

He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred. I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits.

He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil. Never has there been any opponent opposing Him nor a peer assisting Him.

He is Independent; He neither begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry. He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise.

In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist.

He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers.

I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression." I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord.

I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship.

There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall Protect you from (evil) people; surely Allah will not guide the unbelieving people. (Qur'an, 5:67).

O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Jibraeel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali Ibn Abu Talib is my Brother, Wasi, and successor over my nation and the Imam after me, the one whose status to me is like that of Harun to Musa except there will be no prophet after me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying,

"Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay Zakat even as they bow down" (Qur'an, 5:55),

and, Ali Ibn Abu Talib the one who keeps up prayers, who pays Zakat even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

I asked Jibraeel to plead to the Peace to excuse me from having to convey such a message to you, O people, due to my knowledge that the pious are few while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much

so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying:

"And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (uthun; i.e. he always listens to Ali). Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment." (Qur'an, 9:61).

Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:

O Messenger! Convey what has (just) been revealed to you (with regard to Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people. (Qur'an, 5:67)

O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity.

His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him. O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His

Messenger and Prophet who is now addressing you, then after me Ali is your Master and Imam according to the Command of Allah, your Lord, then the lmams from among my progeny, his offspring, till the Day you meet Allah and His Messenger.

Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is al-Imam al-Mubin (the evident Imam) whom Allah mentions in Surah Yasin:

"…and everything We have computed is in (the knowledge of) an evident Imam" (Qur'an, 36:12).

O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it.

He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me.

I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake. O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader).

O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

O people! By Allah! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early Jahiliyya, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances.

O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it.

Jibraeel himself has informed me of the same on behalf of Allah Almighty Who he said (in Jibraeel's words):

"Anyone who antagonizes Ali and refuses to accept his Wilayat shall incur My curse upon him and My wrath.""…and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allah"(Qur'an, 59:18), "And do not make your oaths a means of deceit between you lest a foot should slip after its stability" (Qur'an, 16:94), "Allah is fully aware of all what you do" (Qur'an, 58: 13).

O people! He (Ali) is the side of Allah (*janb-Allah*) mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says,

"Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn." (Qur'an, 39:56).

O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali Ibn Abi Talib, my brother and wasi, and his appointment as your wali is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kauthar).

They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that there is no Amirul Momineen (Commander of the Faithful) save this brother of mine; no authority over a believer is permissible after me, except to him.

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Amirul Momineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit, while Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

O people! This is Ali, my brother, Wasi, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Amirul Momineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says,

"My Word shall not be changed, nor am I in the least unjust to the servants" (Qur'an, 50.29),

and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.

O Lord! You revealed a verse in honor of Ali, Your wali, in its explanation and to effect Your own appointment of him this very day did You say,

"This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion" (Qur'an, 5.3); "And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers"(Qur'an, 3:85).

Lord! I implore You to testify that I have conveyed (Your Message).

O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as lmams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be null and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever,

"… their torture shall not be decreased, nor shall they be given a respite" (Qur'an,2:162).

O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with

"Has there not come over man a long period of time when he was nothing (not even) mentioned?" (Qur'an, 76:1)

nor was this Chapter revealed except in his praise.

O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your wasi is the best of all wasis, and his offspring are the best of wasis.

O people! Each prophet's progeny is from his own loins whereas mine is from the loins of Amir Momineen Ali.

O people! Iblis caused Adam to be dismissed from the garden through envy; so do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How then will be your case, and you being who you are, and among you are enemies of Allah?

Indeed, none hates Ali except a wretch, and none accepts Ali's Wilayat except a pious person. None believes in him except a sincere believer, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah:

"In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely man is in loss" (Qur'an, 103:1-2)

except Ali, who believed and was pleased with the truth and with perseverance.

O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message).

O people! "Fear Allah as He ought to be feared, and do not die except as Muslims" (Qur'an, 3:102). O people! "…believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath" (Qur'an, 4:47).

By Allah! He did not imply anyone in this verse except a certain band of my companions whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so let each person deal with Ali according to what he finds in his heart of love or of hatred.

O people! The noor from Allah, the Exalted One and the Sublime, flows through me then through Ali Ibn Abu Talib then in the progeny that descends from him till al-Qaim al-Mahdi, who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment.

O people! Allah and I are both clear of them.

O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable indeed is the resort of the arrogant ones. Indeed, these are the folks of the scroll; so let each one of you look into his scroll!

O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment.

And they shall make the Imamate after me a property, an usurpation; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!

O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown.

O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (authority over it, and surely Allah's promise is true.

O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said,

"Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!"(Qur'an, 77: 16-19).

O people! Allah has ordered me to do and not to do, and I have ordered Ali to do and not to do, so he learned what should be done and

what should not; therefore, you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing, so that you may acquire wisdom. Agree with him, and do not let your paths be different from his.

O people! I am the Straight Path of Allah whom He commanded you to follow, and after me it is Ali, then my offspring from his loins, the Imams of Guidance: they guide to the truth and act accordingly.

Then the Prophet recited the entire text of Surah Fatiha and commented by saying:

It is in my honor that this (Surah) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners.

Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness.

Indeed, their (Imams') friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying,

"You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction" (Qur'an, 58:22).

Indeed, their (Imams') friends are the believers whom Allah, the Exalted One, the Sublime, describes as:

"Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided." (Qur'an, 6:82).

Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!"

Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything.

Indeed, their enemies are the ones who shall be hurled into the fire.

Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh.

Indeed, their enemies are the ones thus described by Allah:"Whenever a nation enters, it shall curse its sister… "(Qur'an, 7:38).

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus:

"Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire." (Qur'an, 67:8-11).

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

O people! What a difference it is between the fire and the great reward!.

O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah.

O people! I am the Warner (*Nazeer*) and Ali is the one who brings glad tidings (*Basheer*).

O people! I am the one who warns (*Munzir*) while Ali is the guide (*Hadi*).

O people! I am a Prophet (*Nabi*) and Ali is the successor (*Wasi*).

O people! I am a Messenger (*Rasul*) and Ali is the Imam and the Wasi after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins.

Indeed, the seal of the lmams from among us is al-Qaim al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He,

indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it.

He is the one who shall seek redress for all friends of Allah.

He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any noor except with him.

None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me, explain everything to you.

At the conclusion of my sermon, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me.

I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him:

"Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward." (Qur'an,48:10).

O people! The pilgrimage (hajj) and the Umrah are among Allah's rituals;

"So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both." (Qur'an, 2:158).

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished.

O people! No believer stands at the standing place [at Arafah] except that Allah forgives his past sins till then; so once his pilgrimage is over, he resumes his deeds.

O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

O people! Perform your pilgrimage to the House by perfecting your religion and by delving into fiqh, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited).

O people! Uphold prayers and pay the Zakat as Allah, the Exalted One and the Sublime, commanded you; so if time lapses and you were short of doing so or you forgot, Ali is your wali and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

Halal and Haram things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Amirul Momineen and to the wasis after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.

O people! I never refrained from informing you of everything permissible or prohibitive; so do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else.

I am now repeating what I have already said: Uphold the prayers and pay the Zakat and enjoin righteousness and forbid abomination.

The peak of enjoining righteousness is to resort to my speech and to convey it to whoever that did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with an infallible Imam.

O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book,

"And he made it a word to continue in his posterity so that they may return." (Qur'an, 43:28)

while I have said: "You shall not stray as long as you uphold both of them (simultaneously)."

O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said,

"O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing" (Qur'an, 22:1).

Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed, shall be rewarded for it, and whoever commits a sin, shall have no place in the Gardens.

O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Amirul Momineen and to whoever succeeds him of the Imams

from me and from him, since I have just informed you that my offspring are from his loins.

You, therefore, should say in one voice: "We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali (Amirul Momineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected.

We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali (Amirul Momineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: Hasan and Husain and to whoever is appointed (as such) by Allah after them.

The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating therefrom. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us."

O people! What are you going to say?! Allah knows every sound and the innermost of every soul;

"Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray." (Qur'an, 17:15).

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Amirul Momineen, and to Hasan and Husain and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word:

"Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward." (Qur'an, 48:10).

O people! Repeat what I have just told you to, and greet Ali with the title of authority of Amirul Momineen and say:

"We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course." (Qur'an, 2:285),

and you should say:

"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us." (Qur'an, 7:43).

O people! The merits of Ali Ibn Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur'an, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him.

O people! Whoever obeys Allah and His Messenger and Ali (and the Imams to whom I have already referred) shall attain a great success. O people! Those foremost from among you who swear allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity.

O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least.

O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds.

Companions pay Allegiance to Imam Ali (a.s.)

When the Holy Prophet (S) concluded the sermon, all companions called out aloud: We have heard and obeyed the command of Allah and the Messenger with our hearts, hands and all the organs of our body. All

of them gathered around the Holy Prophet (S) and Amirul Momineen (a.s.) and they shook hands with them and paid allegiance to them.

The first of those who paid allegiance to the Holy Prophet (S) on the Wilayat of Amirul Momineen (a.s.) was Abu Bakr and after him was Umar and then Abu Ubaidah Jarrah and then Abu Salim, the slave of Huzaifa and then Saeed bin Aas. They had together signed an agreement against Ali (a.s.) and it is possible that Uthman also may have been included among them. After that all Muhajireen and Ansar and the rest of the people paid allegiance according to their status. The whole day passed in that allegiance and the time of Maghrib arrived.

The Holy Prophet (S) performed the Maghrib and Isha prayer combined and then the allegiance resumed. This continued for three days, till all the people had paid allegiance. When each group used to pledge allegiance, the Holy Prophet (S) used to say: I praise Allah Who accorded us excellence over all the world. Due to this, he made it ritual of putting one hand over the other in allegiance. So much so, that those who had no right to Caliphate or those who usurped the Caliphate also used to accept allegiance in this manner.

It is mentioned in *Irshadul Quloob* that an Ansari came to Huzaifa bin Yaman at the time of his death in Madayan and asked him about the usurpers of Caliphate and those who turned away from this Ummah. Huzaifa after talking about this and that said: When the Messenger of Allah (S) was commanded by the Almighty Allah to perform the Hajj, he had it announced in areas surrounding Medina etc. to call the people for Hajj. When people gathered from all sides, the Holy Prophet (S) set out with them to perform the Hajj and taught them the rituals connected to Hajj pilgrimage. When he completed the rituals of Hajj, Jibraeel came down to him and brought the first verses of Surah Ankabut and said: O Messenger of Allah (S) read:

"Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape Us? Evil is it that they judge!"[490]

The Messenger of Allah (S) asked: O Jibraeel, what mischief is it? He replied: O Messenger of Allah (S), the Almighty Allah sends you His greetings and says: I did not send any prophet, but that I ordered him at the time of his death that he appoint as his successor among his followers one who is worthy to be his successor; who will continue his practices in the community.

So those who obey the Prophet in what he commands them, only they are truthful as mentioned in this verse. And those who disobey his command are liars. O Messenger of Allah (S), indeed the time is near when you have to go back to your Lord and to Paradise the Almighty Allah orders you to appoint Ali Ibn Abi Talib (a.s.) after you in your Ummah and make bequest to him for Islamic law, he is your Caliph. He is your successor in your subjects and Ummah whether they obey him or not, as they will indeed do. This is the trial that this Ummah would be subjected to.

The Messenger of Allah (S) transfers Divine knowledge to Ali (a.s.)

And the Almighty Allah orders you to teach Ali everything that the Almighty Allah has taught you and asks to observe all that Allah has charged you with. Entrust all the things that have been entrusted to you as he is the trustworthy one of the believers. Allah, says O Muhammad, I have chosen you among My servants for My message and I have chosen Ali to be your successor. After getting this message, the Holy Prophet (S) summoned Amirul Momineen (a.s.) and remained with him in private for a day and a night and taught him all the sciences and wisdom that the Almighty Allah had entrusted to him, and mentioned to him whatever revelation Jibraeel had brought.

It was the turn of Ayesha. So she said: "Your confidential meetings with Ali (a.s.) are becoming longer by the day." The Holy Prophet (S) turned away from her and did not say anything. Ayesha said: "Why do you turn away from me without any reply? Perhaps there is some good in it for me." The Messenger of Allah (S) said: "You are right, there is goodness for one whom the Almighty Allah gives good fortune and gives the good sense to accept it and bring faith in it. And I have been ordered to call all the people to him. When I will be there to implement it.

At that time, O Ayesha you will also know it. Ayesha asked: Why don't you say it now, so that I can be the first to act on it as there is goodness in it for me? The Messenger of Allah (S) replied: I am telling upon the condition that you keep it secret till I don't make a public announcement. So if you don't reveal, it the Almighty Allah will keep you safe from the harms of the world and the Hereafter. And you will have excellence in precedence of faith in Allah and the Prophet. And if you waste this opportunity, and do not follow my instructions, you will become a heretic and all your good deeds will be destroyed.

The Almighty Allah and the Prophet will become aloof from you and you will also be of those who suffer loss. And your actions will cause no harm to Allah and His Messenger. She swore that she will keep the matter confidential and bring faith in it. The Messenger of Allah (S) told her: The Almighty Allah has informed me that my end is approaching and I have been ordered that I should appoint Ali (a.s.) as a standard and sign among the people and to make him an Imam and leader of the people, and appoint him as my Caliph as the past prophets had appointed their own successors.

And I am obedient to the command of my Lord and I fulfill His orders, so you, O Ayesha, should keep this matter confidential, till the Almighty Allah does not allow me to announce it in public. Ayesha agreed to all conditions.

Abu Bakr and Umar learn the Secret

Ayesha agreed to all conditions and the Almighty Allah informed the Messenger of Allah (S) about the conspiracy hatched by Ayesha, Hafasa and their fathers. Thus Ayesha immediately informed Hafasa about it and the two of them mentioned it to their respective fathers. After that Abu Bakr and Umar joined together and leaked the information to the freed slaves of Mecca and the hypocrites.

Some of them said to others: Muhammad is walking in the footsteps of Caesar and Kisra so that rulership may forever remain in his family. By Allah, you will not gain anything from life if Caliphate goes to Ali (a.s.). Indeed, Muhammad also feigns indiscriminate behavior but Ali would behave according to your behavior. So think upon it and decide from beforehand what your course of action will be in such eventuality.

Thus they discussed various options and plans till it was agreed upon that the She-camel of the Prophet should be disturbed in such a way on the steep incline that it throws down the prophet and he dies. The same conspiracy had been hatched and executed during the Battle of Tabuk, but the Almighty Allah saved His Prophet from their mischief. After that hypocrites used to hatch various conspiracies to eliminate the Messenger of Allah (S) but none were successful.

Thus on return journey from Farewell Hajj, the hypocrites of Quraish from his enemies and those who had accepted Islam under duress and the hypocrites of Ansar, and those people of Medina who had planned becoming heretics once again, they all came together and reached consensus and swore that they would instigate the Prophet's she-camel from the cliff.

They were fourteen person and the Holy Prophet (S) wanted to upon his return to Medina, appoint Amirul Momineen (a.s.) as the Imam. That is why the Holy Prophet (S) traveled continuously for two days and nights. On the third day, Jibraeel came with the last verses of Surah Hijr:

"So, by your Lord, We would most certainly question them all, As to what they did. Therefore declare openly what you are bidden and turn aside from the polytheists. Surely We will suffice you against the scoffers,"[491]

So the Messenger of Allah (S) set out immediately in order to reach Medina as soon as possible and make Ali (a.s.) as his Caliph. On the 4th night Jibraeel came to him in the last hours of the night and brought the following verses:

"O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people."[492]

Huzaifa said: Unbelieving ones implies those who had planned to assassinate the Prophet. So the Messenger of Allah (S) said: O Jibraeel, see how fast I am going to Medina, so that I may reach there and make the authority of Ali (a.s.) applicable to all. Jibraeel said: The Almighty Allah

commands you to announce the Wilayat of Ali (a.s.) and then set out from here. The Holy Prophet (S) said: I will do this only.

Then the Prophet ordered and people set out from there. They reached Ghadeer Khum and halted there. The Messenger of Allah (S) prayed with the people and when he ordered, they came to him and the Prophet summoned Amirul Momineen (a.s.) and taking his left hand and raised it and loudly announced his Wilayat, making his obedience obligatory on all. He ordered them not to turn away from Ali (a.s.) after the Prophet has passed away.

He also stated that whatever he was saying was by the command of Allah, and he said: "Am I not having more authority on the lives of the believers, than they have over themselves?" People cried: "Yes, you indeed have such authority." The Messenger of Allah (S) said: "Of whomsoever I am the master, this Ali is also his master. O Allah, love those who love Ali and be inimical to one who is inimical to Ali and help those who help Ali and degrade one who degrades Ali.

Then he commanded the people to pay allegiance to Imam Ali (a.s.). So all paid allegiance and no one objected. Abu Bakr and Umar had gone ahead to Johfa before the allegiance. The Messenger of Allah (S) called them back and told them in a sharp tone: O son of Abu Qahafa and O Umar, pay allegiance to Ali as he is after me the Wali Amr and Imam.

They asked: Is this order from himself or from Allah? So they paid allegiance and they all set out from there. They continued to travel during the day and the night till they reached the mountain pass of Harshi. Abu Bakr and Umar had already reached there carrying tin cans filled with pebbles. Huzaifa says that when the Messenger of Allah (S) neared the mountain pass, he summoned me and Ammar Yasir, and ordered Ammar to catch hold of the head of the she-camel and continue to pull it and he told me remain behind the beast.

In this way we reached to the top of the mountain pass and Abu Bakr and Umar were following us. They threw the cans between the legs of the Prophet's camel as a result of which it was terrified, and was about to bolt throwing down the Prophet. His Eminence, called out to the she-camel: Be quiet, nothing will happen to you. At that time the Almighty Allah made her speak up and she said in eloquent Arabic: "O Messenger

of Allah (S), by Allah, I will not move my legs as long as you are on my back."

The two came near the she-camel to topple her, but I and Ammar drew out our swords and ran to them and they fled from there in the dark night failing in their plot to assassinate the Prophet. Huzaifa says: I asked, "O Messenger of Allah (S), who were these people who acted in this manner against you?" The Messenger of Allah (S) replied: "O Huzaifa, they are hypocrites in the world and the hereafter." I said: "Why don't you send someone to behead them?"

He replied: "The Almighty Allah has commanded me not to fight them lest people blame me for eliminating my own followers after having invited to Islam and after fighting the enemies and then killed them after gaining victory over the enemies. O Huzaifa, leave them, the Almighty Allah would punish them on Judgment Day. He has given a little respite in this world. After that He will throw them into a dreadful chastisement."

The Prophet identifies the hypocrites for Huzaifa

I asked the Messenger of Allah (S) whether these hypocrites were from the Muhajireen or Ansar. The Holy Prophet (S) mentioned each of them by name and also informed me of a group regarding whom I didn't want it to be included, so I kept quiet. The Prophet said: O Huzaifa, perhaps you have doubts about some of them, just look up.

So I looked up and saw all of them standing on the cliff. Suddenly there was a flash of lightning, which illuminated our surroundings for such a long time that I thought that the Sun was up. In that light, I recognized each person of that group and found each of those whom the Prophet had named, who were fourteen in all, nine from Quraish and five from other people.

The reporter of this narration, Ansari said: O Huzaifa, may Allah have mercy on you, please mention their names to me. Huzaifa said: By Allah, they were: Abu Bakr, Umar, Uthman, Talha, Abdur Rahman bin Auf, Saad bin Abi Waqqas, Abu Ubaidah bin Jarrah, Muawiyah bin Abi Sufyan and Amr bin Aas, from Quraish; and another five were: Abu Musa

Ashari, Mughairah bin Shoba Aus bin Hadsan, Abu Huraira and Abu Talha Ansari.

Huzaifa says that when we came down from the cliff it was already dawn. The Holy Prophet (S) came down from his she-camel and after performing ablutions, began to wait for his companions. I saw those hypocrites descending from the cliff and mingling with the people also joined the Prophet in prayers. When the Holy Prophet (S) concluded the Morning Prayer, he saw Abu Bakr, Umar and Abu Ubaidah Jarrah in a huddle. The Prophet ordered that announcement be made prohibiting the assembly of three or more persons.

Salim reveals his enmity to Ali (a.s.)

After that Prophet Muhammad (S) departed from there and when he reached the next station, Salim, the slave of Huzaifa saw Abu Bakr, Umar and Abu Ubaidah in a huddle. He asked them if the Prophet of Allah had not prohibited assembly of three or more persons talk secretly. By Allah, if you don't confide me with the secret you were discussing, I will complain to the Holy Prophet (S) about you.

Abu Bakr said: O Salim, I place you under oath, that if we tell you this secret you may also join us in this matter, for which we have gathered and you can also become our associate. If you like you can guard our secret and do not expose it to Muhammad. Salim agreed and promised them that he would do that, because more than his loyalty to Abu Bakr and company, he was extremely inimical to Imam Ali (a.s.).

They also knew this point and that is why they confided in him that they had come together to take an oath that they would not accept whatever the Prophet has announced about the Wilayat of Ali (a.s.), and that they would not obey the Prophet's orders. Salim said: I am the first to take this oath and I agree to this and will not oppose you. By Allah, I don't hate any clan more than Bani Hashim and I don't have as much malice against anyone of Bani Hashim as I have against Ali.

So you may proceed with your plans; I will support you. All of them took an oath and made promises to each other and dispersed from there. When the Prophet ordered the people to march on from there, these

persons came to him. He asked them: What secret matter did you discuss among yourself even though I had prohibited you to talk secretly?

They said: We did not meet anyone today, except that we are meeting you. The Messenger of Allah (S) looked at them in astonishment: Are you more knowing of the Almighty Allah? Who is more unjust than one who knowingly conceals testimony? The Almighty Allah is not ignorant of all that you do. After that he set out from there and reached Medina. The hypocrites gathered and wrote down a document of covenant and mentioned whatever they had proposed to do.

The first point mentioned in that document was to break the oath of allegiance they had given to Amirul Momineen (a.s.). And that only Abu Bakr, Abu Ubaidah and Salim were concerned with this and no one else had any relation to it. Thirty-four persons from hypocrites joined this conspiracy, fourteen of whom were those who had been present on the cliff.

Then the written document was handed over to Abu Ubaidah Jarrah and he was told to keep it in a secure place. Now that Ansari asked Huzaifa: The hypocrites, namely Abu Bakr, Umar and Abu Ubaidah bin Jarrah agreed to join because they were from Quraish, but why did they admit Salim? He was neither from the Quraish nor from the Muhajireen or Ansar.

He was a freed slave of an Ansari lady. Huzaifa said: Due to the jealousy of hypocrites, they wished that Ali should not get the Caliphate. They were inimical to Ali (a.s.) because the Imam has slain their infidel relatives on the path of religion and his slashing sword had hurt their beings, so they wanted to take revenge from him. Since they considered Salim also in support of this, they admitted him.

Ansari asked Huzaifa to relate to him the matter of the written document executed by the hypocrites. Huzaifa said that it was reported to him by Asma binte Umais as she was the wife of Abu Bakr at that time. She says that the rebellious group met at Abu Bakr's place and Asma heard them. She got to their conspiracy till they reached consensus and ordered Saeed bin Aas Amawi to put it all in writing and he followed their instructions. The text was as follows:

Text of the Document

In the name of Allah, the Beneficent, the Merciful. The nobles of Muhajireen and Ansar, whom the Almighty Allah had praised in His Book through His Messenger have reached consensus after much consideration that this document is prepared with much love and regard of Muslims so that the generations that come in the future may follow this document.

The Lord of the worlds, sent Prophet Muhammad (S) with His mercy and chose him for His message and sent him to all humanity. So the Holy Prophet (S) conveyed the message and propagated the laws sent by Allah. He also made it obligatory on us to remain steadfast on all those matters. So much so that he completed our religion, obligated the duties and fixed the practices.

Then the Almighty Allah raised the status of the Prophet and then summoned him to the heavens. This was without the Prophet having appointed anyone as his Caliph, leaving the choice to the people so that they may appoint one they trust. Indeed it is obligatory on Muslims to follow the Holy Prophet (S) as he deserves to be followed. Thus the Almighty Allah has said in the Holy Qur'an:

"Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day."[493]

Indeed the Messenger of Allah (S) did not appoint anyone as his Caliph so that this successorship should not remain in one family; it should not become a dynastic rule whereas the other Muslims are deprived of it. And that the affluent ones may rotate it among themselves. So that any claimant of Caliphate may not be able to say that this post will remain in his descendants till Judgment Day.

After the death of one Caliph, it is obligatory on Muslims that their elders must come together and discuss this matter and appoint as Caliph one they find eligible. After that if anyone claims that the Holy Prophet (S) has appointed him as the Caliph and had issued text in support of his Caliphate, his claim is invalid and his statement is false as known by the companions of the Prophet.

In this way he has opposed the ranks of Muslims and if anyone claims that the successorship of the Prophet is inherited, it is an absurd statement because the Holy Prophet (S) has said: We the group of prophets, do not leave any inheritance. Whatever we leave is Sadaqah. If anyone claims that Caliphate is restricted to only one man and no one is eligible for it, because Caliphate is the successorship of the Prophet; hence such a one is a liar, because the Holy Prophet (S) has said: My companions are like stars, you will gain salvation if you follow any of them.

If anyone claims that he is deserving for Caliphate and Imamate due to his relationship to the Prophet and it is for him and after him his sons as one son inherits his father in every age, and no one else can get that inheritance. This will continue till the earth and whatever is in it reaches to the Almighty Allah as inheritance and is destroyed. Therefore caliphate is not for one who makes such statement and neither is it there for his sons even if he is closely related to the Holy Prophet (S). Because the Lord of the Worlds says that all are obliged to obey His commands.

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty)."[494]

And the Messenger of Allah (S) has said that the refuge of Muslims is one who gives refuge to the lowest of the Muslims and all of them are like a hand for one who is not from them and they remain united against their common enemy. Such a person brings faith in Allah and His Book and accepts the practice of the Prophet, such a person is on the Straight Path is inclined to the truth and he has chosen the right path.

And one who detests the character of Muslims and their appointment of Caliph has opposed the truth and the Book of Allah and has gone out of the Muslim community. Therefore he must be eliminated. Because eliminating would be in the interest of the community. Indeed the Messenger of Allah (S) has said: Kill the one who divides my community when they have united. And kill the one who separates from the opinion of the Ummah, whoever he may be. Indeed congregation is a blessing and living in disunity brings divine chastisement.

My Ummah can never have consensus on deviation and wrong path. Indeed, all the people of the Ummah are like a single hand because no one separates from the Muslim community except one who becomes aloof to them and who harbors malice to them and helps their enemy against them. The Almighty Allah and the Prophet have legalized the elimination of such a person.

This document was written by Saeed bin Aas in the month of Mohurrum in the tenth year of Hijra with the consensus of a group of people, whose names are mentioned at the end of the document. And praise be to Allah, the Lord of the Worlds, and may Allah bless our Chief, Muhammad and his family.

The Document is buried in Kaaba

After that the document was entrusted to Abu Ubaidah to bury it in Kaaba, and it remained there till the Caliphate of Umar Ibn Khattab. He dug it out and when Umar was killed and Amirul Momineen (a.s.) came on his bier, he said: I hope to meet the Almighty Allah with the document of this person who is sleeping the sleep of death, and whose head and face is covered with a sheet.

Thus after writing this document, they left the house of Abu Bakr. The Messenger of Allah (S) concluded the Morning Prayer and was reciting the post-prayer supplications till the sun arose. The Prophet glanced at Abu Ubaidah and said by way of ridicule: Who can be like you! Now you are the trustee of the community. Then he recited the following verse:

"Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn."[495]

Then the Messenger of Allah (S) said: The example of this group is like those who seek Allah's forgiveness, while the Almighty Allah is with them when they spend their time in things that Allah does not like. And Allah has encompassed their deeds and He knows well. Then His Eminence, said: In this Ummah also there are some who have written a scroll like the people of the period of Ignorance and they have placed the scroll

in the Kaaba. And Allah, gives them respite so that He may test them and those who are to come after them and that He may separate the evil from good.

If it had not been so, the Almighty Allah would not have told me not to oppose them due to some exigencies. Otherwise I would have killed all of them. Huzaifa said: By Allah, we saw those hypocrites trembling when the Holy Prophet (S) was talking about them. They were so much affected that their dishonesty became clear to all. And all understood that His Eminence, was speaking about them; examples were given about them and verses of Qur'an were recited in their condemnation.

Ayesha reveals the Secret

Then Huzaifa said that when the Messenger of Allah (S) returned from this journey and stayed in the quarters of Umm Salma for a month and did not visit any of his wife as was his usual practice. Ayesha and Hafasa complained to their fathers about this. They said: We know why the Prophet is acting in this way. Both of you go to him and speak in a nice manner with him. Keep him happy. Since he is extremely modest, he might reveal what he intends. Make him devoted to you. Ayesha came alone to the Holy Prophet (S).

The Prophet was in the quarters of Umm Salma. Amirul Momineen (a.s.) was also with him. The Messenger of Allah (S) asked: O Humaira what is the purpose of your visit? "I am highly disconcerted with the fact that you did not come to my house this time," said Ayesha, "I seek the refuge of Allah from your displeasure." The Messenger of Allah (S) said: "If you had been true in your claim you would not have revealed the secret that I entrusted to you, even though I had insisted you not to. But you have certainly destroyed yourself and also destroyed a group of persons."

The Holy Prophet (S) authorizes Ali (a.s.) to divorce any of wives

The Prophet then called for the maidservant of Umm Salma and told her to summon all his wives. When all gathered in the house of Umm Salma, the Prophet said: "Listen carefully to what I have to say." Then he pointed to Imam Ali (a.s.) and said: "This is my brother, my successor and inheritor and the caretaker of all religious and secular affairs of the

community after me. Therefore you must obey what he commands and in no case must you disobey him or you shall be destroyed."

Then he said to His Eminence, Ali (a.s.): "I commend you to take care of these women as long as they remain obedient to you and continue to pay for their maintenance. And continue to order them your obedience. And keep them away from doubtful acts. If they disobey you, you may free them from my wifehood and you may divorce them." Amirul Momineen (a.s.) said: "O Messenger of Allah (S), they are women, they are lazy and weak in opinion."

The Holy Prophet (S) said: "Be kind to them as much as possible, and if in spite of that they do not obey, you must divorce them in the manner approved by the Almighty Allah. All the wives fell silent on hearing this discourse. But Ayesha said: "O Messenger of Allah (S), we can never go against your commands." The Prophet said: "It is not so. You have disobeyed me in the worst type of disobedience.

By Allah, you will oppose what I have just told you and you will disobey Ali after I have passed away. And you will openly go out of the house, where I have restricted you. You will be surrounded by thousands of people and you will rebel against Ali (a.s.) and become a sinner to your Lord. And on the way you travel, the dogs of Hawwab will bark on you; and this would indeed come to pass." Then he sent away all the wives to their respective quarters.

After that the Holy Prophet (S) summoned the group of hypocrites who had written the document and who has been present on the cliff, along with the freed slaves of Mecca and the other hypocrites who had followed them. They were four thousand in number and appointing Usamah bin Zaid as their commander, they were ordered to march to Shaam. They said: We have just returned with you from a journey and we again have to prepare for another journey. So allow us to stay in Medina for some days so that they may arrange for the rations of the journey. The Holy Prophet (S) allowed them and gave them whatever they required.

The Prophet orders Usamah's army to march at the earliest

And ordered Usamah bin Zaid that he must take them out of Medina and camp at a place one Farsakh from the city limits. Usamah camped at the place the Prophet had mentioned and he began to wait so that hypocrites and other people may complete their chores and join him. The aim of sending that group under the command of Usamah bin Zaid was that they should all be out of Medina and that no hypocrite should remain in Medina.

And the Messenger of Allah (S) made elaborate arrangements for their journey and continued to encourage them. Suddenly the Holy Prophet (S) fell ill and later passed from the world. When the hypocrites saw the Prophet's illness, they began to delay the departure of Usamah's army. When the Prophet came to know about the delaying tactics, he ordered Qays bin Saad bin Ubadah, who used to mobilize soldiers for the Prophet's army, and Khabbab bin Munzir and sent him with a group of Ansar to convey the hypocrites forcibly to join Usamah.

So Qays and Khabbab forced them out of Medina and took them to Usamah's cantonment. They told Usamah not to delay his departure anymore and march forward immediately so that we can inform the Prophet that you are on your way. Usamah marched forward immediately and Qays and Habbab came to the Prophet and reported the departure of Usamah's forces. But the Messenger of Allah (S) said that they will not go and this is what happened.

After the return of Qays and Khabbab, Abu Bakr, Umar and Abu Ubaidah and a group of their companions asked Usamah: Where are you going? Do you want to empty the whole of Medina? Whereas it is necessary for us to remain in Medina at this juncture." Usamah and his companions asked: "What is the real motive of this statement of yours?" They said: "The Prophet's death is near. If we leave Medina at this point, such events will occur that cannot be rectified."

The Trio leaves Usamah's Army

They continued: So we shall remain in Medina and see how the Prophet fares and only after that can we march in the army." Saying this, they came out of the army and headed for Medina. Usamah and his companions camped at that place and sent a man to inquire about the health of

the Prophet. The messenger came to Ayesha secretly and asked about the Prophet's condition.

She told him to inform Abu Bakr and Umar and those who are with them not to move from their place as the Prophet is in a very serious condition. I will continue to send reports of his health." Thus the Prophet's condition deteriorated. Ayesha sent Suhaib to Abu Bakr that the Prophet was so serious that no hope remained of his survival, therefore he must come immediately with Umar and Abu Ubaidah and whoever he considered necessary and to reach Medina at the earliest, and enter the city secretly after dark.

The Prophet informs that a great mischief has entered Medina at night

When they received this information, they caught the hand of Suhaib and came to Usamah and told him about the severity of the Prophet's illness said: "How is it possible for us to leave the Prophet in this condition?" and they asked for Usamah's permission. Usamah allowed them but asked them to go secretly. If the Prophet is in health they must return to the army and if he passes away they must inform Usamah about it so that he may also come with the people.

Abu Bakr, Umar and Abu Ubaidah Jarrah entered Medina at night. The Prophet's illness had intensified. When there was some respite, His Eminence, said: "Tonight a great mischief has entered our town." He was asked what that was and He replied: "A group of those whom I sent in the army of Usamah have returned in disobedience of my orders. You should know that I seek immunity from them from the Almighty Allah."

Then he continued to emphasize that Usamah's army must be sent forward immediately and those people should be sent in his army. "May Allah curse the one who does not join the army of Usamah." He repeated this statement again and again and when Bilal, the Muezzin of the Prophet, recited the Zuhr Azan, His Eminence, used to lead the prayers even with difficulty. If he did not have enough strength, he used to instruct Ali Ibn Abi Talib (a.s.) to pray with the people. Amirul Momineen (a.s.) and Fazl bin Abbas never left the side of the Prophet in that condition.

On the night the hypocrites entered Medina, Bilal recited the Azan and came to the house of the Prophet in order to inform him that Prayer time has arrived. Since the illness of the Prophet had intensified, Bilal was not allowed to meet the Prophet and the Prophet was not informed of Bilal's arrival. On one hand Ayesha sent Suhaib to her father, Abu Bakr and told him that the Prophet's illness has intensified, so he cannot go for prayers, Ali (a.s.) is taking care of the Prophet; so you go and pray with the people as it is a good opportunity and this prayer will be very useful for you later on.

People gathered in the Masjid and waited for the Prophet or Ali (a.s.) to come and pray with them. Suddenly Abu Bakr entered and said: The illness of the Prophet is severe and he has ordered me to pray with you. One of the companions of the Prophet asked: "When did you receive this order, you were in the Usamah's army? By Allah, I don't think the Prophet has sent anyone to us to ask you to lead the prayers." Bilal said: "Wait a bit, let me ask the Prophet." And he rushed to the Prophet's house and knocked loudly.

The Messenger of Allah (S) heard him knocking and asked: "See why there is such a loud knocking at the door?" Fazl bin Abbas came out, opened the door and saw Bilal. He asked, "Why are you knocking the door so hard?" Bilal said: "Abu Bakr has come to the mosque and is standing at the place of the Prophet. He is saying that the Prophet has ordered him to lead the prayers. Fazl was surprised. He said: "Perhaps, Abu Bakr is not with Usamah's army.

By Allah, it is the same great mischief, about which the Prophet stated that the great mischief has entered Medina last night." Thus Fazl brought Bilal to the Prophet. Bilal narrated all the events connected with Abu Bakr to the Prophet. His Eminence, said: "Help me to get up and take me to the mosque. By the One in whose hand is my life, a great tragedy has struck Islam." Then he came out wearing a turban and leaning on the shoulders of Amirul Momineen (a.s.) and Fazl bin Abbas.

He was dragging his feet and in this manner he entered the mosque. Abu Bakr was standing at the place of the Prophet and was surrounded by Umar, Abu Ubaidah, Salim and Suhaib and some who had entered Medina with them. Most people had not followed them and were waiting for the Bilal's information. They saw that in spite of the illness and

weakness, the Prophet was entering the mosque. They considered it a serious matter.

The Holy Prophet (S) came near the Mihrab and pulled back Abu Bakr from there. Abu Bakr and companions loyal to him went to the rear and mingled with the people and the rest performed the prayers under the lead of the Messenger of Allah (S). His Eminence, recited the prayer in the sitting position and the sound of his Takbir could not be heard by the people and Bilal used to convey it to them till the prayers came to an end. The Messenger of Allah (S) turned back but could not see Abu Bakr. So he said:

"O people, are you not astonished at the son of Abu Qahafa and his associates? I had sent them with Usamah's army and had ordered them to go where I have said. They disobeyed my commands and they have come back to Medina to create mischief. The Almighty Allah has cast them into a trial." Then the Messenger of Allah (S) asked them to make him sit on the pulpit. People held him and assisted him to mount the pulpit. His Eminence, sat on the first step and after praise and glorification of the Almighty Allah said: "O people, indeed I have received that from Allah, which you must follow.

Doubtlessly I have left you on the illuminated straight path and have made it so clear that its nights are like the days. Therefore do not fall into dispute after me like Bani Israel did. O people, I have not made anything lawful for you except that which is made lawful by Qur'an and I have not made anything unlawful, except that which is made unlawful by Qur'an. Indeed, I leave among you two heavy things, as long as you remain attached to them you will not go astray.

The two are the Book of Allah and my progeny, my Ahlul Bayt (a.s.). They are my successors among you and the two will not separate from each other till they reach me at the cistern of Kauthar. Where I shall demand from you how you regarded them. Verily, on that day some people will be driven away from my fountain, like when watering the camels you drive away the strange ones.

Some of them will say, "I am such a one, and such a one," I will answer, I know you, but after my departure from the world you become

reprobates and left the religion, therefore distance from the mercy of God nearness to His wrath be there for you."

The Prophet then descended from the pulpit and returned to his holy house, and till he passed away, Abu Bakr remained concealed in Medina. The Ansar did what they did in opposing the right of the family of Muhammad, to which the Most High had ordained them, and his was the reason that other wretches took the Caliphate violently.

After doing this to one Caliph of God, then the other Caliph, which was the book of God they mutilated and changed and made it into what they pleased. Huzaifa said to the reporter of this narration: O Ansari, there is more in my discourse for one whom Allah wants to guide. Ansari said: Tell the names of those others who were partners in that conspiracy and who had signed the document of rebellion.

Huzaifa said: They were: Abu Sufyan, Akrama bin Abi Jahl. Safwan bin Umayyah bin Khalaf, Saeed bin Aas, Khalid bin Walid, Ayyash bin Abi Rabia, Bashar bin Saeed, Sahal bin Umar, Hakim bin Kharam, Suhaib bin Sinan, Abu Awar Aslami, Mutee bin Aswad Badri and some other people whose names and number I have forgotten.

The Ansari youth again asked Huzaifa: "What was the position of this group such that all companions turned away from religion?" Huzaifa said: "They were the chiefs of their tribes and their elders, and each of them had many followers. The love of Abu Bakr had deep roots in their hearts just as in the hearts of Bani Israel were devoted to the calf and Samiri as the Almighty Allah says:

"And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief."[496]

After that the lucky youth said: I swear by the Lord of the world, I will be inimical to them forever and I announce immunity from them and their deeds. I will always remain in the service of Amirul Momineen (a.s.) so that I get martyrdom as soon as possible, If Allah wills. Then he took leave of Huzaifa and met Ali (a.s.) when the Imam was leaving Medina for Iraq.

He went to Basra with the Holy Imam (a.s.) and was the first to be martyred in that battle. He was the same youth whom His Eminence (a.s.) had handed Qur'an and sent him to the opponents and those people martyred him as will be mentioned in the events of the Battle of Jamal.

Events of the 10th year of Hijri

It is mentioned in some books in the events of the 10^{th} year Hijri that when Bazan, the governor of Yemen died, his place was taken by his son, Shahr bin Bazan and Amir son of Shahr bin Thawr and Maaz bin Jabal was sent to Yemen and Hadhramaut to teach them the law of religion. That same year Jareer bin Abdullah was sent Zil Kallagh Himyari, the king of Taif. He became a Muslim and accepted the obedience of the Holy Prophet (S).

That same year Farwa Jazami, the governor of King of Rum, embraced Islam and wrote a letter to the Holy Prophet (S) about his acceptance of faith. He sent a person named Masud bin Saad to the Prophet. He also sent a white ass, a horse and a mule and some silk garments spun with threads of gold. The Messenger of Allah (S) replied to his letter and ordered Bilal to give 12.5 Awqiya of silver or gold to his messenger.

When the King of Rum learnt about Farwa's acceptance of faith, he summoned him and tried to persuade him to recant, but he did not agree. So he had him crucified. It is said that Ibrahim, the son of the Prophet, died in the month Rabiul Awwal, in the tenth year of the Hijrat, and was buried in Baqi.

Events of the 11th year of Hijri

It is mentioned among the events of the 11^{th} year of Hijri that a group of two hundred persons came from Yemen and embraced Islam, which was the last party that visited the Prophet for such a purpose. They had pledged allegiance at the hands of Maaz bin Jabal. It is narrated that in the same year, the Messenger of Allah (S) was commanded to pray for the forgiveness of those buried at Baqi.

The Holy Prophet (S) went to Baqi and prayed for them and then addressed the departed souls: "Happy be your state you are in; you have escaped the sedition which will arise after me like a dark night. One after another and each of them will be worse than the previous.

Notes:

[480] Surah Hajj 22:27-28

[481] Surah Baqarah 2:158

[482] Surah Aale Imran 3:95

[483] Surah Baqarah 2:199

[484] Salvadora Persica

[485] The writers says: Of the different traditions narrated about the Hajj of the Holy Prophet (S) it is possible that some of them can be based on dissimulation (Taqayyah) or some Umrah may have been counted as Hajj. Or the tradition of Hajjs relies on Hajjs that he performed after the beginning of his prophethood and his secret performances of Hajj, in spite of the fact that the infidels of Quraish had no objection against Hajj or it may be from the aspect of their choice of considering the 'Nasih' months and that they used to perform Hajj other than in its season. Or it may have been due to the heresies they had included in Hajj and the Prophet was not ready to imitate their heresies.

[486] Surah Baqarah 2:196

[487] Surah Baqarah 2:196

[488] Surah Maidah 5:67

[489] Surah Maidah 5:67

[490] Surah Ankabut 29:1-4

[491] Surah Hijr 15:92-95

[492] Surah Maidah 5:67

[493] Surah Ahzab 33:21

[494] Surah Hujurat 49:13

[495] Surah Baqarah 2:79

[496] Surah Baqarah 2:93

Chapter 51

Miscellaneous points about the Prophet – details of his companions –debates with polytheists, Jews and Christians etc.

Shia and Sunni commentators have narrated that one day the Messenger of Allah (S) was in the company of Salman, Bilal, Ammar, Suhaib and some poor Muslims. Suddenly Aqra bin Habis Tamimi, Uyyana bin Hasan Farazi and other persons of doubtful faith arrived to meet the Prophet and looking at those poor companions in disdain they said: O Prophet of Allah, what will happen if you drive away these people from you and we adopt your company?

Because Arab nobles come to visit you and we don't want them to see us in the company of these slaves. You can recall them after we go away from your assembly. According to another tradition some people visited His Eminence and seeing him, the company of those persons said: Have you selected only these from your community and you want us to follow them. Is it the same group with which the Almighty Allah has favored us?

Remove them from your company. If you drive them away, perhaps we will begin to obey and follow you. Some have narrated that since he very much desired them to become Muslim, he agreed to that and he called for Ali (a.s.) to write a document about this. Some narrate that the Prophet did not accept this proposal, and this is a stronger report. The following verse was revealed at that time:

"And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust. And thus do We try some of them by others so that they say: Are

these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?"[497]

Salman, Bilal, Ammar and such people have narrated that when the Almighty Allah revealed these verses, the Holy Prophet (S) turned to us, and called us nearer to him said:

"…your Lord has ordained mercy on Himself…"[498]

After that we all used to remain in the service of the Holy Prophet (S) and whenever the Prophet wanted, he used to leave us and go away. So the Almighty revealed the following verses:

"And withhold yourself with those who call on their Lord morning and evening…"[499]

After that the Messenger of Allah (S) used to make us sit so close with him that our knees used to touch his. And he never arose before us. When we used to realize that it was time for the Prophet to get up, we use to arise and go away from there.

The Holy Prophet (S) used to get up from the assembly before us and say to us: "I thank the God, Who did not take me away from the world till He commanded me to please myself with a group of my community; that is you all. And that I live with you all my life and I will be with you even after my death."

Ali bin Ibrahim has narrated from Imam Muhammad Baqir (a.s.) in the commentary to another verse that Salman Farsi had a fur sheet on which he used to eat and then use it to cover himself at night. During the day he used it as a covering. One day, he was in the company of the Prophet when Uyyana bin Hasan Farazi arrived and when he sat down he did not like their sheets smelling of sweat and he said: "O Prophet of Allah, when we come to meet you must remove these people from your company and you can call anyone when we are gone." The following verse was revealed at that juncture:

"And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them,

desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance…"[500]

That is Uyyana. In the same way, Ali bin Ibrahim has narrated with regard to previous verses that there was a group of poor people in Medina which was known as the Ashab Suffa, because the Prophet had made a platform (Suffa) for them near his mosque and had told them to stay there. His Eminence, used to personally supervise their affairs and often used to put away his share of food for them and bring it to them.

They used to always remain in the Prophet's company and he used to make sit near to him and was affectionate to them. When the rich and affluent companions visited him, they used to dislike the Prophet close interaction with these destitute and they used to say: "O Prophet of Allah, keep these people away."

One day man of Ansar visited the Messenger. At that time a member of Ashab Suffa was in the Prophet's company, sitting close to him and talking with him. Seeing this, the man from Ansar sat away from the Prophet. The Messenger of Allah (S) called him near but he didn't approach. At last the Messenger of Allah (S) asked him: "Do you fear that the poverty of the poor will be transferred to you?" He said: "You remove these people from you." At that juncture, the Almighty Allah revealed the following verses and made it obligatory for the Prophet to salute those who repent after committing sins.

"And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful."[501]

Ali bin Ibrahim has narrated that when people used to bring Zakat money to the Prophet, the Messenger used to spend it on the poor and needy people and he never gave anything from it to the rich. This was highly despicable to them and they used to object to the Prophet about this and say: "We participate in battles, defend the Prophet from enemies and strengthen his religion. But he spends the Sadaqah amount on those who neither help him or give him any benefit. At that juncture, the following verses were revealed:

"And of them there are those who blame you with respect to the alms; so if they are given from it, they are pleased, and if they are not given from it, lo! they are full of rage. And if they were content with what Allah and His Apostle gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Apostle too; surely to Allah do we make our petition."[502]

Through good chains of narrator, it is narrated from Imam Muhammad Baqir (a.s.) that a Muslim lady came to the Prophet and according to another traditional report she was named Khawla, who was the wife of Aus bin Samit. She said to the Holy Prophet (S): "I have devoted myself for my husband's service and help him in his religious and secular affairs. I never do anything against his desires. But now I have come to complain about him."

The Prophet asked her what her complaint was. She said: "He has said your back is like that of my mother and he had expelled me from home." During the period of Ignorance, uttering this statement was equivalent to giving of divorce. His Eminence said that the Almighty Allah has not revealed any command regarding this and I cannot say anything of my own accord. She returned from there weeping and asking for help.

The Almighty Allah revealed the first verses of Surah Mujadila and commanded the Prophet to convey them to the people. The Messenger of Allah (S) summoned Khawla and asked her to bring the husband to the Prophet. When he arrived, the Prophet asked him if he had indeed made that statement? "Yes," he replied.

The Messenger of Allah (S) said: "The Almighty Allah has revealed some verses about you and your wife," and he recited the verses and told him to take the wife home and not to separate from her, because you have made an inappropriate and false statement. So do what Allah has commanded you. And Allah has forgiven you whatever you said. Don't repeat it in future. The man returned from there, repenting from what he had said. The Almighty Allah ordained this action detestable so that no one from the believers may utter such a thing.[503]

The verses were as follows:

"Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of

both of you; surely Allah is Hearing, Seeing. (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are none others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving."[504]

Ali bin Ibrahim and Shaykh Tabarsi have narrated that Dahiya Kalbi before embracing Islam used to carry some edible items from Syria to sell them in Medina. When he used to visit Medina, he used to lodge in a place called Ahjaruz Ziyyat. He then used to play the drums to attract the attention of people and they used to land there to purchase these goods.

Companions leave the Prophet to buy merchandise

One Friday, the Prophet was reciting the sermon when the drums started playing and people left the congregation and ran out except twelve persons, and according to other reports, except for eleven or eight persons, all ran out leaving the Prophet so that others may not come before them and finish the stocks. The Almighty Allah revealed the following verse at this juncture:

"And when they see merchandise or sport they break up for it, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers."[505]

The Messenger of Allah (S) said to the remaining people that: If all of you had gone leaving me alone indeed the Almighty Allah would have sent a fire in this valley, which would have scorched everything. And according to another tradition, stones would have rained from the sky.

Shaykh Tusi has narrated through authentic chains from Imam Muhammad Baqir (a.s.) that a boy from Medina frequently visited the Prophet and was sometimes sent by him on errands. Sometimes the Prophet used send his letters through this boy.

When he remained absent for some days, the Prophet inquired the reason, and learning that the boy was seriously ill, went to see him with a group of companions. It was a blessing of the Holy Prophet (S) that whenever he used to speak to a person who could not speak up, by the

Prophet's blessing he used to begin speaking and he definitely gave replies to the Prophet. The Messenger of Allah (S) went to the boy and called out his name.

The boy immediately replied: "Here I am, O Abal Qasim." He told him to say: I witness that there is no god Except Allah, and testify that I am the messenger of Allah. The boy looked to his father, but he didn't say anything. Again the Prophet urged him and again he looked at his father but he again kept quiet. The Prophet told him the third time to repeat the words.

The father at last told him to do as he pleased. He immediately repeated the creed and died. The Prophet performed the funeral rites and thanked Allah that he had saved a child from Hell.

A Bedouin embraces Islam and then dies

Qutub Rawandi has narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) told his companions during one of his journeys: A person will appear from these passes whom Satan has not visited since three days and have not been able to control him. That same moment a person appeared having such thin stature that he was only a bundle of bones and skin, and his eyes had sunk in his sockets. His lips had become green for eating grass so frequently.

When he came near the army of the Prophet he asked for the Prophet and came to him and asked him to teach the religion of Islam. The Messenger of Allah (S) said: "Say: I testify that there is no god, except Allah and Muhammad is the messenger of Allah." He recited the creed with sincerity. The Holy Prophet (S) told him that he was bound by religion to recite the five daily prayers, fast during the month of Ramadhan and he said: "I accept."

Then the Prophet said: "Perform the Hajj of the Kaaba, pay Zakat and also perform Ghusl Janabat." He agreed to following all these things. Then the Holy Prophet (S) moved on and he had not traveled when the camel of that Bedouin lagged behind. The Holy Prophet (S) waited there and inquired about him. Some persons went back to see what had happened to him.

When they reached to the end of the army, they saw that the leg of his camel was stuck in a hole. He was lying there with a broken neck and the Bedouin also lay dead with a broken neck. They told the Messenger of Allah (S) about him and he said: Pitch a tent and give Ghusl to him. After he was bathed, the Holy Prophet (S) went in the tent and shrouded him.

People heard the movements of the Prophet and when he came out, perspiration was dripping from his forehead. The Holy Prophet (S) said that he had died of hunger. And he is from those who brought faith and never smeared their faith with injustice and sin. Therefore Houries of Paradise were competing with each other to insert the fragrance of Paradise in his mouth and were saying: O Prophet, allow me to become the wife of this Bedouin in Paradise.

Story of Jumana binte Zahaf Ashjai

Ibn Shahr Ashob has narrated that during a battle of the Messenger of Allah (S) Bilal captured Jumana binte Zahaf Ashjai. When he reached the Al-Anaam valley, the lady overpowered him and slashed him a couple of times and taking some silver and gold items fled on a horse from there. She met Shahab bin Mazan, who was known by the title of Kaukab Durri. Before that Shahab has asked for her hand but Jumana's father had refused.

When there was delay in Bilal's return the Holy Prophet (S) sent Salman and Suhaib to go and see what has delayed him. When they reached the valley they found Bilal dead and bleeding. They came back to the Prophet and narrated the whole incident. The Prophet told them to stop weeping and to bring him there, and he was brought there.

The Holy Prophet (S) prayed two units of prayers and after that he supplicated. Then taking a handful of dust sprinkled on Bilal, who was immediately revived. He got up and threw himself at the Prophet's feet, which he began to kiss with respect. The Messenger of Allah (S) asked who had killed him. Bilal replied: "Jumana, the daughter of Zahaf, although I am in love with her."

The Prophet said: "Glad tidings to you Bilal, I will send an army to bring her for you." Then the Prophet turned to Amirul Momineen (a.s.)

and said: I have just been informed by the Almighty Allah through Jibraeel that after hitting Bilal, Jumana has ran away to Shahab who had previously asked from her hand but her father had declined.

When she reached to Shahab and explained her predicament, Shahab has set out with his army to confront us. Therefore Ali, you go to confront him with the Muslims, Allah will bestow victory to you and I am going to Medina. Amirul Momineen (a.s.) departed with a contingent of Muslims and reached to Shahab in a short time and engaged him in fighting.

He was soon overpowered and Shahab and Jumana, along with the army became Muslims. Imam Ali (a.s.) brought all of them to Medina and all of them renewed their faith in the presence of the Holy Prophet (S). The Prophet asked Bilal what he wanted now. He said: I was her lover once but now Shahab is more deserving of her. When Bilal expressed this desire, Shahab gave him two maids, two horses and two camels as gifts.

Sending of an army under Zaid bin Haritha

It is mentioned in *Tafsir of Imam* that the Messenger of Allah (S) on a certain occasion, sent a detachment to attack a town of infidels under the command of Zaid, but when he did not return for many days, he sent some persons to see what the problem was. One day the Prophet was having his afternoon siesta when a man brought good news of their victory over the enemy.

They had killed many of them and injured a large number and also taken many prisoners after having plundered their belongings and after having taken their women and children as prisoners. When the victorious army returned to Medina the Holy Prophet (S) came out with his companions to welcome them. The commander of the army was Zaid bin Haritha.

When Zaid saw the Holy Prophet (S), he jumped down from his she-camel and fell down at his feet and kissed his hands. The Holy Prophet (S) embraced him and kissed his head. Then Abdullah bin Rawaha also came and kissed the hands and legs of the Prophet, who embraced them also. Then the whole army dismounted and came to the Prophet.

Slogans of Durood ringed in the air. The Holy Prophet (S) blessed all the people then asked them to describe what had passed between them and the enemies. They had brought a large number of captives and a good quantity of silver and gold. They said: O Prophet, you will be greatly astonished at our story. The Prophet said: "I had not before, but right now Jibraeel has informed me that; and I didn't know anything about the book and religion but the Almighty Allah informed me, as the Almighty Allah says:

"And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path."[506]

Strange incidents of the army of Zaid

The Messenger of Allah (S) said: "You narrate to your believer brothers what passed on you so that they may testify for you. Jibraeel has already informed me of what all has passed on you." They said: O Prophet of Allah, when we reached the enemies, we sent a scout to survey their position and number. He reported that they numbered around one thousand. And our forces were 2000 strong. Those thousand persons came to of the city leaving behind three thousand.

Our messenger had only informed that they were saying to each other: We are only one thousand and the enemy is 2000 strong. We don't have the capacity to fight them, so there is no option but to remain in a siege in the village so that the enemies may tire of the siege and go back. Due to this we mustered courage and attacked them. They entered the city and closed the gates.

We laid siege to them. In the middle of the night when all of us slept and only four persons were awake, from them from a side of the army, Zaid bin Haritha was busy in prayer and supplication. On the other side, Qays bin Asim was also reciting the Qur'an and prayers. Those people in the severe darkness of the night opened the city gates and attacked us with arrows. Since, it was their village and they were conversant with the ways and paths of the area, and we were new there, we were terrified and we thought that we would all be destroyed.

It was impossible for us to escape the arrows of the enemy in the dark night. Suddenly we saw a light emanating from the mouth of Qays bin Asim resembling a blaze. Another light like the light of Jupiter and Neptune emerged from the mouth of Qatada bin Noman, and another light came out of the mouth of Abdullah bin Rawaha like the rays of the moon in the dark night.

Then another light came out of the mouth of Zaid bin Haritha like a blazing sun. thus in those lights the surroundings became more illuminated than the light of the day. Our enemies were in complete darkness. We could see all of them but they were not able to see us. Zaid sent us to attack them. We were like the seeing and they were like blind.

We pulled out our swords and fell on them like hordes. We killed many, injured many and made others captive. Then we entered the city and took their women and children captives and took charge of their belongings. And all these are being presented to you. O Prophet, we have not seen anything stranger than the light that came out of the mouth of our companions that blinded our enemy, so that we could easily eliminate them.

Excellence of the rituals of beginning of the month of Shaban

The Messenger of Allah (S) said: "Say praise be to Allah, the Lord of the worlds, and pay thanks to Allah Who blessed you with excellence due to the month of Shaban." That battle was fought on the first night of the month of Shaban. They had departed for the battle during the month of Rajab which is one of the holy months in which fighting is not allowed.

And the lights that came out of their mouths were as a result of their good deeds that they had performed in the first night of Shaban. The Almighty Allah rewarded those deeds with the light at night. Companions asked: What are those rituals, teach us also, so that we may also perform them and gain heavenly rewards."

Excellence of repayment of debt

The Holy Prophet (S) said: Qays bin Thabit exhorted people for good deeds and restrained them from evil at the beginning of Shaban. Due to this, the Almighty Allah before their Amaal of the night, bestowed them the miraculous Noor when they were reciting the Qur'an. And Qatadah had repaid his debt during the day, that is why the Almighty Allah bestowed him that light during the night.

Abdullah bin Rawaha used to do many good turns to his parents, that is why the Almighty Allah gave him a great reward. When it was day, his parents said: We love you but your so and so wife harasses us and blames us and we have no assurance that our errands will be complete and the enemy might overpower us in some battle and you are killed and your wife is our partner in your property, and she will harass us more.

Abdullah said: I never knew that she harasses you and you despise her so much. If I knew this, I would have divorced her. But now I am divorcing her so that you may rest in peace. I can never like that which you hate. Therefore the Almighty Allah bestowed him that light. The Noor that came out of the mouth of Zaid bin Haritha was because he was the best of those people and the Almighty Allah knew that he would perform a nice deed, so He chose him and bestowed him with excellence.

The Noor shone out due to this good deed through which Muslims could overpower the infidels. It was that on the night the Muslims were victorious, a hypocrite came to Zaid and wanted to create dispute between him and Ali (a.s.) and to destroy their mutual amity. He said: O Zaid, congratulations to you, you are an equal in Ahlul Bayt of the Prophet. Due to this victory, you have greater favor on Islam and your majesty and nobility became apparent because of the Noor that came out of your mouth at night.

Zaid said: "O man, fear Allah, and do not exceed the limits and do not exalt me more than I deserve. Or you will become a disbeliever by opposing Allah and His Prophet and if I also accept your statement, I will also become a Kafir. O man, do you want me to inform you about what happened at the beginning of Islam and after it. Till the Holy Prophet (S) migrated to Medina and along with and married Fatima Zahra to Ali Ibn

Abi Talib (a.s.) and through them were born Imam Hasan and Imam Husain (a.s.).

The hypocrite said: "Yes." Zaid said: "The Messenger of Allah (S) used to love me very much and even called me a son. The people also began to address me as Zaid bin Muhammad. So when Imam Hasan and Imam Husain (a.s.) were born I did not like that I should be called as the son of the Prophet.

So if anyone called me Zaid bin Muhammad, I used to ask him to call me as Zaid, the freed slave of the Messenger of Allah (S), because I didn't like to compete with Imam Hasan and Imam Husain (a.s.). This continued till the Almighty Allah verified my attitude and revealed the following verses:

"Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons."[507]

After that He said:

"And the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book."[508]

Zaid told him that when these verses were revealed, people stopped addressing me as the son of the Holy Prophet (S) but began to call me as the brother of the Messenger of Allah (S), but I didn't like this also. So much so that the Holy Prophet (S) declared Ali Ibn Abi Talib (a.s.) as his brother after which no one called me as the brother of the Prophet; so O man, Zaid is the freed slave of Ali Ibn Abi Talib (a.s.) like he is the freed slave of the Messenger of Allah (S).

Therefore do not compare him to Imam Ali (a.s.) and do not exalt his status more than it deserves otherwise you shall be like the Christians, who exalted Isa (a.s.) beyond limit and they became infidels. After that the Holy Prophet (S) said: Due to this the Almighty Allah accorded excellence to Zaid and gave him the Noor, because he had recognized Ali (a.s.) as he deserved and perfected his love for him. By the One who has

sent me with truth, whatever the Almighty Allah has kept in store for Zaid due to the perfect faith in the hereafter is much more than this.

The light that you witnessed from him is nothing in comparison to this. Indeed Zaid will come in the Field of Gathering and his Noor will accompany him from the right and the left from the front and the back, from above and from below. It will remain visible for a distance of 1000 years.

Heavenly rewards during illness

Kulaini has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that one say the Messenger of Allah (S) glanced at the sky and smiled. When people asked him about it he said: "I was astonished at those two angels, who came down to the earth from the sky and searched for a believer at the place of his prayer so that they may write that good deed of his during that night and day.

But they did not find him at the prayer mat and they returned to the heavens and said: "O Lord, we saw Your servant on the prayer night, so that we may write his deeds of the day and night but we could not find him there. We found him in Your custody and that he was ill." The Almighty Allah said: "Write that same deed for him that he used to perform in the state of his health. Because My servant is My custody therefore My mercy demands that I write the same reward for him."

Allah likes Generosity

Kulaini has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that a group of Yemenite nobles came to the Messenger of Allah (S) and among them was a person whose speech was most eloquent and he began to dispute with the Prophet. The Prophet became angry, his eyes and face became red. So he looked down for some time. Jibraeel descended from the heavens and said: "After greetings Your Lord says that this man is generous and brave, he feeds the poor."

The Prophet's anger was immediately dispelled and then he said: "If Jibraeel had not informed me that you are generous and brave and that you feed the poor, so I would have given you such a punishment that it would have served as a lesson for your companions who are coming

behind you. The man asked: “Does your Lord like generosity?” the Holy Prophet (S) replied in the positive. He said: “I testify to the Oneness of Allah and your messengership, and I swear by the same God who sent you with truth that I never turned back anyone without giving something from my property.

An angel subjects a person to a test

Through reliable chains of narrators it is narrated from the same Imam that a man came to the Holy Prophet (S) and said that I have become old and I have a large family. Weakness has overpowered me, and I have no money, can you help me in these hard times? The Messenger of Allah (S) glanced at the companions and the companions looked at the Prophet. The Prophet said: “He has related his circumstances to me and to you all.”

A person arose and said: “I was in the same condition sometime ago but now the Almighty Allah has given me a lot of wealth.” Then he took that person home and gave him a large bag full of gold and silver. The old man asked: “Are you giving me all this?” The companion replied in the positive. The old man said: “Take back your wealth, because I am neither a Jinn nor a human; I am an angel sent by Allah to test you. So I found you thankful to the bounties of Allah. May Allah, reward you in a nice way.

The Prophet restrains from anger

It is narrated through trustworthy chains of narrators from Imam Ja’far Sadiq (a.s.) that a person came to the Messenger of Allah (S) and said: “O Allah’s messenger, dispense some advice to me.” The Prophet said: “Never become angry.” He said: “I will act on this.” And he returned from there. When he came to his people, he found them in a serious dispute divided into two ranks and they were all armed. When he saw this he was infuriated.

He also armed himself to fight when he remembered the Prophet’s advice. He immediately took off the weapons and came to the group that was inimical to his party. He said: “O people, I shall recompense you for

whatever wounds you have suffered and all those who have been killed from you." They said, "We forgive all that we have lost in the battle and we are more deserving of this generosity." So peace was made between the two parties and anger was removed from their hearts.

Verse in condemnation of Walid

It is mentioned in *Tafsir Furat*, through Ali bin Ibrahim that the Messenger of Allah (S) sent Walid bin Uqbah to the tribe of Bani Waliya to collect Zakat. There was enmity between Walid and that tribe during the period of Ignorance. When Walid reached there, they came out in order to see if Walid still retained that old enmity.

But Walid became frightened and returned to the Holy Prophet (S) and said that Bani Waliya wanted to eliminate him and they did not give the Zakat. When the people of that tribe came to know this, they came to the Messenger of Allah (S) and said: O Messenger of Allah (S), Walid has lied to you. The fact is that during the period of Ignorance there was enmity between us and we feared that he would be harsh to us due to that enmity.

The Holy Prophet (S) said: "Give up disobedience or I will send such a man to you in order to punish you who will kill your men and enslave your boys." And keeping his hand on the shoulders of Amirul Momineen (a.s.) he said: "It is this man." At that time, the Almighty Allah revealed the following verse about Walid:

"O you who believe, if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."[509]

In this verse, the Almighty Allah has referred to Walid as 'Fasiq' (transgressor).

Cheating in business condemned

Kulaini has narrated through reliable chains from Imam Muhammad Baqir (a.s.) that one day the Messenger of Allah (S) was roaming the

bazar of Medina. He found very fine quality wheat at a shop. He told the shopkeeper: “You are having a very fine stock, what is the rate?” The Almighty Allah revealed to him at that same moment to check the grain which was under the top layer. When he did so, he found it of a very low quality. He said: “You are cheating the Muslims.”

Control over tongue

Ibn Babawayh has through reliable chains narrated from Imam Ja’far Sadiq (a.s.) that a Bedouin came to the Holy Prophet (S) and said in a ridiculing manner: “Are you not the best and most exalted among us from the days of Ignorance and Islam? This angered the Prophet and he said: “O Bedouin, how many veils are there on your tongue.”

“Two veils,” He replied, “Lips and teeth.” The Holy Prophet (S) said: “Is none of them able to restrain the harshness of your tongue from us?” Then he said: “From all that which is given to man in the world, nothing harms him more than the excessive use of the tongue. O Ali, cut off his tongue.” People thought that it will be done literally, by Amirul Momineen (a.s.) gave him a few dirhams and sent him away.

Restlessness of a companion about the Prophet

Shaykh Tabarsi has narrated that Thauban, the freed slave of the Prophet used to love the Messenger of Allah (S) very much and could not bear separation from him. He came to the Prophet one day and his face was pale, body weak and thin. The Holy Prophet (S) asked him why he was so pale? He said that he was not suffering from any illness but that till he did not see the Prophet, he used to be restless and eager and till he did not come to the Prophet, he could not get rest.

Then I remember the hereafter, how I will come to the presence of the Messenger of Allah (S), although I know that you will get the loftiest grades of Paradise with the divine prophets. If I also reach Paradise, I will be at a much lower station than yours. And if I cannot reach Paradise, I will never be able to see you again. The following verse was revealed at that time:

"And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!"[510]

The Holy Prophet (S) said: "By the One who sent with truth, no man is perfect in faith till he does not consider me dearer to him than his parents, family and all other people."

Persons of uncertain faith

Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that those having an uncertain faith are these, whom the Almighty Allah has mentioned in the Holy Qur'an: Abu Sufyan father of Muawiyah, Suhail bin Amr, Hammam bin Amr, Safwan bin Umayyah, Aqra bin Habis, Uyyana bin Hasan Farazi, Malik bin Auf and Al-Qama bin Alana. The Messenger of Allah (S) had gifted them more or less a hundred camels with all accessories.

Condemnation of a hypocrite

It is narrated that Abdullah bin Nufail was a hypocrite and he used to attend the company of the Prophet and listen to his discourses, raise objections to him and report all this to the other hypocrites. Jibraeel came and said: O Prophet of Allah, a hypocrite tells tales about you to other hypocrites. He asked: Who is it?

Jibraeel said: "He is dark skinned, hairy, having very big eyes. Satan speaks from his tongue." The Prophet summoned him and told him what Jibraeel had said. He swore that he was innocent. The Prophet apparently said: I accept your word, but don't do it again, although His Eminence, knew that he was lying.

The hypocrite came to his associates and said that Muhammad has very long ears, he comes to know whatever is said about him and the Almighty Allah has informed him that I talk about him to my friends and mention about him to his enemies. So he accepted the word of Allah

and when I said that I don't do that he accepted that also. So the following verse was revealed:

"And there are some of them who molest the Prophet and say: He is one who believes everything that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful."[511]

Ali bin Ibrahim says that he testifies to what the Almighty Allah reveals upon him and he also apparently accepts the excuse of the hypocrite, but he does not testify it from his heart. Here believers imply those who have apparently accepted faith although they are really infidels.

It is narrated that the Almighty Allah has asked a loan from believers and each of the companions gave Sadaqah according to his capacity and status to the Messenger of Allah (S). Salim bin Umair Ansari brought a Saa-a of dates and said: O Messenger of Allah (S), I completed a job and earned two Saa-a of dates; I kept aside one for my family and brought one Saa-a to loan it to my Lord.

The Holy Prophet (S) ordered them to put the dates in the alms that had been collected. Hypocrites began to ridicule that by Allah, Allah is needless of his dates but they only want to show off to the Prophet by offering Sadaqah. So the following verse was revealed:

"They who taunt those of the faithful who give their alms freely…"[512]

A Verse is revealed about Uthman

Through good chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that there was a dispute about an orchard between Amirul Momineen (a.s.) and Uthman bin Affan. The Messenger of Allah (S) asked Uthman: "Are you satisfied from the fact that Allah and His Messenger should judge the matter between you?"

Abdur Rahman bin Auf told Uthman not to accept the arbitration of the Holy Prophet (S) as he will take the side of Ali; on the contrary ask for the arbitration of the Ibn Abi Shaibah, the Jew." Uthman mentioned this to Ali and they went to him. Ibn Abi Shaibah said: "You consider Muhammad trustworthy regarding heavenly revelation but don't you

consider him honest about this matter. The following verse of Qur'an was revealed at that juncture:

"And when they are called to Allah and His Apostle that he may judge between them, lo! a party of them turn aside."[513]

The above was revealed about their infidelity and evil.

Condemnation of Amr bin Aas and Uqbah bin Muit

It is narrated that one day the Holy Prophet (S) passed by an orchard, where Amr bin Aas and Uqbah bin Muit were drunk and ridiculing the martyrdom of Hamza, the chief of the martyrs by reciting some couplets about it. The Messenger of Allah (S) said: "O Allah, involve them in such mischiefs as they deserve to be. And burn them in Hellfire as it deserves to be."

Paradise in exchange of a tree

It is narrated that a man of Ansar had a tree which grew into the house of his neighbor. So he entered into his house without his permission. The owner complained to the Holy Prophet (S). The Prophet called the owner of the tree and asked him to surrender that date tree to him in exchange of which he would be given a tree in Paradise.

That unlucky fellow refused and the Holy Prophet (S) said: "You sell it to me, and in exchange I will give you a garden in Paradise." But he did not agree and returned from there. Abul Dahada Ansari purchased it from him and came to the Prophet and said: "Give me the price you were paying to that Ansari for this tree and take it from me." The Holy Prophet (S) said: "You will get many gardens in Paradise." The following verse was revealed at that juncture:

"Then as for him who gives away and guards (against evil), and accepts the best, We will facilitate for him the easy end."[514]

These were revealed in praise of Abu Dahda who had testified the divine rewards and the other verses were revealed about the Ansari man who had resorted to miserliness and did not testify the reward of the hereafter. These verses are as follows:

"And as for him who is Parsimonious and considers himself free from need (of Allah), and rejects the best, We will facilitate for him the difficult end. And his wealth will not avail him when he perishes."[515]

And at the end of the Surah, the Almighty Allah has called Abu Dahda to be more pious and has praised him and called that Ansari man more evil and promised him Hell. And the same point is mentioned in *Qurbul Asnad*, relating through correct chains of narrators from Imam Ali Reza (a.s.) in which it is mentioned that Abu Dahda had given a whole orchard in exchange of that single tree.

Shaykh Tabarsi has mentioned the context of revelation of this Surah that a man had a date tree in his own house and its branch had gone into the house of the neighbor. The neighbor was poor and he had a family. When the man used to climb his tree to break the date fruits, some fruits also used to drop in the house of the neighbor and his children used to pick up the dates.

After coming down from the tree, he used to snatch away the dates that the children had picked and if by chance they had put any of them into their mouth he used to insert his finger and extricate it from their mouth. At last the poor man complained to the Prophet who told him to summon the man. When he arrived, the Prophet asked him: Give me the branch that has grown into the house of your neighbor, and in exchange I will give you a date tree in Paradise. That unlucky man said: "Although I own many date trees, I like its fruits best."

Since Abu Dahda was present there he was watching all this. When he went away, he also arose and asked the Prophet: "O Messenger of Allah (S), if I purchase that tree and give it to you, will you give what you had offered its owner?" "Why not?" said the Prophet. Abu Dahda went to the owner of the said tree and expressed his desire to purchase it. He said: "Did you hear the Holy Prophet (S) was giving me a tree in Paradise in exchange but I did not accept."

Abul Dahda asked: "Do you want to sell it or not?" He replied: "I will not sell it till I don't get in exchange the maximum anyone can pay for it." He asked: "How much do you want?" He said, "I want forty trees." Abu Dahda said, "How nice, that in exchange of a crooked tree you are

asking for forty!" All right I will give that much. He said: "Call some people and let them witness the transaction, so that you might not deny it later."

Abu Dahda called a group of people and made them witness their deal and purchased that tree for forty trees and then he came to the Messenger of Allah (S) and said: "O Allah's Messenger, I have purchased that tree and I hand it over to you." After that the Prophet went to that poor man and said: "This tree now belongs to you and your family." The above verses were revealed at that juncture.

Ibn Babawayh has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that three persons used to make many allegations and attribute much falsehood to the Prophet, Abu Huraira, Anas and Ayesha. In *Qurbul Asnad*, it is narrated through trustworthy chains that three persons had testified against Fatima with regard to Fadak, and attributed falsehood to the Holy Prophet (S) that no one inherits from him: Ayesha, Hafasa and Aws bin Hadsan.

The Holy Prophet (S) prays for the King of Yemen

Qutub Rawandi has narrated from Wail bin Hajar that when I received the news of the advent of the Prophet, I was a great king in Yemen and the whole community was subservient to my commands. I left the throne and adopted the obedience of Allah and His Messenger and joined the service of the Holy Prophet (S).

Companions of the Prophet told me that three days prior to my arrival, the Prophet had informed that Wail bin Hajar is coming from the remote area of Hadhramaut in such way that he is inclined to Islam and wants to follow the truth and he has royal ancestry. When I arrived, I said: "O Allah's Messenger, I learnt about your advent. I was previously a king.

The Almighty Allah favored me that I abandoned all power and rulership and adopted Allah and the Prophet and became inclined to the religion of truth. The Holy Prophet (S) said: "You are right, may the Almighty Allah bless Wail and his progeny and the progeny of his children."

Abu Rafe sleeps between the Prophet and the snake and the Prophet informs him about the excellence of Amirul Momineen (a.s.)

Shaykh Tusi and Shaykh Najjashi have narrated from Abdullah bin Abi Rafe and his father Abu Rafe that he says: One day I visited the Messenger of Allah (S) and found him as if he was asleep or revelation was descending on him. And there was a snake in the corner of the house. I didn't like to kill the snake as the disturbance might awaken the Prophet, so I lay down between him and the snake so that if it attacks anyone it may attack me and the Prophet may remain safe. During this time, the Holy Prophet (S) awoke and I heard him recite the following verse:

"Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow."[516]

After that he said: "Thanks be to Allah, who completed His favor for Ali and blessed be the bounty that Allah has bestowed him with." Then he glanced at me and saw that I was lying down facing the house. He asked me: "O Aba Rafe, why are you lying in this manner?" I mentioned that snake to him and he told me to get up and eliminate it. I killed the snake.

Then His Eminence, caught my hand and asked: "What do you say about those who fight against Ali (a.s.) even though Ali (a.s.) would be on the right and they shall be in the wrong?" I said: "It is right to support him on the path of truth and one is unable to participate in it should deny that group with his heart." Then I requested the Prophet that when I reach to the time of that group, the Almighty Allah should give me the strength to fight those people.

The Messenger of Allah (S) prayed for him: "O Allah, keep Abu Rafe alive till that time and grant him strength and support him." Then the Holy Prophet (S) came out of the house and came to those who had gathered there and said: "O people, one who wants to see my life and my trustworthy man should see this Abu Rafe."

A similar narration is narrated from Aun bin Abdullah bin Abi Rafe who says that when people, after the Caliphate of Uthman, paid allegiance to Amirul Momineen (a.s.) and Muawiyah opposed him and Talha

and Zubair went to Basra, Abu Rafe has said: It was the time that the Holy Prophet (S) had mentioned and said that very soon Ali would kill a group of people while he would be on the right. After that he sold his house and the land he owned in Khyber in order to gain the status of martyrdom.

He left Medina along with his sons in the company of Amirul Momineen (a.s.) and at that time he was an old man of eighty-five. He used to say: "Thanks be to Allah for my present condition and no one is having such status as that of mine. I have pledged two oaths of allegiance: the allegiance of Aqbah and the allegiance of Rizwan. And prayed to two Qiblas and performed three migrations (Hijrat). The narrators asked what those three were.

He replied: The first was to Abyssinia with Ja'far bin Abi Talib, the second was with the Messenger of Allah (S) to Medina and the third was with His Eminence, Ali (a.s.) to Kufa. Abu Rafe always remained at the side of Imam Ali (a.s.) till he was martyred. Then he came back to Medina with Imam Hasan (a.s.) because he neither owned any house nor land so Imam Hasan (a.s.) had divided Imam Ali's house between himself and Abu Rafe and also gave him some tillable lands which Ubaidullah Ibn Abi Rafe sold to Muawiyah for 180000 dirhams.

Love for Ahlul Bayt (a.s.) causes Salvation

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the Messenger of Allah (S) said: "O people love my freed slaves and my family for the sake of Allah. By the one who sent Muhammad with truth, the Almighty Allah will benefit you as a result of this. Companions asked: "How can their love benefit us?"

He replied: "On Judgment Day they will come in a large group to Ali (a.s.), numbering more than the tribesmen of Rabia and Mudhir. And they will say: O brother of the Messenger of Allah (S), this group used to love us for the sake of the love of the Messenger of Allah (S) and your love." So Amirul Momineen (a.s.) will write a letter for them by which they would be able to cross the Sirat Bridge easily and enter Paradise safely."

Thalaba bin Hatib and prayer of the Prophet

Shaykh Tabarsi has narrated that a man from Ansar, Thalaba bin Hatib requested the Messenger of Allah (S) to pray for him that Allah makes him wealthy. The Holy Prophet (S) said: "A little wealth for which you can pay thanks is better than a lot of wealth for which you cannot pay thanks. Do you not like to have less wealth like the Messenger of Allah (S). By the one in whose hands is my life, if I want, all the mountains of the world can convert into gold and walk with me."

After some days he repeated his request and said: "By the one who has sent you with truth, if the Almighty Allah bestows me wealth, I will give it to every person deserving of it." So finally His Eminence prayed for him. Thalaba started a sheep farm and there was much increase in a short time, such that he found Medina too small for his enterprise and he shifted to nearby vale. He progressed further and that vale also became short for his herd.

So he relocated further away and was thus deprived from attending the Friday congregations and prayers. So one day the Holy Prophet (S) sent a representative to collect Zakat applicable to the sheep he owned. He refused to pay saying that it was like Jizya! When the Holy Prophet (S) learnt of this, he said: "I regret the condition of Thalaba," twice. The Almighty Allah revealed the following verses in his condemnation at that juncture:

"And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good. But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew."[517]

After that many other verses revealed about his disbelief and hypocrisy. Kulaini has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that a Yemenite called Juwair embraced Islam in the presence of the Holy Prophet (S) and his faith remained safe and he was a man of a short stature, had a worried appearance and was a very poor man having a dark skin and ugly face.

The Holy Prophet (S) included him in his family and began to take care of him. Everyday he gave him dates according to the ancient Saa-a and also gave him two pairs of clothes and appointed him for

maintenance of the mosque and told him that he could sleep in the mosque. Thus a long time passed in this. Till many needy and poor people entered the folds of Islam and there was no space for them in the Mosque.

The Almighty Allah revealed to the Prophet to evict them from the Mosque and all the doors opening into the Mosque should be closed, except that of Ali Ibn Abi Talib (a.s.) and Fatima Zahra. And that they must stop passing through the Mosque to and fro their house, and that neither strangers should enter the Mosque nor any poor and needy man sleep there.

The Messenger of Allah (S) ordered closure of all doors that opened into the Mosque except the door of Ali Ibn Abi Talib (a.s.) and he was allowed to keep it open and the house of Fatima remained as it was in the Mosque. Then upon the command of the Prophet, a clean platform was constructed for poor and needy Muslims and the destitute believers began to reside over there. The Holy Prophet (S) took up the responsibility of their welfare.

He sent them wheat, barley, dates and raisins whenever he received these commodities. Other Muslim people also for the sake of the Prophet behaved with them with consideration and affection and brought their Zakat and alms for them. One day the Holy Prophet (S) said to Juwair with affection and love, "If only you had married and been safe from sensuality and your wife had helped you in your world and the hereafter."

He said: "May my parents be sacrificed for you, "Who would marry me and which woman would have inclination for me? I neither have lineage and ancestry and nor have I any wealth. I also don't have elegance of appearance."

The Holy Prophet (S) said: "O Juwair, through Islam the Almighty Allah has degraded those who were exalted during the period of Ignorance and honored with Islam those who were degraded and removed all those who used to pride upon about their lineage. So today, white and black, Qarshi and Arabs and non-Arabs all are equal and all are the progeny of Adam. The Almighty Allah created Adam from dust so that his progeny may adopt humility.

Indeed, in the view of Allah, on Judgment Day the best is one who would have obeyed Him most and had been most pious. And Juwair I don't know of any Muslim who might have precedence over you except one who is more pious than you and who has obeyed the Almighty more than you. O Juwair, go to Ziyad bin Labeed, the best in lineage from the tribe of Bani Bayaza.

And tell him that I have been sent by the Messenger of Allah (S) who has asked you to give the hand of your daughter, Dalfa to Juwair. He went to Ziyad when he was seated in his house with the people of his community. Juwair entered the house and saluted: O Ziyad the Messenger of Allah (S) has sent a message for you. Shall I mention it in private or speak it out openly?" Ziyad said: "Mention the Prophet's message openly as it would increase my dignity."

Juwair said: "The Messenger of Allah (S) has asked you to give the hand of your daughter, Dalfa in marriage to me." Ziyad asked: "Has the Holy Prophet (S) sent this message?" Juwair said: "Yes, how can I attribute falsehood to him?" Ziyad said: "We do not marry our daughters to those who are from the Ansar and who are not equal to us in social class." O Juwair, you may go now, I will personally go to the Prophet and excuse myself." Juwair returned saying: "By Allah, Qur'an is not revealed for this and neither the prophethood of Muhammad has become apparent for this."

Dalfa heard Juwair's dialogue with her father from behind the curtains. She called Ziyad and asked him about it. Ziyad related the story to her. Dalfa said: "Juwair cannot attribute falsehood to the Prophet and that too in the city in which the Prophet is present." So call him back fast so that he may not convey such an unsuitable reply to the Prophet.

Ziyad sent a man to recall Juwair and said: "O Juwair, welcome to my home, just wait a bit. I will go to the Prophet and come back immediately." Thus he came to the Messenger of Allah (S) and said: "Juwair has brought your message to me and I didn't speak with him in a cordial manner. On the contrary I told him that we married our daughters only to Ansar having same social status as us."

The Holy Prophet (S) said: "Juwair is a believer and a believer is complimentary and equal to a believer woman. So give your daughter's hand to Juwair and don't consider him unfit to be your son-in-law." Ziyad returned home and narrated the Prophet's reply. She said: "O respected father, if you oppose the commands of the Prophet, you will become an infidel.

So give my hand in marriage to Juwair." Ziyad came out and brought Juwair to his community and according to the command of Allah and His Prophet, married his daughter to him and agreed to pay the dower from his own pocket. Then he came back and prepared the goods to be presented to his son-in-law. He asked Juwair if he had a place to live where he can keep his daughter.

Juwair said: "By Allah, I don't have a house." So they dressed up the bride and prepared a house and decorated it with floorings etc. gave two pairs of clothes to Juwair and also sent Dalfa there. When Juwair entered the place he found the bride extremely beautiful and the house was very comfortable and luxurious. It was fragrant with many perfumes. Juwair went into a corner and spreading out the prayer mat began to pray and this continued till the morning next.

When they heard the morning Azan both came out of the house. The bride performed ablution and prayed. She was asked how Juwair had behaved with her. She said that he was praying the whole night and he came out after the morning Azan. The following night was also same and this matter was concealed from Ziyad.

The third night was also spent in that manner. When Ziyad came to know about it he came to the Messenger of Allah (S) and said: "May my parents be sacrificed on you, O Prophet of Allah, you commanded me to give the hand of my daughter to Juwair, and by Allah he didn't have a status deserving of it but since it was your order it was obligatory for me to accept it. The Messenger of Allah (S) asked him what he did not like in Juwair.

He replied: "I arranged a house for him and decorated it every way and sent my daughter there and Juwair was also taken there. He neither spoke to my daughter, nor looked at her or approached her. On the contrary he stood in a corner and prayed the whole night and only came out

on hearing the Morning Azan. The same thing happened on subsequent two days. I feel as if he is not interested in women. So you think upon this matter what should be done about it."

When Ziyad went away the Prophet called for Juwair and said: "Perhaps you have no desire for women?" Juwair said: "Am I not a man? On the contrary I am very much fond of women." So the Holy Prophet (S) mentioned Ziyad's complaint. And he said: "If you like women, why are you behaving like this?"

Juwair said: "O Prophet of Allah, they took me to a big house which was decorated with valuable items and had clean floorings; and a beautiful woman fragrant with perfume was ready for me. At that time I remembered my poverty that once I was needy and helpless and had no one to care for me. I used to live as a poor and destitute.

So when I saw that the Almighty Allah has bestowed such bounties to me, I wanted to thank Him and seek His proximity; so I went into a corner of the house and spent all my time in praying and reciting the Qur'an till the morning Azan was heard. And I made an intention of fasting that day. And I spent three days and nights in this way, but I consider it less in comparison to the blessings of the Almighty Allah on me.

But I will please the girl and her relatives tonight, Insha Allah. When the Holy Prophet (S) summoned Ziyad once again and narrated his conversation with Juwair, Ziyad and his family members were pleased. Juwair fulfilled his promise on the fourth night. In the meantime the Messenger of Allah (S) went to fight a battle, Juwair was accompanying the Prophet and he was martyred in that battle.

He was met by the mercy of Allah, and in exchange of Dalfa he obtained the Houries of Paradise and instead of Ziyad's house was blessed with heavenly palaces. Imam Muhammad Baqir (a.s.) said: "There was no woman better than the wife of Juwair. Her being the wife of Juwair in no way harmed her social status. On the contrary she had many suitors and she became more honored in her community."

Through correct chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that during the time of the Messenger of Allah (S) there was a poor believer among the Ahle Suffa who used to be

present in all congregational prayers led by the Prophet and he never missed any of the prayers. The Holy Prophet (S) used to often weep at his difficulties and poverty and used to say: O Saad, if I receive any wealth, I will make you needless."

By chance many days passed and nothing was received from anywhere and the Holy Prophet (S) used to be very much worried about him. Jibraeel descended and brought two dirhams saying: "O Prophet, the Almighty Allah knows that you are every much worried about Saad. So would you like to make him wealthy." "Yes," said the Prophet. Jibraeel said: "Take this money and tell Saad to start a business."

The Prophet took the money and when he came out of the house for the noon prayer, he saw Saad waiting for him at the door. The Messenger of Allah (S) asked him, "O Saad, can you do business?" "By Allah, I don't have any capital with which to start a business." The Holy Prophet (S) gave him two dirhams and said: "Start a business with this and ask Allah for livelihood." Saad took the money and set out with the Holy Prophet (S).

He prayed the Zuhr and Asr prayers with the Prophet and after that the Prophet told him: "O Saad, get up and start working to obtain your livelihood. I was much concerned about you." Thus Saad began trading and the Almighty Allah bestowed increase in it. Whatever he used to purchase in one dirham, he used to sell in two dirhams and whatever he bought in two dirhams was sold in four. In this way Saad progressed very soon and his wealth increased.

He set up a shop at the gate of the mosque and began to trade from there. When Bilal used to recite the Azan and the Holy Prophet (S) used to come out of his house he used to see Saad busy in worldly affairs, without ablution and unprepared for prayers contrary to before. The Holy Prophet (S) used to say: O Saad, the worldly things have made you oblivious of prayers. Saad used to say: "Shall I leave my merchandise so that it is destroyed?"

I have sold my goods to a man and want to collect the money and pay to the one from whom I have purchased the goods." The Holy Prophet (S) was highly distraught at this condition of Saad. Again Jibraeel arrived one day and said: "O Messenger of Allah (S), the Almighty Allah has

seen your worry about the condition of Saad. Now what do you think was better for him. The previous condition or the present one?"

He replied: "O Jibraeel, I like his previous condition because worldly life has destroyed his hereafter." Jibraeel said: "Love and wealth of the world are such mischiefs which make man oblivious of the hereafter. Tell Saad to return those two dirhams that you had given him; if you take them back he will revert to his previous condition."

The Holy Prophet (S) came out of his chambers and went to Saad and asked: "O Saad, will you not return to me the two dirhams that I had given you?" Saad said: "Yes, I return them to you and give you another 200 dirhams." The Messenger of Allah (S) said: "I don't want anything else." Saad returned the two dirhams to the Prophet and his circumstances changed in such a way that he lost all the money that he had made. Thus he returned to his previous condition.

Excellence of Tashbihat Arba

Through correct chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that one day the Messenger of Allah (S) passed by a man and saw him planting a few trees in his orchard. His Eminence stood besides him and asked: "Shall I not tell about a tree which has very firm roots and which produces fruits very quickly and which are long-lasting?" He replied: "Yes O Messenger of Allah (S)."

The Prophet said: "Recite every morning and night:*Subhanallaahi wal hamdu lillaahi wa laa ilaaha illallaahu allaahu akbar.**[518]***When you recite this the Almighty Allah in exchange of each recitation gives you ten trees in Paradise carrying different fruits. And these recitations are from the*Baaqiyatus Saalihat* (Perpetual good deeds mentioned in Qur'an).

The fortunate man said: "O Allah's messenger, I make you as a witness that I endow this orchard of mine for poor Muslims and also hand over the possession of the endowment. So the Almighty Allah revealed the following verses about him:

"Then as for him who gives away and guards (against evil), And accepts the best, We will facilitate for him the easy end."[519]

Safety from trouble of Neighbor

Through trustworthy chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that a person came to the Prophet and complained to him about his neighbor who used to harass him much. The Prophet told him to be patient. So he came the second time and His Eminence, said: Be patient. When he complained for the third time, the Prophet said: "When people gather for Friday prayers, take out your household things and keep them outside so that all those who come for prayers may notice them.

When they ask you about it you should say that you are leaving the house due to the harassment of your neighbor. He did as he was told. His neighbor came and said: "Take your things inside again, I swear that I will not trouble you again."

Divine rewards of relations with one's wife

Through reliable chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that he said: The Messenger of Allah (S) came to the chamber of Lady Umm Salma and perceived a fragrant smell. So he asked her if some cockeyed woman had visited her complaining of her husband that he does not maintain any relation with her?

The woman also came at that time and complained to the Prophet that her husband never paid any heed to her. He told her: "Use more perfume, perhaps he would be attracted by you." She said, "I have tried all perfumes but he still maintains a distance from me." The Holy Prophet (S) said, "Does he not know what reward awaits him if he comes to you?"

She asked, "How much divine reward is there for it?" He replied: "When the husband has intercourse with the wife, two angels stand to his left and right and the Almighty Allah rewards him with the reward of one who fights with a sword in the path of Allah and when he is involved in the act, his sins fall off from him like leaves drop down during autumn. When he performs the ritual bath, he is absolutely purified of all sins."

The Prophet condemns husbands who resort to abstinence

It is narrated from Imam Ja’far Sadiq (a.s.) through reliable chains of narrators that three ladies came to the Messenger of Allah (S). One of them complained that her husband did not take meat, the second woman said that her husband avoided use of perfume and the third one said that her husband resorted to abstinence.

The Messenger of Allah (S) came out of his house infuriated while his cloak trailed behind him. He mounted the pulpit and after praise and glorification of Allah said: What has happened to my companions that they refrain from meat, they do not use perfume and abstain from women? Indeed, I use meat. Apply perfume and approach women. Thus one who does not adopt my practice is not from my community.

Prayer seeking forgiveness

It is narrated from Imam Ja’far Sadiq (a.s.) through reliable chains of narrators that during the time of the Holy Prophet (S) when a person suffered death pangs people informed the Messenger of Allah (S). The Prophet went to see him accompanied with his companions and found him delirious. The Holy Prophet (S) asked he what he could see and he said he was seeing excessive whiteness and blackness.

The Prophet asked him which of them was more in volume. He replied that whiteness was closer to him. The Prophet told him to recite the following supplication: “O Allah, forgive most of my disobediences and accept from me most of the obediences.” After that the young man lost consciousness.

The Prophet told the angel of death: Wait for some moments, I want to ask him something. So when he became conscious again, the Holy Prophet (S) asked him what he could see now. He replied: I can see maximum whiteness and blackness. He asked which of them was closer to him and said that whiteness was closer. The Prophet said: “O people, the Almighty Allah has forgiven this man.” So Imam Ja’far Sadiq (a.s.) said: “When you go to a person who is in his death pangs you must make him recite the above supplication.

Certainty on the promise of divine rewards and punishment

It is narrated from Imam Ja'far Sadiq (a.s.) through reliable chains of narrators that one day the Messenger of Allah (S) prayed the Morning Prayer in the mosque and then he glanced at a youth named Haritha bin Malik that his head was drooping due to lack of sleep, his color had turned pale and body was extremely weak; he had sunken eyes. The Prophet asked him what was wrong with him and he replied: "I awoke with certainty."

The Prophet said: "People claim something for which there is some reality, sign and testimony. So what is the reality of your certainty?" He replied: "It is that it always keeps me distraught and sad; keeps me awake during the nights, makes me fast on hot days and has turned me away from worldly affairs and made me detest all that is there in the world and my certainty has reached to such a level as if I can see the throne of the Almighty which has been erected for accounting on Judgment Day and all creatures are being gathered.

As if I am standing amidst them and as if I can see the people of Paradise deriving pleasure from the blessings of Paradise seated on sofas, speaking to each other reclining comfortably. As if I can see the folks of Hell being punished there and crying out for help. As if I can hear the sound of the burping of Hell." The Holy Prophet (S) said: "This is man whose heart the Almighty Allah has illuminated with the light of Faith."

Then he told him: "Retain this attitude." He said: "O Messenger of Allah (S), pray that Allah grants me martyrdom." The Prophet prayed for him and after some days he was dispatched to Jihad in the company of Ja'far and was martyred after nine persons.

A person believes in the Prophet before his migration to Medina

Through reliable and correct chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that Baraa bin Maroor Ansari lived in Medina at the time the Holy Prophet (S) was still in Mecca. Baraa bin Maroor had already embraced Islam.

Till the time he passed away, the Holy Prophet (S) used to pray facing the Baitul Maqdas. Baraa made a bequest that when he is buried he should be made to face the Prophet and Qiblah. This practice started

from that time. He has made a bequest that one-third of his property should be spent in charity. Therefore the same command was revealed in Qur'an and the same practice became prevalent.

One who does not ask is made needless by Allah

It is narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that a companion of the Prophet was in very bad financial position. So his wife suggested him to approach the Prophet and seek help. He came to the Prophet and before he could say anything, the Messenger of Allah (S) said: "I will give to anyone who asks me for something.

And Allah will make needless one who does not ask for anything." The man said to himself that the Prophet was talking about him only so without saying anything he returned from there and came to his wife and narrated all that he had heard. His wife said: "The Prophet is a giver of glad tidings and he does not know the unseen; go back to him and mention your problems."

The man again came to the Prophet and he repeated the same statement when he saw him there. This was repeated three times and every time the Holy Prophet (S) said the same thing. At last the companion went away for there and borrowed an axe from someone and went to the mountain and cut down some wood.

Then he took them to the market and sold them in exchange of one and half Mudd[520] flour, which he brought home and shared it with his children. The following day, he brought and sold more wood. Thus he continued to work hard in this way till he bought his own axe.

He continued till he purchased two camels and a slave and diversified his business interests and finally became a very rich man. Then once he visited the Messenger of Allah (S) and narrated his whole story. The Holy Prophet (S) said: "I told you that I will give to one who asks me and one who adopts a needless attitude will be made needless by the Almighty Allah."

Emphasis on refraining from asking for something

It is narrated from good chain of narrators through Imam Ja'far Sadiq (a.s.) that a group of Ansar came to the Messenger of Allah (S) and all of them greeted the Prophet. the Prophet replied to their greetings. They said: O Messenger of Allah (S), we have a request from you." The Prophet said: "Mention it." They said it was a big request.

The Prophet said: "Mention it." They said: "Our request is that you become our guarantor of Paradise for us." The Prophet fell into contemplation. After a few moments he said: "I promise what you have asked me for, but with the condition that you will not ask anyone for anything."

Imam Ja'far Sadiq (a.s.) has said: "They followed this advise, and sometimes when one of them was on a journey and he dropped the whip, he never asked anyone to pick it from him. He used to dismount and pick it up himself. And sometimes it used to happen that one of them used to sit at the dinner table and another person was having water at the same table, but this person never asked him for water. He used to get up himself and take water."

Silk garments detested

It is narrated from Imam Ja'far Sadiq (a.s.) by reliable chains of narrators that the Messenger of Allah (S) gave Usamah a robe of silk and Usamah put in on and came out of his house. When the Holy Prophet (S) saw him, he said: "Remove these garments; indeed only one wears such clothes as one who has no share in the hereafter. Give it to your wives.

Miserliness criticized

From another chains of narrators it is narrated from the same Imam (a.s.) that when the Messenger of Allah (S) asked the Bani Salma tribe: "Who is your chief?" they said, "O Messenger of Allah (S), our chief is a miserly person." The Holy Prophet (S) said: "There is no illness worse than miserliness, in fact your chief is a fair complexioned man called Baraa bin Maroor."

Allah does not like one who does not suffer any loss

From another reliable chains of narrators it is narrated from the same Imam (a.s.) that a man invited the Messenger of Allah (S) for dinner.

When the Holy Prophet (S) reached to his place he saw a hen perched on a wall and it laid an egg which fell down from there but got stuck to a nail, without breaking and without falling to the ground.

The Holy Prophet (S) was astonished at this. The man said: "O Messenger of Allah (S), are you surprised at that egg. By one who sent you with truth, I have never had to suffer any loss." The Prophet got up from there immediately and did not dine at his place and said: "Allah does not like one who does not suffer any loss."

Arrogance of a rich man and humility of a poor man

Through another reliable chain, it is narrated from Imam Ja'far Sadiq (a.s.) that a rich man came to the Prophet dressed in very fine clothes and sat down in the assembly. After some time a very poor man arrived in extremely dirty clothes and sat down besides him. The rich man pulled away his garment from under his knee.

The Prophet became infuriated and he asked: "Are you afraid that his problems will be transferred to you?" "No" he replied. "Do you think that your prosperity will be transferred to him?" "No" he said. The Prophet asked him, "Are you afraid that your clothes will get dirty?" "No" he said. "Then" the Prophet asked him "Why did you behave in this manner?"

He said: "O Prophet, I have a companion (Satan) who makes every bad thing to seem good to me and shows every good thing in a bad light. So in order to compensate for the insult that I caused him, I give him fifty percent of my property." The Prophet asked the poor man if he accepted the offer. He replied: "No." The man asked, "Why?" He said, "I fear that the same arrogance may come over me."

The worst is one whose tongue is feared by the people

Through trustworthy chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that one day the Messenger of Allah (S) was at home with Ayesha when a person asked for permission to enter. The Holy Prophet (S) heard his voice and said: "He is bad for his people."

Ayesha went into another room and the Prophet called him inside and spoke to him in the most cordial manner. After their conversation was over he bid farewell to the man. Ayesha returned to the Prophet and asked: "O Allah's messenger, first you called him bad by when he came in, you dealt with him in the most cordial way?" The Messenger of Allah (S) said: "The worst is one whose loose talk is avoided by the people."

Through another chain of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that a person came to the Messenger of Allah (S) and said: "I am so and so, son of so and so; he was the son of so and so…" in this way he mentioned nine infidels and expressed pride over them. So the Messenger of Allah (S) said: "You will be the tenth of them in Hell."

Don't cheat in selling

It is narrated from trustworthy chains of narrators from Imam Ja'far Sadiq (a.s.) that one day the cockeyed Zainab, perfume seller came to the wives of the Prophet. The Prophet also came and said to her: "When you come to our place, our homes also become fragrant.

Zainab said: O Allah's messenger, your houses are more fragrant by your smell, than the fragrance of my perfumes. The Holy Prophet (S) said: "O Zainab, when you sell, be nice to the customers and don't cheat them. Indeed it accounts for greater piety for the pleasure of Allah, and in this way He gives increase in wealth."

Strictness is allowed in unauthorized entry into homes

It is narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) through trustworthy chains of narrators that Samra bin Jundab was having a date tree that grew into the house of another person. When Samra came to his tree, he used to pass the house of that Ansari without informing him or taking his permission.

At last the Ansari man said, "When you come to your tree you should inform me." But Samra did not follow this advice. So the Ansari went and complained to the Holy Prophet (S) who sent a message to Samra that he must take that Ansari's permission when he visited the tree.

Samra refused to obey the Holy Prophet (S). The Prophet told him sell the tree to him, but he refused this as well.

Then the Prophet raised the offer price but Samra declined. Finally the Prophet offered a very high price but Samra was unmoved. The Messenger of Allah (S) said: "Give me that tree and I will guarantee a tree in Paradise whose fruits you can obtain easily at any time." Yet the unlucky fellow didn't agree. The Holy Prophet (S) told the Ansari: "Go, uproot that tree and throw it upon him as Islam does not prohibit this."

Through good chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) used to recite five Takbirs in the funeral prayers of some people and he used to recite four Takbirs in the funeral prayers of some people. When he recited four Takbirs, people used to know that the deceased was a hypocrite.

A man embraces Islam after being released by the Prophet

It is narrated through good chains of narrators from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) prayed: "O Allah, give victory over Shamama bin Asaal who is the chief of the polytheists." The Almighty Allah granted his wish and a company of the Prophet's army reached to the infidel, captured him and brought him to the Prophet.

When the Messenger met him, he said: "I give you three choices and I will do that which is chosen by you. First: Shall I kill you?" He said: "If you do this, you would have killed a great man." So he said: "Shall I take your ransom and free you?" He said, "You will get much ransom for me." Third: "I do a good turn to you and leave you without ransom."

He said: "If you did that, you will find me a giver of thanks." The Holy Prophet (S) said: "I do a good turn to you and leave you without ransom." Shamama embraced Islam at that very moment and recited the testimony of faith. Then he said: "I knew you were the Messenger of Allah when I saw you for the first time. But I didn't like to convert as long as I remain in your custody."

An ugly face is also a divine blessing

It is narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that there was an extremely ugly man during the time of the Messenger of Allah (S), due to which he was called as Zul Numra. One day he came to the Messenger of Allah (S) and said: "O Allah's messenger, inform me of the duties that are made obligatory on me by the Almighty Allah." The Prophet said: "The Almighty Allah has ordained for you 17 rakats of prayers everyday and to keep fast during the month of Ramadhan.

And when you become capable, Hajj is ordained for you as is ordained Zakat." The Prophet explained the conditions and quantity of Zakat. Zul Numra said: "By the one who has sent you with truth, I will not do more than which is made obligatory on me." "Why will you not do more?" asked the Holy Prophet (S). Zul Numra replied: "Because Allah has created me with such an ugly appearance."

Jibraeel came down at that juncture and said to the Prophet: "Your Lord asks you to convey greetings to Zul Numra and ask him if he not pleased by the fact that on Judgment Day the Almighty Allah will give him an elegance equal to that of Jibraeel?" When Zul Numra heard this, he said: "My Lord, I am happy and swear by Your majesty, I will worship you in such a way that You will be pleased with me."

The Prophet announced immunity from the hypocrites

Through reliable chains of narrators it is narrated from the same Imam that the Messenger of Allah (S) said: "If I did not dread the saying of people that Muhammad eliminated the same people who helped him to gain victory on the enemies, I would have eliminated many of the companions, because I know that they are hypocrites.

Testimony of Khuzaimah bin Thabit was equal to the testimonies of two persons:

It is narrated from reliable chains of narrators from Imam Ja'far Sadiq (a.s.) in the book of *Ikhtisas* etc. that one day the Messenger of Allah (S) purchased a horse from a Bedouin. He liked the horse very much but the hypocrite group of companions felt jealous of the Prophet. So they told

the Bedouin that he had sold it at a very low price and if he had sold it in the market he would have got very good rates.

The Bedouin fell to greed and said that I will go and ask him to return the horse. The hypocrites said: "Don't do this, because he is a pious man, when he brings the payment, you say that I didn't sell it at this cost. When you say this he will return your horse. So when the Prophet brought the payment, the Bedouin under the instigation of the hypocrites said he had not sold at that rate. The Prophet said: "By the one who sent me with truth, you sold it in this much amount only."

The same point was being debated when Khuzaimah bin Thabit arrived and heard the story from the Bedouin. He said: "You had sold it only at the rate the Holy Prophet (S) is claiming." Bedouin said: "When I effected the sale no one was present there so how can you claim thus?" The Messenger of Allah (S) also asked: "O Khuzaimah, how did you witness this?"

Khuzaimah said: "May my parents be sacrificed on you, you convey information from the Almighty Allah and tell us about the heavens and all of us testify to it, so shall we not testify to the cost of a horse?" The Holy Prophet (S) at that very moment through the command of Allah said: "Take the testimony of Khuzaimah as equal to the testimony of two persons." That is why he got the title of Zul Shahadatain (one having two testimonies).

Reward of prolonging the Sajdah

Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that some people came to the Messenger of Allah (S) and said: "O Allah's Prophet, please become a surety for Paradise for us on behalf of your Lord." The Prophet said: "Help me by prolonging the Sajdah." They agreed to do that, so the Prophet became their surety for Paradise.

Drinking the Fasad blood of the Prophet

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that man from the tribe of Bani Bayadha opened a vein of the Prophet in cupping and when he completed it, the Prophet asked what he had done with the blood. He replied: "I have drunk it." The Prophet said: "It was not the right thing for you to do but since you did that in ignorance, the Almighty Allah has appointed a curtain between you and Hellfire."

A man's love for the Prophet and the Prophet prays for his well being

Kulaini has narrated through authentic chains of narrators, from Imam Ja'far Sadiq (a.s.) that a man who traded in oil was deeply devoted to the Holy Prophet (S) and it was his practice that he did not do anything till he has not seen the Prophet everyday. The Prophet had become aware of this habit of his so whenever he approached the Prophet, he used to raise up his head from among the people so that he may be able to see him.

One day, he arrived as per his habit and after seeing the Prophet became occupied in his work. Then he came back quickly. When the Prophet noticed this, he gestured him to be seated. The Messenger of Allah (S) said: "It was your usual practice to see me and go away, why did you return today?" He said: "By the one who has sent you with truth, I was so occupied by your love and remembrance that I cannot do anything, so I came back so that I may see you once more."

The Holy Prophet (S) prayed for him and praised him. After that he didn't come for some days, so the Prophet inquired about him and was told that the companions had also not seen him for many days. The Prophet put on his sandals and went to the oil-sellers with his companions, but that man's shop was closed. When he asked, his neighbors informed that the man has passed away. He was a truthful and an honest man. But he had an improper manner.

He used to flirt a lot. The Holy Prophet (S) said: "By Allah, he was so much devoted to me that even if he had been a human trafficker, the Almighty Allah would have forgiven him."

Who are intelligent ones?

It is mentioned in *Tamhees* narrating from Imam Ali Reza (a.s.) that the Messenger of Allah (S) was returning from some battle when he was met by a group of people. The Holy Prophet (S) asked them who they were. They said: "We are believers." The Prophet asked: "On what level has your faith reached?"

They replied: "We are patient in calamities and are thankful for the bounties of Allah and are satisfied by what He has destined for us." The Prophet said: "They are forbearing and wise, very soon they could reach the level of prophets due to their intelligence." Then he addressed them: "If you are same as what you claim to be, you must not construct houses, because you will not live in them forever, and do not gather that which you will not consume and beware of the punishment of Allah, as you all will return to Him only."

Psychology of Women

Kulaini has narrated through authentic chains of narrators that one day the Messenger of Allah (S) was seated when a woman in nude came to him and said: O Messenger of Allah (S), I have committed fornication, so purify me by giving me the legal punishment for adultery." Suddenly a man followed her there and covered her with clothes.

The Holy Prophet (S) asked him in what way was that woman related to him. He said that she was his wife. I was in private with my slave girl when this woman was aroused and she committed this act." The Holy Prophet (S) told him to take her home and said: "When a woman is aroused, she cannot differentiate between lawful and unlawful."

Obedience of the husband

It is narrated through authentic chains of narrators from narrated from Imam Ja'far Sadiq (a.s.) that during the time of the Messenger of Allah (S), a person went on a journey telling his wife that she must not go out of the house till he returns. By chance the father of the woman fell ill. She sent a message to the Holy Prophet (S) that, "my husband is on a journey and has ordered me not to leave the house till he returns. But my father is ill.

Do you permit me to visit my father?" the Holy Prophet (S) said: "Stay at home and be obedient to your husband." After that the father's illness intensified. The woman again sent a messenger to the Holy Prophet (S) seeking permission to visit her father but the Prophet replied in the same manner till the father passed away.

So the lady asked the Holy Prophet (S) to allow her to attend her father's funeral, but the Prophet said: "Stay at home and be obedient to your father." At last the deceased father was laid in the grave. The Holy Prophet (S) sent a communication to the lady: "Due to your obedience to your husband, the Almighty Allah has delivered you and your father."

Majority of women will go to Hell

Through correct chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that on a day of Eid Qurban the Holy Prophet (S) passed a group of women on the outskirts of Medina mounted on a barebacked camel and halting there said: "O women, give alms and obey your husbands. Because most of you will go to Hell. The women began to wail on hearing this: "O Prophet, would we remain with infidels in Hell? By Allah, we are not infidels." The Holy Prophet (S) said: "You are disbelievers in the rights of your husbands."

Misbehavior to the husband

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that once the Messenger of Allah (S) addressed the women in an address: "O women, give charity even it be your jewellery or it is a piece of date or half of it. Indeed most of you are fuel of Hell, because you abuse too much and deny the favors of your relatives."

An intelligent lady of Bani Saleem said: "O Allah's Prophet, are we not mothers of males that we undergo hardships of nurturing and feeding them? Are there not any patient ones from among us who observe patience in houses and are kind sisters?" The Prophet in affection for us said: "Indeed, those of you who bear the load of affection, are kind mothers and thankful to relatives. If you had not misbehaved with your husbands, none of you would have gone to Hell."

A worshipper who is engaged in some business is better than one who is unemployed

Through authentic chains of narrators it is narrated from Sabat bin Salim that he came to Imam Ja'far Sadiq (a.s.) who asked about Umar bin Muslim. He said that he was in health, but that he has given up his business. His Eminence said thrice: "This is Satanic behavior; perhaps people are unaware that the Holy Prophet (S) had engaged in trade and purchased goods from the caravan from Syria and made so much profit that he repaid his debts and helped his relatives.

The Almighty Allah says: "Successful are those whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate." And Ahle Sunnat scholars who are storytellers wrongly claim that companions of the Prophet never engaged in trade. They did engage in business but prayed at the best time. Such a man is superior to one who though habitual of praying on time is not involved in some trade.

It is mentioned in authentic traditions that when women migrated and came to the Prophet one of them was Umm Habib, who performed circumcision on females. The Prophet asked her if she still practiced that; she replied in the affirmative, but that she would abandon it if he so commanded. He told her to continue the rite. Come, I will teach what you should do.

When you circumcise the females you must not cut deep, just make a small incision which makes the face illuminated and the complexion becomes clear; and the woman becomes dear to her husband. Then Umm Atiyya and her sister arrived who was a ladies beautician. The Prophet told her: "When you make up the face of your clients, you must not rub the faces with cloth and leave alone the eyebrows and you must not tie borrowed locks to their hair."

Hypocrites ask the Prophet to show them their stations in Paradise

In the version of *Kitab Sulaym Ibn Qays Hilali* that has passed through my hands is the traditional report narrated by Salman, Abu Zar and

Miqdad that some hypocrites gathered and they were discussing that Muhammad talks of Paradise and the bounties that are prepared for his followers there and also speaks about Hell and its punishment which is there for his enemies.

If he is really truthful, he should show us what position our male and female ancestors are having in the hereafter so that we may know what position we are having in the world and the hereafter. When the Messenger of Allah (S) learnt of this, he asked Bilal to announce that they should gather in the Masjid. People gathered at the Masjid and no place was left.

After that the Holy Prophet (S) came out in such a condition that he was extremely angry and had wrapped up his hands and feet with a cloth. He mounted the pulpit and after praise and glorification of the Almighty said: "O people, I am also a man like you.

The Almighty Allah sends divine revelation to me and He has specialized me with His message and chose me for prophethood and gave excellence over the whole progeny of Adam. He informed be of the unseen as much as He liked. So you can ask me whatever you like. By the one in whose hands is my life, I can definitely inform about the place of you and your ancestors in Paradise or Hell.

This Jibraeel is standing to my right and is conveying it to me from the Almighty Allah. So you can ask me whatever you want. A person who was a sincere believer in Allah and the Prophet arose and asked: "O Messenger of Allah (S) who am I?" "You are Abdullah bin Ja'far." Ja'far was his father whom people correctly considered as his father.

That man was pleased when he found that his parentage was legitimate. Then a hypocrite malicious of the Prophet stood up and asked for his parentage and instead of his father was told that he was born from such and such shepherd of Bani Asma, which is the worst branch of Bani Thaqif, who disobeyed the Almighty in the worst way and the Almighty Allah had degraded them.

Hence that hypocrite was badly exposed and humiliated, although before that he was considered to be a noble of Quraish lineage. Another hypocrite who was full of doubts asked whether he will go to Paradise or

Hell. The Prophet told him that his final destination will be Hell and he was also insulted badly.

After that Umar bin Khattab arose, fearing that he might be the next one to be exposed by the Prophet and he said: "O Messenger of Allah (S), we are satisfied at the lordship of the Almighty Allah and we have chosen Islam as our religion and accepted you as our prophet and we seek refuge from the Almighty Allah and His Messenger. Please forgive us so that the Almighty Allah may also forgive us and keep our defects concealed so that the Almighty Allah may keep you concealed by the veil of infallibility.

The Messenger of Allah (S) said: "You can ask whatever you like." "Please forgive your nation," and he did not think it advisable to pose any questions. After that Imam Ali (a.s.) stood up and said: "O Messenger of Allah (S), please explain my parentage so that people may know my close relationship with you."

The Holy Prophet (S) said: "O Ali, the Almighty Allah has created me and you from two pillars of the same light which were seen below the Arsh and both the pillars used to praise and glorify the Almighty Allah two thousand years before the Almighty Allah created the creatures. Then from those two pillars the Almighty Allah created two sperms which were clinging to each other.

Then he continued to transfer those seeds from pure loins to clean wombs, till half of it came into the loins of Abdullah and half in Abu Talib. Thus I was created from one half and you from the other as the Almighty Allah says:

"And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful."[521]

Therefore man implies Amirul Momineen (a.s.) who is joined by the Almighty to the Holy Prophet (S) in close relationship and nobility. Then the Prophet said: "O Ali, you are from me and I am from you; your flesh is mixed with my flesh and your blood is mixed with my blood and only you are the connection between the Almighty Allah and His creatures.

Thus one who denies your Wilayat, has cut off the connection between himself and the Almighty Allah, which would have taken him till the elevated stations. O Ali, Allah cannot be recognized except through me and after me through you. Thus one who denied your Wilayat has in fact denied the lordship of Allah.

O Ali, you are the great sign of Allah on the earth and a great pillar of Allah on Judgment Day; so one who will be in the shade of your affection on Judgment Day will be successful. Because the accounting of the creatures will be through you and their return is to you and the balance (Mizan) of Judgment Day is your balance and the Sirat bridge is yours and the halting places in Qiyamat shall belong to you and the accounting of that day will be your accounting. So one who is inclined to you will be successful and one who opposes you, will be destroyed. After that he said twice: "The Almighty Allah be a witness," then he came down from the pulpit.

Sulaym Ibn Qays has also narrated from Salman Farsi that he said: It was the habit of Quraish that they used to talk among themselves and if they saw anyone approach from the Ahlul Bayt of the Prophet they used fall silent. Once someone from them said, "The simile of Muhammad among the intellectuals is like that of date tree which has grown up on a dunghill."

When Prophet heard about this, he came out infuriated to the Masjid and sat on the pulpit, till the people gathered. He praised and glorified the Almighty and then asked: "O people, who am I?" "You are the Messenger of Allah." "I am the Messenger of Allah and Muhammad bin Abdullah bin Abdul Muttalib," and he mentioned his genealogy till Nazar.

Then he said, "I and my Ahlul Bayt were some lights that moved in front of the Divine throne two thousand years before the Almighty Allah created Adam. When those glorified the Almighty, the angels used to follow in its steps. When the Almighty Allah created Adam (a.s.), and placed that light in his loins, and then sent him to the earth, and then placed that light in the loins of Prophet Nuh (a.s.) and made it enter the Ark, that same light was present in the loins of Ibrahim when he was thrown into the inferno.

And our light was always transferred in pure and noble loins till He brought out the gems of our nobility from the best wombs and cultivated our tree from the best ancestors and the purest wombs. None of them had gone near fornication. Indeed we, the sons of Abdul Muttalib, that is me, Ali, Ja'far, Hamza, Hasan, Husain and Fatima and Mahdi of the last age, are from the elders of the folks of Paradise.

Doubtlessly, the Almighty Allah looked at the earth and selected two men; one is me. Whom he sent with prophethood and messengership and the second is Ali Ibn Abi Talib (a.s.). Then He revealed to me that I should make him as my brother, friend and successor. Indeed, after me, he is having more authority over all believers than they have on their own selves. The Almighty Allah loves one who loves him and the Almighty Allah hates those who are inimical to him.

None shall love him, but the believers; and none shall hate him, except the infidels. He is the tent peg of the earth after me. The earth would remain stable through his auspiciousness. He is the word of piety and his love is cause for deliverance from Hellfire. He is the firm rope of Allah whose recommendation causes salvation. Do you want to blow out the light of Allah, although he is going to perfect His light even though the disbelievers are averse to it.

After that the Almighty Allah looked at the creatures and chose from them eleven successors from us Ahlul Bayt and chose each of them one by one after me. Like the stars; when one sets, another rises. And he is the leader of the guides and the guided ones. No one can harm them except those who resort to deceit with them and one who abandons them and does not help them. They are the Divine Proofs on the earth and the witnesses between the creatures and the Almighty Allah.

They are the treasurers of Divine knowledge and those who explain His revelation and the mines of His wisdom. One who obeys them, has obeyed the Almighty Allah and one who disobeys them, has disobeyed the Almighty Allah. They the extractors of knowledge and the Qur'an is with them. They cannot separate from Qur'an, till they reach me at Hauz Kauthar. Therefore convey this discourse to those who are absent. And then he said three times: "O Allah, please witness this."

Notes:

[497] Surah Anaam 6:52-53

[498] Surah Anaam 6:54

[499] Surah Kahf 18:28

[500] Surah Kahf 18:28

[501] Surah Anaam 6:54

[502] Surah Taubah 9:58-59

[503] The actual incidents that before Islam it was a tradition that if anyone in anger called his wife, mother, she used to become unlawful for him forever. Thus one day, Khawla binte Thalaba was praying and her husband Aws bin Samit became aroused. Khawla refused to attend to his need and he immediately said: "Your back is like that of my mother's." She became highly troubled and weeping and wailing came to the Prophet. He, according to the usual tradition said: "You have become unlawful for each other." She was further troubled by this and she said: "I have become old, how can I bring up my young children without a husband?" He said: "You have become unlawful and I cannot say anything without divine command." She complained to the Almighty. After her repeated pleadings, the command arrived that though she has become unlawful, if her husband gives the expiation, she can become lawful again. (Marginal notes of Urdu translation of Maulana Farman Ali).

[504] Surah Mujadila 58:1-2

[505] Surah Jumua 62:11

[506] Surah Shura 42:52

[507] Surah Ahzab 33:4

[508] Surah Ahzab 33:6

[509] Surah Hujurat 49:6

[510] Surah Nisa 4:69

[511] Surah Taubah 9:61

[512] Surah Taubah 9:79

[513] Surah Noor 24:48

[514] Surah Lail 92:5-7

[515] Surah Lail 92:8-11

[516] Surah Maidah 5:55

[517] Surah Taubah 9:75-76

[518] Glory be to Allah, and praise be to Allah, and there is no god, except Allah, and Allah is the greatest.

[519] Surah Lail 92:5-7

[520] A unit of weight

[521] Surah Furqan 25:54

Chapter 52

An Account of the Prophet's Children

It is narrated through authentic chains of narrators from Imam Sadiq (a.s.) that Lady Khadija bore Qasim and Tahir, alias Abdullah, and Umm Kulthum, and Ruqaiyyah and Zainab, and Fatima, who was married to Amirul Momineen (a.s.). Zainab married Abul Aas bin Rabiah from Bani Umayyah; and Uthman bin Affan married Umm Kulthum, but before she was taken to his house she departed from this life. When the Holy Prophet (S) was about to march to the Battle of Badr, he gave Uthman his other daughter, Ruqaiyyah. Mariya, the Copt, bore to the Prophet his son, Ibrahim. Mariya was presented to the Prophet along with a mule and other gifts.

Ibn Babawayh has narrated through authentic chains of narrator from Imam Ja'far Sadiq (a.s.) that among the children of the Prophet were Qasim, Tahir, Umm Kulthum, Ruqaiyyah, Zainab and Fatima from Lady Khadija. Tahir was named Abdullah. The Holy Prophet (S) married Fatima to Amirul Momineen (a.s.).

Zainab was married to Abul Aas bin Rabiah from Bani Umayyah. Umm Kulthum was married to Uthman bin Affan. But before she could be sent to his house as a bride, she passed away. Then the Holy Prophet (S) proceeded for the Battle of Badr, and married Ruqaiyyah to Uthman. Ibrahim was born from Mariya the Copt. She was a slave girl called Umm Walad.

Shaykh Tusi and Ibn Shahr Ashob etc. have narrated that no children were born to the Prophet except through Lady Khadija, except for Ibrahim who was born from Mariya, the Copt. It is well known that the Prophet had three sons: The eldest was Qasim from whom the Prophet was given the Kunniyat of Abul Qasim.

Qasim was born before Prophet's declaration of prophethood, and his second son, Abdullah, was born after that event, for which reason he was surnamed Tayyib and Tahir. The third was Ibrahim and it is said that the Holy Prophet (S) had five sons: Apart from Abdullah, they think that Tayyib and Taher are two other sons. But the first report is more famous and correct. It is well known that Qasim was born before Abdullah but some people say to the contrary and there is consensus that both died in Mecca. Ibrahim died in Medina.

It is well known that the Holy Prophet (S) had four daughters all from Lady Khadija. The eldest was Zainab. The Holy Prophet (S) had married her before his proclamation of prophethood and before command arrived not to give daughters to infidels, to Abil Aas bin Rabia, from whom Amamah binte Abil Aas was born and Amirul Momineen (a.s.) married her after the passing away of Lady Fatima Zahra, according to the bequest of Fatima. After the martyrdom of Imam Ali (a.s.) Amama married Mughaira bin Naufal bin Harith bin Abdul Muttalib.

And Ibn Babawayh has narrated through authentic chains of narrators that Amama binte Abul Aas was born from Zainab, after the passing away of Fatima Zahra (s.a.), married Amirul Momineen (a.s.) and after his martyrdom she became the wife of Mughaira bin Naufal. After that she was struck with a serious illness and she became dumb. Imam Hasan and Imam Husain (a.s.) came to her when she could not speak.

They told her to make her bequest, but Mughaira didn't want her to make a bequest. Imam Hasan and Imam Husain (a.s.) asked her: "Would you like to emancipate so and so slave?" She gestured positively. Then they asked if such and such action may be performed on her behalf. She nodded in assent and in this way she made her bequest and authorized the two Imams to carry out her will after her death. It is narrated that when Abul Aas was taken as a prisoner in the Battle of Badr, Zainab brought her slave who was given to her by Lady Khadija as a ransom to the Prophet for her husband.

When the Holy Prophet (S) saw him, he was reminded of Lady Khadija and he began to weep. So he requested the companions to forgo the ransom and release Abul Aas without ransom. Companions complied with his request and the Holy Prophet (S) released him with the

condition that when he goes back to Mecca he will send Zainab to the Prophet. He fulfilled his promise and sent Zainab.

Then he also came to Medina and embraced Islam as was mentioned in brief before. According to one report Zainab passed away in 7 A.H. and according to another report in 8 A.H. The second daughter, Ruqaiyyah, was said to be betrothed to Atba bin Abu Lahab, but she was divorced before the consummation of marriage; she afterwards married Uthman at Medina. A son, Abdullah was born to her but he died in childhood. Ruqaiyyah died in Medina at the time of the Battle of Badr. The third daughter was Umm Kulthum and she was also married to Uthman. It is said that she died in 7 A.H.[522]

It is mentioned by Kulaini and Qutub Rawandi through authentic chains of narrators from Yazid bin Khalifa that he says: I was with Imam Ja'far Sadiq (a.s.) when Isa bin Abdullah Qummi asked the Imam if ladies can attend the funeral prayers? The Imam replied: Mughaira bin Abil Aas claimed that in the Battle of Uhad he broke the teeth of the Prophet and injured his lips and killed Hamza; he lied in all these matters; he had come with the polytheists to fight in the Battle of Ahzab, and on the night the infidels had fled from there, the Almighty Allah had made sleep overpower him and he remained sleeping till the next morning.

When he awoke in the morning, he feared that he might be captured. So he wrapped a piece of cloth on his head and entered Medina in such a way that no one recognized him. He showed as if he was a man from Bani Saleem tribe, who used to supply horses, sheep and oils etc. for Uthman. So he asked for the house of Uthman and hid there. When Uthman came home, he saw him and said: "Woe be to you, you claim that you injured the Prophet with arrows and stones and killed Hamza. Then why have you come to Medina?"

He related his predicament to Uthman. When the daughter of the Prophet, Uthman's wife, heard this, she began to scream and cry. Uthman comforted her and requested that she does not mention this to her father. Because Uthman himself did not have faith that the Holy Prophet (S) received divine revelation. But the Prophet's daughter said that she will not conceal the enemy of the Prophet from her father.

Uthman knew the Holy Prophet (S) has legalized the killing of Mughairah bin Aas, and announced that whoever finds him should kill him. So he concealed him under a seat covered him with a piece of cloth. Divine revelation came to the Prophet at that same moment that Mughairah was hiding in Uthman's house. The Messenger of Allah (S) called for Amirul Momineen (a.s.) and told him to take his sword and go to Uthman's place and on finding Mughairah there, should slay him immediately. Amirul Momineen (a.s.) came to Uthman's place but didn't see Mughairah there.

His Eminence, said that Jibraeel tells me that he is concealed under a chair and covered with a cloth. After Imam Ali (a.s.) departed from Uthman's place, Uthman brought Mughairah to the Holy Prophet (S) and according to another report he came to the Prophet alone. When he saw Uthman, he looked down and did not pay any attention to him because he was extremely modest.

Uthman said: "O Prophet of Allah, this is my Uncle, Mughairah and by the one who sent you with truth, you had given amnesty to him or I have given amnesty to him. Imam Ja'far Sadiq (a.s.) says that by the one who sent the Holy Prophet (S) with truth, Uthman had made a false statement when he said that the Holy Prophet (S) had given amnesty to Mughairah.

Thus the Holy Prophet (S) turned away from Uthman on hearing his statement so he came to the right side and repeated his statement. The Holy Prophet (S) again turned his face away. He came to the left and repeated his words. In this way he repeated this false statement four times. The fourth time, the Holy Prophet (S) said: "I give him amnesty for three days, for your sake. If I find him in Medina or its outskirts after three days I will eliminate him.

Uthman turned away and the Holy Prophet (S) said: "May the Almighty Allah curse Mughairah, and curse the one who gives shelter to him in his house, and the one who makes him mount, curse him one who feeds him, curse one who gives him water, curse one who arranges for his journey, curse one who gives him water skin, slippers, rope or bucket or some utensil or camel litter, and he counted all this upto ten on his fingers."

Even then Uthman took him home and gave him shelter, fed him, arranged for his journey, and Uthman performed all those acts that the Prophet had cursed. On the fourth day he sent him out of Medina, and he had not even gone beyond the limits of Medina when the Almighty Allah killed his animal. He walked for some distance, his shoes broke and his feet were injured. He walked on all fours for some distance, but his knees were injured and was compelled to halt under a thorny tree. Revelation came to the Prophet that the hypocrite was at that place.

The Holy Prophet (S) called for Amirul Momineen (a.s.) and said: "You take Ammar and one more man and go to such and such place. You will find Mughairah there; eliminate him." According to another report the Holy Prophet (S) sent Zubair and Zaid.

When they reached that place, according to first report Amirul Momineen (a.s.) killed the hypocrite and according to another traditional report, Zaid bin Haritha told Zubair, "Wait, I will kill him, because he has claimed to have killed my brother." He implied His Eminence, Hamza by this, because the Holy Prophet (S) has established brotherhood between Zaid and Hamza.

When Uthman came to know about the killing of Mughairah, he came to his wife, the daughter of the Prophet and asked: "Did you inform your father that Mughairah was concealed in my house? He has been killed finally. The poor lady said that she has not informed the Prophet, but Uthman did not believe. He took a stick and beat her so much that she was badly injured.

She sent to her respected father, a complaint against Uthman and explained her circumstances. The Holy Prophet (S) told her to observe modesty as it was very humiliating that a lady of good religion and lineage should complain about her husband. But she had to make similar complaints a number of times and each time the Holy Prophet (S) consoled her in the same manner. At last she sent message that Uthman has almost killed me.

This time the Holy Prophet (S) called for His Eminence, Ali (a.s.) and said: "Take your sword and bring your cousin from the house of Uthman and if he restrains you, you can eliminate him. The Prophet also followed Imam Ali (a.s.) and he was filled with grief. When the Holy

Prophet (S) came to Uthman's place, Amirul Momineen (a.s.) had brought her out. When she saw her father, she began to weep aloud.

The Prophet also wept much on seeing her condition and then he brought her home. On reaching home she displayed her back to the Holy Prophet (S). It was badly injured. He said thrice: "Why did he beat you, may Allah kill him." All this happened on a Sunday. When night fell, Uthman committed fornication with a slave girl while the Prophet's daughter remained in pain for two days and then died on Wednesday. All attended the funeral prayer.

The Holy Prophet (S) came out with her bier and ordered Lady Fatima to accompany the bier with the ladies for believers. And Uthman also joined the funeral. When the Holy Prophet (S) saw him, he said: "One who has slept with the slave girl last night may not walk with the bier." The Prophet repeated this statement thrice, but Uthman didn't turn back. On the fourth time the Holy Prophet (S) said: "That person should go away or I will announce his and his father's name and expose him among the people."

Uthman was afraid that the Holy Prophet (S) would expose his hypocrisy and infidelity. So taking the support of a slave he caught his belly and said to the Prophet: "O Prophet, please excuse me, as I am having a ache in my belly. Please allow me to go home." He said this in order to make sure that he is not exposed. After that he went away. And Lady Fatima Zahra (s.a.) and believer ladies recited the funeral prayer of the oppressed and martyred daughter of the Prophet and returned.

Ruqaiyyah is saved from the squeeze of the grave

Kulaini has through trustworthy chains of narrators, reported that a person asked the Imam if it is possible for anyone to escape the squeeze of the grave? Imam (a.s.) replied: "When Uthman martyred Ruqaiyyah and she was buried, the Holy Prophet (S) stood by her grave and raised his head to the sky and tears were falling from his eyes.

Then he said to the people: "I remembered the atrocities that she had to suffer, so I stood in the court of the Almighty in order to supplicate that she be saved from the squeeze of the grave. Then the Messenger of Allah (S) prayed: "O Allah, keep Ruqaiyyah safe from the squeeze of the

grave for my sake." And the Almighty Allah forgave her for the sake of the Messenger of Allah (S).

Through reliable chains of narrators, it is narrated from the same Imam that when Ruqaiyyah, the daughter of the Prophet passed away, the Messenger of Allah (S) addressed her: "Join the righteous one of our deceased. Uthman bin Mazun and his companions and Lady Fatima (s.a.) was sitting besides the grave and tears were flowing from her eye and the Messenger of Allah (S) was wiping the tears of his daughter and standing on the side of the grave, he was praying. Then he said: "I knew her weakness, so I prayed to the Almighty Allah to save her from the squeeze of the grave.

Ibn Idris has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) gave the hands of his daughters to two hypocrites: one was Abul Aas bin Rabi and the other was Uthman. But the Prophet did not mention their names due to dissimulation (*Taqayyah*).

Ayyashi has narrated that people asked Imam Ja'far Sadiq (a.s.) if the Prophet had given the hand of his daughter to Uthman. "Yes," replied the Imam (a.s.). The narrator asked: "When he killed the Prophet's daughter, he gave the hand of his second daughter also?" "Yes," replied Imam (a.s.), "and the Almighty Allah has revealed the following verse in connection with his incident:

"And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement."[523]

Part: especially about Ibrahim, son of Prophet and his mother – some circumstances of their life

There is agreement between Shia and Sunni scholars that Mariya, the Copt was the mother of Ibrahim. And it is famous that Ibrahim was born in 8 A.H. in Medina. And when he died he was one year, two months and eight days old. According to another report, he was one year, six months and some days. It is more famous that Mariya was sent by

Maquqas, King of Alexandria, as a gift for the Holy Prophet (S) and some that she was sent by Najjashi (Negus).

Ibn Babawayh has narrated through authentic chains of narrators that people asked Imam Ja'far Sadiq (a.s.) why any male issue of the Prophet did not survive? The Imam said: "Since the Almighty Allah had made him as a prophet and created Imam Ali (a.s.) for his successorship, if any male issue of the Prophet had survived, in the view of the people he would have been more deserving than Ali (a.s.) to be the successor of the Prophet. Therefore the successorship of Amirul Momineen (a.s.) would not have been proved.

Ibn Shahr Ashob has narrated from Ibn Abbas that one day the Messenger of Allah (S) had placed his son, Ibrahim on his left knee and Imam Husain (a.s.) on his right. He kissed each of them in turn. In the meantime, revelation descended upon him. When the condition returned to normal, he said: "Jibraeel had just came from the Almighty Allah and brought the message and said: "The Almighty Allah sends His greetings and says that He will not allow you to keep both of them with you and you must sacrifice one of them on the other."

Then the Holy Prophet (S) looked at Ibrahim and then at Imam Husain (a.s.) and then he wept and said: "Ibrahim is my son, if he dies, no will be aggrieved except me. But Fatima and Ali are the parents of Husain, who is my beloved daughter and my cousin respectively. If Husain passes away, my daughter Fatima and my cousin Ali, both will be shattered and I will also be devastated. So I chose only my sorrow than make all of them sad.

O Jibraeel, I give Ibrahim as a ransom for Husain and I approve his death. So Ibrahim died after three days. After that whenever the Holy Prophet (S) used to see Imam Husain (a.s.) he used to embrace him and kissing his lips say: "I am a ransom on you, O one on whom I sacrificed my son, Ibrahim."

Kulaini and Barqi have narrated through reliable chains of narrators from Imam Musa Kazim (a.s.) that when Ibrahim the son of the Prophet died, his death was accompanied by three strange phenomena: the first was a solar eclipse on that day, so the people said that it was because of Ibrahim's death.

When the Holy Prophet (S) heard this he mounted the pulpit and after praise and glorification of the Almighty Allah said: "O people, sun and moon are among the signs of the Almighty Allah that move according to His command and are subservient to His commands; no one's death or life eclipses them.

So when there is solar or lunar eclipse, you must perform the special obligatory Ayaat prayer. After that he came down from the pulpit and prayed the Ayaat prayer with the people. When he concluded the prayer, he told Imam Ali (a.s.): "O Ali, arrange for the funeral of my son. Amirul Momineen (a.s.) arose and gave the funeral bath to Ibrahim, applied camphor on his forehead etc. put shroud upon him and set out for the graveyard.

The Holy Prophet (S) accompanied the bier and reached at the grave. Then people said: "The Prophet has forgotten to pray his funeral prayer due to the shock of the tragedy. The Prophet arose and said: "Jibraeel has informed me of what you said. It is not what you think. Allah, the kind and the informed one has made five times prayers obligatory on you and for your departed ones, instead of each prayer kept one Takbir.

And He has ordered me not to pray for those who have not prayed and only pray on those who have prayed." Then he said: "O Ali, go down into the grave from the foot side and lay my son in it." Amirul Momineen (a.s.) entered the grave and laid the child in the grave. People said: "It is not appropriate for anyone to lay his child in the grave and to enter his grave, because the Prophet did not go down into the grave of his son.

The Holy Prophet (S) said: "It is not unlawful for you to descend into the grave of your sons, but I am not satisfied that if one of you enters the grave of his child, and opens the cords of the shroud, and Satan overpowers him and makes him protest in such a way that would destroy his divine rewards." Saying this he returned from the grave.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) came to the grave of his son, Ibrahim he sat down at it

facing the Qiblah and told them to place Ibrahim, head first into the grave and that the grave should be raised up.

From authentic chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that Ibrahim passed away from the world and the Prophet wept saying: "The eyes weep and the heart is full of grief, but we don't say anything which may displease the Almighty Allah." Then addressing Ibrahim said: "We are sorrowful because of your death." Then he noticed a hole in the grave and he closed it saying: "If anyone of you does something he should complete it."

Then he said: "O Ibrahim, join your pious ancestor, Uthman bin Mazun." And it is mentioned in another report that when the Holy Prophet (S) became sorrowful for Ibrahim, companions remarked: "O Allah's Messenger, you are also weeping?" His Eminence replied: "This weeping is not by way of complaint. It is due to the sadness and mercy of the heart. If a person is not merciful, the others are also not merciful on him.

According to authentic traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that a date palm grew over Ibrahim's grave shading the tomb. And as the sun went around the grave the tree used to turn in its direction so that no sunlight ever fell on the grave. So much so that the tree dried up and the grave disappeared. Then no one knew where it was.

Through authentic chains of narrators, it is narrated from the same Imam that he told his companion: "When you visit Medina, you must also visit the chambers of the mother of Ibrahim, because it was home of the Prophet and a place of his prayers."

Ali bin Ibrahim and Ibn Babawayh have narrated through trustworthy chains of narrators from Amirul Momineen (a.s.) and Imam Ja'far Sadiq (a.s.) that when Ibrahim died, the Holy Prophet (S) was very aggrieved. Ayesha said to the Prophet: "Why are you so much aggrieved on him. He was a son of Jarih the Copt, who used to visit Mariya in Medina.

The Messenger of Allah (S) was infuriated at this and he summoned Amirul Momineen (a.s.) and told him to cut off the head of Jarih. Amirul Momineen (a.s.) took up the sword and said: "May my parents be

sacrificed on you, O Allah's Messenger, you are sending me on an errand; shall I perform it immediately like a heated rod enters the camel fur or I shall think on this for sometime so that the facts are known to me?"

The Holy Prophet (S) said: "Think upon it and don't make haste in this matter." Amirul Momineen (a.s.) set out in Jarih's direction. It is mentioned in one report that Jarih was in an orchard. Amirul Momineen (a.s.) knocked at the door. Jarih came to open the door but he saw from the hole that Ali was in red fury and carrying a naked sword.

So he did not open the door, Amirul Momineen (a.s.) scaled the wall of the orchard. Jarih fled from there and Ali followed in pursuit. When he saw that Ali was going to catch him, he climbed a date tree; but when Imam Ali (a.s.) reached there, Jarih fell down from the tree in fear and his genitals were exposed. Ali's glance automatically fell there and he saw that he was neither a male nor a female. According to another narration, he went to Ibrahim's house and climbed the attic from window.

When he saw Amirul Momineen (a.s.) he ran away and jumped down climbed a tree. When Ali (a.s.) reached the tree, he said: "Come down, Jarih." Jarih said: "O Ali, fear God and don't be suspicious about my fidelity, because I am castrated." Then he exposed himself and Ali (a.s.) saw that he was in fact as he claimed. So Ali (a.s.) brought him to the Prophet who told him to explain how all this happened.

He explained: "It is customary among the Copts that the servant who goes into their houses is castrated. And since Copts do not like non-Copts, Mariya's father sent me as her servant to remain with her as a companion." The Holy Prophet (S) said: "I thank the God, Who keeps away all evils from us and Who exposes the lies of the liars." At that juncture, the following verse was revealed:

"O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."[524]

Thus the Almighty Allah revealed the verses of Qazaf which Ahle Sunnat say were revealed in praise of Ayesha. They were in fact revealed about the infidelity and hypocrisy of Ayesha.

Ali bin Ibrahim has narrated through authentic chains of narrators that Abdullah bin Bukair asked Imam Ja'far Sadiq (a.s.): "May I be sacrificed for you, did the Messenger of Allah (S) at anytime order the killing of Jarih? Did he know that he was wrongly blamed for it or not? And the Almighty Allah only to prove this had saved him from the sword of Amirul Momineen (a.s.).

The Imam said: The Messenger of Allah (S) was knowing that it was an allegation but he commanded thus due to some exigency; if he had ordered it seriously, Amirul Momineen (a.s.) would not have returned without killing him. But he only commanded thus so that when Ayesha comes to know that an innocent person is being killed she would repent from her sins. But Ayesha did not recant, and didn't find the killing of an innocent Muslim disagreeable.

Notes:

[522] The author says: That which can be concluded from the traditional reports is that Umm Kulthum married and died before the marriage and death of Ruqaiyyah. This report is more authentic and another version is also famous and a group of Shia and Sunni scholars believe that they were not real daughters of Lady Khadija, but were daughters of her sister.It should be clear that opponents of Shia object that if Uthman had not been a Muslim, the Holy Prophet (S) would not have married two of his daughters to him. This objection is invalid due to some reasons: Firstly, this could have been before the command arrived prohibiting giving the hand of daughters to disbelievers. So by the consensus of opponents, Zainab was married to Abul Aas when he was a disbeliever and in the same way Ruqaiyyah and Umm Kulthum were married to the opponents, Atba and Atiq due to their fame in the community, but who were disbelievers, before marrying them to Uthman. The second possibility is that there was no controversy in Uthman being a Muslim at the time the Holy Prophet (S) married his daughters to him. If he had in the end denied the Nass of the Caliphate of Amirul Momineen (a.s.) and did all that makes one a disbeliever and he became a disbeliever and an apostate. The third possibility is most accurate that they were among the hypocrites and they made a display of Islam due to fear and greed, but they were actually disbelievers. And the Almighty Allah on the basis of divine wisdom had commanded the Holy Prophet (S) to act according to their apparent Islam. And he must include them among Muslims in all

matters of purity, marriage and inheritance etc. therefore, the Holy Prophet (S) did not segregate them from Muslims in any matter and never acted as if they were hypocrites. Thus it is narrated by Shia as well Sunni scholars that in order to make them inclined to Islam, the Holy Prophet (S) had prayed the funeral prayer of Abdullah bin Ubayy who was a well known hypocrite. Thus if he gave a daughter to Uthman because he was apparently a Muslim, it does not prove that he was not a disbeliever from inside. And in his inclination and taking their daughter in marriage and giving ones daughter in marriage to them, the custom of Islam and exalting the word of truth had a great share. And there were many exigencies in it which are not concealed from any intelligent person who considers this matter. If the Messenger of Allah (S) had behaved with them according to their hypocrisy and did not accept their apparent Islam, except for a few weak persons no would have remained with the Prophet, as only four persons remained with Amirul Momineen (a.s.) after the passing away of the Holy Prophet (S). Its detail will come in the following pages. Fatima was his fourth daughter, whose details will be mentioned after this in the next volume.(The Urdu translator says: If discounting the traditional report you think upon this matter, logically, it is not likely that the Holy Prophet (S) had any daughter other than Lady Fatima Zahra (s.a.) because he has not mentioned any excellence of any of his daughters. If he had some other biological daughter, she would also have had a status equal to Fatima, because the education and training of the Prophet should have had equal effect on all his children. As many achievements of Lady Fatima, like her worship, charity and sacrifice etc. are found in books of traditions, not even one percent is mentioned about any other daughter. And as many incidents illustrating the love of the Holy Prophet (S) for Fatima, are not found with regard to any other daughter. There is not even a single incident like it, which shows that except for Fatima he had no other daughter, otherwise being the chief of the prophets it is against his equality of kindness and affection etc. as he used to teach these things to other people. Of the four daughters, how he could express, love for others. Would it not have saddened the other daughters? Such a course is very unlikely from the beloved of Allah.This matter is not confined to this, blame comes upon the Almighty Allah also that He displayed the holy five, namely, Ali, Fatima, Hasan and Husain on the empyrean, and showed them to Prophet Adam (a.s.) and when he inquired, He mentioned their merits, which are found in all Islamic sources. But the other three daughters of the Prophet are completely omitted. Is it justice? Thus one can safely conclude that they

were not biological daughters of the Prophet, otherwise such a thing would have been impossible.

[523] Surah Aale Imran 3:178

[524] Surah Hujurat 49:6

Chapter 53

Wives of the Prophet – their number and a brief account of them

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) married fifteen women and established relations with thirteen of them. He left nine widows and two ladies with whom the Holy Prophet (S) had not established relations. One was Umrah and another was Shanawa.

The remaining thirteen are as follows: Khadija binte Khuwailad, Sauda binte Zamaa, Umm Salma, who was named Hind, she was the daughter of Abi Umayyah, Ayesha binte Abu Bakr, whose agnomen was Umm Abdullah, Hafasa binte Umar bin Khattab, Zainab binte Khuzaimah al-Harith, who was referred to as Ummul Masakeen, Zainab binte Jahash, Ramla binte Abu Sufyan, whose agnomen was Umm Habib, Maimoona binte Harith, Zainab binte Umais, Juwairiya binte Harith, Safiya binte Huyy bin Akhtab, Salma binte Hakim who gifted her self to the Prophet; and there were two special slave girls who also had their turns as the wives had.

One was Mariya and another was Raihana Khadafiya. And the nine wives who survived the Prophet are as follows: Ayesha, Hafasa, Umm Salma, Zainab binte Jahash, Maimoona binte Harith, Umm Habib binte Abu Sufyan, Safiya binte Huyy bin Akhtab, Juwairiya binte Harith. Saudah binte Zamaa. The best of all was Khadija binte Khuwailid, after her was Umm Salma.

It is narrated from through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: “May Allah have mercy on the sisters of the folks of Paradise and then he mentioned their names as follow: Asma binte Umais Khathimiya, who was initially married to Ja’far, Salma binte Umais, a sister of Asma who was initially married to Hamza.

And five ladies from Bani Hilal tribe; one of them was Maimoona binte Harith, a wife of the Prophet, second Ummul Fazl, wife of Abbas, she was named Hind. Third was Amisa, mother of Khalid bin Walid, fourth was Gharra, wife of Hajaz bin Galaz. Fifth was Hamida who had no issue.

Kulaini has through authentic chains of narrators, narrated about the wives of the Prophet and their number that at the time of the passing away of the Prophet, he was having nine wives: Ayesha, Hafasa, Umm Habib binte Abu Sufyan, Zainab binte Jahash, Saudah binte Zamaa, Maimoona binte Harith, Safiya binte Huyy bin Akhtab, Juwairiya binte Harith. Ayesha was from Bani Tamim tribe, Hafasa was from Adi, Umm Salma from Bani Makhzum, Saudah from Bani Asad bin Abdul Uzza.

Zainab binte Jahash also was from Bani Asad but she was considered to be from Bani Umayyah. Umm Habib binte Abu Sufyan was from Bani Umayyah. Maimoona was from Bani Hilal and Safiya from Bani Israel. In addition the Prophet had married some other women. One of them had gifted her self to the Prophet. Another one was Khadija binte Khuwailid who was the mother of the children of the Prophet and the third was Zainab binte Jahash, whom people instigated and deprived from having relations with the Prophet. The fourth was a lady from Kinda tribe.

Shaykh Tabarsi has narrated that the first lady whom the Prophet married, was lady Khadija. At that time, the Messenger of Allah (S) was aged twenty-five. Before that she was the wife of Atiq bin Ayad Makhzumi and had a daughter from him. After Atiq, Abu Hala Asadi married her. From this husband Hind bin Abu Hala was born. Then the Holy Prophet (S) married her and took her son, Hind under his charge.

Sayyid Murtaza and Shaykh Tusi have narrated that when the Holy Prophet (S) married Lady Khadija, she was a virgin and she did not marry anyone before the Prophet, but the first report is more famous. And the Messenger of Allah (S) did not take another wife as long as she was alive. She spent twenty-four years and one month with the Holy Prophet (S). The amount of her dower was 12.5 Awqiya. Which was according to the value of that time 1500 dinars. Same was the amount of the dower of all the wives of the Prophet and the first son born of her was Abdullah, whose titles were Tayyib and Tahir. Qasim was born after him.

Later it is mentioned that Qasim was elder to Abdullah. And four daughters were also born from her: Zainab, Ruqaiyyah, Umm Kulthum and Fatima Zahra. The next wife of the Prophet was Sauda binte Zama-a; before marrying the Messenger of Allah (S) she was the wife of Sakran bin Umar. Sakran embraced Islam and died in Abyssinia. The third wife was Ayesha binte Abu Bakr. His Eminence had married her in Mecca when she was seven years old. Except for Ayesha the Prophet did not marry any virgin lady. Seven months after migration to Medina, the Prophet consummated his marriage to Ayesha, when she was nine years old.

She lived to a ripe age of seventy, till the time of Muawiyah's reign. The fourth wife of the Prophet was Umm Shareek, who had gifted her self to the Prophet. Her name was Ariya binte Dauran bin Abir. Before marrying the Prophet, she was the wife of Abul Askar bin Sami al-Azdi, through whom a son named Shareek was born. The fifth wife of the Prophet was Hafasa binte Umar bin Khattab. Her first husband was Khanees bin Abdullah, after whose death the Messenger of Allah (S) married her.

His Eminence had sent Khanees to serve as a barber to the King of Iran. He died in that same journey without leaving any issue. Hafasa stayed in Medina till the reign of Uthman and Ibn Shahr Ashob has said that she survived till the last period of the Caliphate of Amirul Momineen (a.s.). The sixth wife of the Messenger of Allah (S) was Umm Habiba binte Abu Sufyan and her name was Ramla. Before coming into the marriage of the Holy Prophet (S), she was married to Abdullah bin Jahash.

Abdullah had migrated with her to Abyssinia, where he embraced Christianity and died. The Holy Prophet (S) then married her and the attorney was Amr bin Umayyah. The seventh wife of the Prophet was Umm Salma. Her mother, Atika was the sister of Abu Talib, the paternal aunt of the Prophet and some have said that Atika was the daughter of Amir bin Rabia and she was named Binte Abu Umayyah. She was the daughter of Abu Jahl's uncle.

It is narrated that the Messenger of Allah (S) proposed to Umm Salma through her son to marry her to the Prophet. So Umm Salma appointed her son as the agent, and he married Lady Umm Salma to the Messenger

of Allah (S). King Negus of Abyssinia sent 400 gold coins as her dower at the time of her marriage. Some say that King Negus had sent gold coins for the dower of Umm Habiba. Umm Salma survived all the wives of the Prophet.

Before marrying the Prophet, she was the wife of Abi Salma bin Abdul Asad. Abu Salma's mother was Baraa the daughter of Abdul Muttalib. From Abu Salma a daughter, Zainab and a son Umar was born to Umm Salma. In the Battle of Jamal, Umar was in the service of Amirul Momineen (a.s.). Imam Ali (a.s.) appointed him as the governor of Bahrain. The eighth wife, was Zainab binte Jahash from the Bani Asad tribe.

Her mother was Maimoona, daughter of Abdul Muttalib, the paternal aunt of the Holy Prophet (S). Ibn Shahr Ashob has referred to Amima as the daughter of Abdul Muttalib. She was the first to pass away from the wives of the Prophet during the reign of Umar Ibn Khattab. Before she married the Holy Prophet (S), she was the wife of Zaid bin Haritha. Her story will be quoted after this. The ninth wife of the Holy Prophet (S) was Zainab binte Khuzaimah Hilaliya and before that she was married to Ubaidah bin Harith bin Abdul Muttalib.

Some have said that she was the wife of Tufayl Ibn Harith's nephew and she was called Ummul Masakeen. She also died during the lifetime of the Prophet. The tenth wife was Maimoon binte Harith. The Messenger of Allah (S) married her in Medina and consummated his marriage with her at Saraf which is at a distance of three Farsakh from the holy city of Mecca. Her death also occurred at that same place in 36 Hijri and she was buried there.

Before marrying the Prophet, she was married to Abu Sira bin Abu Daham Amir. The eleventh wife of the Prophet is Juwairiya binte Harith from Bani Mustaliq tribe; she had come to the Prophet as a captive in that battle. The Holy Prophet (S) emancipated her and then took her as his wife. She died in 56 A.H. The twelfth wife was Safiya binte Huyy bin Akhtab, who was chosen by the Prophet for himself from the booty of Khyber and he fixed her emancipation as her dower. She passed away in 36 A.H. The Holy Prophet (S) had consummated his marriage to all of them. He had performed Nikah with eleven of them and one wife had gifted herself to the Prophet.

Those ladies with whom the Holy Prophet (S) did not consummate his marriage were as follows: The first was Aliya binte Tabiyan. When she was brought to the Holy Prophet (S) he divorced her before consummating marriage. The second lady was Qeela, sister of Ashath bin Qays, who died before her marriage was consummated and some say that the Holy Prophet (S) divorced her before consummating marriage with her. It is said that the passing away of the Messenger of Allah (S) Akrama bin Abu Jahl proposed to her.

Third is Fatima binte Zahak, whom the Holy Prophet (S) married after the death of her sister, Zainab. And when the verse of Takhyyur (choice) was revealed and the Holy Prophet (S) gave choice to his wives to either select him or the world, she chose the world and she separated from the Prophet. After that she became involved in such hard times that she used to dry camel dung into fire wood and lived on the income. She used to say that she was unfortunate to have chosen the world. The fourth was Shaniya binte Sult whom the Holy Prophet (S) married but before she could be brought into the household of the Prophet, she passed away.

The fifth was Asma binte Noman bin Sharjeel. When the Prophet married her, Ayesha and Hafasa felt jealous of her and deceived her that when the Holy Prophet (S) comes to her house she must not let him overpower her immediately. In this way he would be attracted to her and the unfortunate woman was deceived by her. When the Holy Prophet (S) came to her, she said: "I seek the refuge of Allah from you." The Prophet said: "You have adopted a very strong refuge, I give refuge to you; go back to your house." The sixth was the princess of Lithia.

It is narrated that when she was brought to the Prophet he told her to gift her soul to him, but she said, can a princess gift herself to a common man? When the Prophet came to her, she said "I seek the refuge of Allah from you." So the Prophet divorced her and after paying her some money sent her home. The seventh was Umra binte Yazid. When she was brought to the Holy Prophet (S) he noticed white patches on her and did not consummate the marriage, and divorced her.

The eighth was Laila binte Khateem Ansariya. When she was brought to the Holy Prophet (S) she expressed dislike from him and he sent her back. Ibn Shahr Ashob says that her house was attacked by a wolf. The ninth was a woman of Bani Hamza tribe, who proposed to give herself to

the Prophet but her father didn't like the match and made an excuse that she had white spots.

When he went home he saw that by the miracle of the Prophet she really got the white spots. The tenth report is that there was a woman named Umra and her father used to describe her good qualities and one of them was that she had never fallen sick. When the Holy Prophet (S) heard this, he said: "Such a woman has no merit in the sight of Allah."

And he did not take her in marriage. Some have said that the Holy Prophet (S) had married her, but he divorced her when he came to know this fact. Thus on the basis of this report, the Messenger of Allah (S) had twenty wives. Shaykh Tusi says that the Holy Prophet (S) married eighteen women, and some have mentioned fifteen as mentioned previously.

Shaykh Tusi has narrated that the Holy Prophet (S) had two slave girls, with whom he had established relations and as he had fixed nights for his other wives, he had fixed nights for them also. One of them was Mariya binte Shamoon the Copt and the other was Raihana binte Zaid Qardiya.

The two of them were sent to the Prophet by Maqooqas, King of Alexandria. Some have said that the Holy Prophet (S) had emancipated Raihana and then married her. Mariya died five years after the passing away of the Messenger of Allah (S). Some have narrated that the Holy Prophet (S) selected a slave girl from Bani Quraiza, named Tukana. She was under the charge of the Holy Prophet (S) till he passed away. After the passing away of the Holy Prophet (S), Abbas married her.[525]

Kulaini has narrated through good chains of narrators from Imam Muhammad Baqir (a.s.) that a lady from Ansar came to the Prophet in perfect make-up and in a very fine dress. At that time the Prophet was in Hafasa's room. She said: "It is not appropriate for the woman to offer herself to a man, but a long time has passed, and I have neither a husband nor any issue. If you like, I can gift myself to you.

The Holy Prophet (S) prayed for her and said O Ansari lady, may the Almighty Allah give you a good reward. Indeed your men helped me and your women were inclined to me. But Hafasa began to condemn that lady and said: "How shameless you are and how desirous you are of

men that you present yourself with such audacity. The Prophet said: "Be quiet, Hafasa, she is better than you as she is inclined to the Prophet of Allah and you condemn her and pick defects in her."

Then he addressed her and said: "Go, may Allah have mercy on you, indeed Allah had decreed Paradise to you as a reward of being inclined to me and you preferred my love and happiness. And my intercession will be there for you, Insha Allah." At that juncture, the following verse was revealed:

"And a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her- specially for you, not for the (rest of) believers."[526]

Imam Muhammad Baqir (a.s.) has said that the Almighty Allah has made lawful for women to gift themselves to the Prophet and not for anyone else. Ali bin Ibrahim has also narrated this report but he has mentioned Ayesha instead of Hafasa.

Kulaini etc. have narrated through authentic chains of narrators that the Almighty Allah has only allowed women to gift themselves to the Holy Prophet (S) and it is not allowed to marry women without paying the dower. There is consensus of Shia and Sunni scholars that marriage with the word of Hiba (gift) is among the specialties of the Holy Prophet (S).

Kulaini has through authentic chains of narrators, narrated that the Holy Prophet (S) married a woman named Sanat from Bani Aamir bin Saa-a tribe. She was the most beautiful woman of her time. When Ayesha and Hafasa saw her, they said that she would overpower them, because she was more beautiful and attractive and that she would take away the Prophet from them.

So they resorted to trickery and deceived her that she must not express her love for the Holy Prophet (S). When the Prophet came to her, the unfortunate deceived woman said: "I seek the refuge of Allah from you." So His Eminence divorced her and sent her to her relatives. After that the Holy Prophet (S) married a woman of Kinda, binte Abil June when his son, Ibrahim died, that woman said that if he had been a Prophet, his son would not have died.

So the Prophet divorced her before consummating the marriage and sent her home. When the Holy Prophet (S) passed away from the world, both ladies of Bani Aamir and Bani Kinda came to Abu Bakr and asked him that people wanted to marry them, so what was his advice. Abu Bakr and Umar discussed among themselves and said: "You have the choice of remaining unmarried or to marry." The unfortunate women got married.

At last by the miracle of the Prophet one of their husbands contracted leprosy and the other suffered from insanity. Umar bin Azina, who is the narrator of this report says: "When I mentioned this tradition to Zurarah and Fazl, they narrated it to Imam Muhammad Baqir (a.s.) and the Imam said: "The Almighty Allah has not prohibited anything but that people committed it and disobeyed Him, so much so that they even married the wives of the Prophet after him."

Then the Imam narrated the incident of the women of Bani Aamir and Bani Kinda. And he said: "If you ask Sunni scholars that if a man marries a woman and divorces her without consummating the marriage, would that woman be lawful for the son of that man? They will reply in the negative. Then the sanctity of the Holy Prophet (S) is more than fathers.[527]

Barqi has through correct chains of narrators and Kulaini has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that when Najjashi married Amina binte Abu Sufyan, who was also known as Umm Habiba, to the Holy Prophet (S), the latter organized a dinner (Walima) and he said: "It is from the practice of the prophets to call people to dinner on the occasion of marriage."

And the same authors have narrated from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) married Maimoona binte Harith, he held a dinner and served half ground cereal, oil etc. to the people.

Kulaini has narrated through reliable chains of narrators that when the Holy Prophet (S) used to propose to any woman, he used to send a lady to see her telling her to smell her neck, if it is fragrant, her whole body will be fragrant; and to pay attention to her shank, if it is meaty, her whole body will be meaty.

Shaykh Tusi has narrated that during the battle of Hunain, Safiya, the wife of the Prophet arrived and said: O Prophet of Allah, I am like other women. I bore the killings of my father, uncle and brothers for the sake of Holy Prophet (S). If something happens to you, who will get your Caliphate and successorship? The Holy Prophet (S) pointed out to Amirul Momineen (a.s.) and said: "Imamate and all matters related to your Ummah will be related to him."

It is narrated through authentic chains of narrators that Safir bin Shajra Amari, came to the wife of the Prophet, Maimoona daughter of Harith in Medina and after taking permission entered the house. Maimoona asked him from where he was coming? He replied: "From Kufa." "What tribe are you from?" she asked. "Bani Aamir," he replied. She said that his arrival was welcome but what was the purpose of his visit.

Safir said: "O Mother of believers, when dispute erupted among the people, I was afraid of getting involved in some trouble. So I have come to you." She asked, "Have you paid allegiance to Ali?" "Yes," he replied. She said, "Go back and don't leave the army of Ali. By Allah, neither he has deviated nor can anyone be deviated because of him."

Safir said, "O Mother of believers, will you narrate a tradition about Imam Ali (a.s.) that you have heard from the Messenger of Allah (S)?" "Yes," she said, "Listen, the Messenger of Allah (S) said: Ali is a sign of truth, and the standard of guidance, Ali is the sword of Allah, which Allah removes from the scabbard to slay infidels and hypocrites.

So one who is devoted to Me, will be devoted to him because of My love and one who is inimical to him, has in fact been inimical to Me. Indeed one who is inimical to Me is inimical to Ali. When he meets the Lord on Judgment Day, he will have nothing to justify his stand.

Ali bin Ibrahim has narrated that Ayesha and Hafasa used to harass Safiya, abuse her and call her a daughter of a Jew. Safiya complained to His Eminence, who asked her why she did not reply to them. She asked, "O Prophet of Allah, what reply shall I give?"

He replied: "My father, Harun was the prophet of God and my Uncle, Musa (a.s.) was the Kalimullah (one spoken to by Allah) and my

husband, Muhammad, is the messenger of Allah. So what do you deny and what defect can you see in me?" When Lady Safiya replied to them in this manner, they said, "These are not your words, the Holy Prophet (S) has taught you." At that juncture, the following verses were revealed in their condemnation:

"O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust."[528]

Shaykh Tabarsi has mentioned the following as the context of revelation of this verse: One day Umm Salma had a white cloth around her waist, whose both end were hanging behind. And the garments were trailing on the ground. Seeing this Ayesha said to Hafasa: "See what she is hanging behind her, it seems to be the tongue of a dog." Some say that Ayesha ridiculed her for her short stature.

Himyari and Kulaini etc. have narrated from correct and very reliable chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) did not fix more than five hundred dirhams as the dower of any of his daughters or wives.

Kulaini has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that people asked him about the exegesis of the following verses:

"O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful."[529]

The narrator asked Imam Ja'far Sadiq (a.s.): "How many women were lawful for the Holy Prophet (S)." Imam Ja'far Sadiq (a.s.) replied: "As many as he liked." The narrators asked him what is the meaning of the following statement of Allah:

"It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses…"[530]

Imam Ja'far Sadiq (a.s.) replied: "It was allowed for the Messenger of Allah (S) to marry the daughters of his uncle and paternal aunts, paternal uncles and maternal aunts and marry the ladies who had migrated with him to Medina.

And it was lawful for him to marry believing ladies and it is in form of a gift. And no lady is allowed to gift her self to anyone except the Holy Prophet (S) and no one is allowed to do Nikah without paying the dower (*maher*) as the Almighty Allah has said in the Holy Qur'an." The narrator then asked: "What is the meaning of the following verse:

"…and you may take to you whom you please…"[531]

The Holy Imam (a.s.) replied: "It implies that the Holy Prophet (S) can marry anyone. And the statement of Allah that after that it was not lawful for them implies those who are made unlawful for others in the next verse; that is mothers, daughters and sisters, and all prohibited women.

If the verse had implied that which Ahle Sunnat think it does, that after the revelation of this verse it became unlawful for the Holy Prophet (S) to propose to any woman. And the women he had as his wives cannot be changed. Then indeed the Almighty Allah must have made lawful for you the women that were not allowed for the Prophet. Because you have the choice to change the aged wife and you can send proposal to anyone you like."[532]

Kulaini has narrated through reliable chains of narrators from Imam Ali Reza (a.s.) that the Holy Prophet (S) had the sexual prowess of forty men. And he had nine wives and he used to meet them every day.

Ali bin Ibrahim has narrated that when the Messenger of Allah (S) returned from the Battle of Khyber and the treasure of the sons of Abil Haqiq fell into his hands, the wives asked him to distribute that treasure among them. The Holy Prophet (S) said that he has distributed it all among the Muslims. The wives were angry and they said: "You think that if you divorce us, we would not find anyone according to our status."

The Almighty Allah did not like this reply and He commanded the Messenger to become aloof from those wives and stay in the house of the mother of Ibrahim. The Holy Prophet (S) separated from those wives and started to reside in the chamber of Ibrahim's mother, which was near to the mosque. So much so that those women had their menses. The Almighty Allah revealed the following verse of choice at that juncture:

"O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing; And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward."[533]

When the Holy Prophet (S) recited this verse to them, Umm Salma arose first of all and she said: "I chose the Prophet over the world." After that all the women embraced the Prophet and repeated the same sentence. At that moment the following verse was revealed:

"You may put off whom you please of them, and you may take to you whom you please…"[534]

Then the Almighty Allah addresses the wives of the Prophet:

"O wives of the prophet! Whoever of you commits an open indecency (like going out to Basra to confront Ali), the punishment shall be increased to her doubly; and this is easy to Allah. And whoever of you is obedient to Allah and His Apostle and does good, We will give to her reward doubly, and We have prepared for her an honorable sustenance."[535]

It is narrated from Imam Ja'far Sadiq (a.s.) through correct chains of narrators that "Fahisha Mubaiyyana" (open indecency) and the sins

which exposes is to undertake armed uprising which was committed by Ayesha.

Kulaini has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that Allah was ashamed about His Prophet that some of his wives said that Muhammad thinks that if he divorces them, they would not find any man in the community willing to marry them. According to another tradition Zainab said: "In spite of being the Prophet of Allah, you are not just among us."

Hafasa said: "If he divorces us we can choose someone else from our community." According to another traditions this statement was also made by Zainab. When the verse of choice was revealed the Holy Prophet (S) separated from all his wives for 29 nights and resided in the chambers of Maria. And according to another report no revelation descended on the Prophet for twenty days. After that, when the verse of choice was revealed, the Prophet summoned his wives and gave them choice of himself or the world.

If they had chosen the world, they would have become unlawful on the Prophet, which means irrevocable divorce. And according to another report, if they had chosen the world, the Prophet would have divorced them and then it would never have been possible for them to choose the Prophet and he never could have inclined to them. According to another report, when Zainab binte Jahash's turn arrived, she came running to the Prophet, kissed his hands and said: "I choose Allah and His Prophet."

It is mentioned in many reliable traditions that this was a command restricted only for the Prophet and not for others to give such choice to their wives.[536]

Notes:

[525] It is possible that the Holy Prophet (S) had not taken that maid slave as his wife and she was only appointed to serve him, or it would not have been possible from Abbas to marry her, as according to the Holy Qur'an she would have been among the mothers of believers and she would have unlawful for every person of the Ummah.

[526] Surah Ahzab 33:50

[527] The author says: Ibn Idris etc. have narrated this tradition from reliable sources and there is no difference of opinion among the Shia and Sunni scholars. There is no doubts in it that the woman with whom the Holy Prophet (S) had consummated the marriage, she would remain in the marriage of the Prophet till her death. No one is allowed to marry her. And the woman whom the Prophet has divorced during his lifetime or has not consummated her marriage with him, there is difference of between Shia and Sunni scholars whether she can marry anyone else or not. Most Sunni scholars believe that she is lawful for others. But in the view of Shia, the most common opinion is that she is unlawful for others; even the tyrant rulers had not opposed the Holy Prophet (S) in this matter. And they married to others the women with whom the Prophet had not consummated the marriage. This does not prove any deficiency of the Prophet and Ayesha's mounting the camel and in the company of thousands of infidels and hypocrites, and going out to fight Amirul Momineen (a.s.) and to martyr the beloved grandson of the Prophet is much worse. Therefore, it is not lawful to reject all these reports due to improbability. Ali bin Ibrahim has narrated that when the Almighty Allah said: "And his wives are their mothers," and made it unlawful to marry them, Talha was very angry at this. And he said: "Muhammad has made his women unlawful to us, and he marries our women. If Muhammad dies, I will also do what he does with our women. At that moment this verse was revealed by the Almighty Allah:And it does not behove you that you should give trouble to the Apostle of Allah, nor that you should arry his wives after him ever; surely this is grievous in the sight of Allah. (Surah Ahzab 33:53)

[528] Surah Hujurat 49:11

[529] Surah Ahzab 33:50

[530] Surah Ahzab 33:52

[531] Surah Ahzab 33:51

[532] The author says: There are many traditions on the subject and some commentators have explained this verse in the same way and some say that after that the Holy Prophet (S) gave choice to his wives either to choose him or choose the world. And if they chose the Holy Prophet (S) the Almighty Allah made it lawful for him to take up other

women or to replace them with other women. Some have said that it was applicable at the beginning and then abrogated later on. And whatever is mentioned in the tradition is reliable and in agreement with other statements of Ahle Sunnat.

[533] Surah Ahzab 33:28-29

[534] Surah Ahzab 33:51

[535] Surah Ahzab 33:30-31

[536] The author says: It is famous among Imamite jurist that the choice to separate from her husband was only available for the wives of the Prophet. But some have said that this rule is also applicable for others, but there is difference of opinion in its application whether it can be effected through revocable or irrevocable divorce. And more clear is that this order was restricted to the Prophet, therefore it is useless to think upon its derivations or make any comments about it. The Almighty Allah is more cognizant of what is best.

Chapter 54

Account of the marriage of Zainab

Ibn Babawayh etc. have narrated from reliable chains of narrators from Imam Ali Reza (a.s.) that one day the Holy Prophet (S) went to the house of Zaid bin Haritha bin Sharjeel Kalbi. When he entered, he saw that the wife of Zaid was taking a bath. The Holy Prophet (S) said: "Glory be the one Who has created you." By this statement he meant that she must consider the Almighty Allah as pure and free from the saying of infidels who say that angels are the daughters of God, as the Almighty Allah has Himself said:

"What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying."[537]

When the Holy Prophet (S) saw her bathing, he said: "I consider pure the one who has created you from the fact that he should have a son who is needful of purification and bath." When Zaid returned home, Zainab told him about what the Prophet had said. Zaid thought that the Prophet had stated thus because he found Zainab beautiful. Then he came to the Prophet and said: "My wife is having a bad nature, I want to divorce her."

The Prophet said: "Protect your wife and fear the Almighty, because the Almighty Allah had revealed to him the number of his wives and their names of the world and the hereafter, and Zainab was among them and the Prophet knew this, but he did not reveal this to Zaid or anyone else fearing that people would say that Muhammad tells his slave that "your wife will be married to me one day."

And according to another report, the Prophet feared that the hypocrites will say that Muhammad considers wives of others as his wife and

mother of believers. And thus they would make allegations about the Prophet. Therefore the Almighty Allah ordered His Prophet to keep the matter concealed, that which the Almighty Allah was about to reveal and the Prophet continued to fear the allegations of the people.

Thus Zaid bin Haritha divorced Zainab and after the waiting period the Almighty Allah married her to the Prophet and revealed those verses, because He knew that the hypocrites will make allegations against the Messenger of Allah (S), so He revealed the following verse:

"There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute."[538]

Imam Ali Reza (a.s.) said that the Almighty Allah never became a guardian for the marriage of anyone of His creatures except for Hawwa and Adam and for Zainab and the Messenger of Allah (S) because He has said:

"We gave her to you as a wife…"

And married Lady Fatima Zahra to Imam Ali (a.s.).

Shaykh Tabarsi has narrated that since Zainab binte Jahash whose mother was Amima binte Abdul Muttalib, and the Holy Prophet (S) has asked for her hand for Zaid, but she furiously declined to become Zaid's wife. And Zainab's brother, Abdullah bin Jahash also said the same thing, upon which the following verse was revealed:

"And it behoves not a believing man and a believing woman…"[539]

Thus Zainab said: I have agreed and given authority to the Holy Prophet (S). The Prophet married her to Zaid and sent ten gold coins and sixty silver coins as her dower and a veil and a covering sheet, a shirt and a pair of pajama, fifty seers of food and thirty Saa-a (120 seer) dates.

Ali bin Ibrahim has narrated that when the Holy Prophet (S) married Zainab himself, since he liked her very much, he gave dinner in which he invited the companions. When all companions has finished eating they wanted to remain with the Prophet and converse with him, whereas the

Holy Prophet (S) wanted privacy with Zainab. At that moment the following verse was revealed:

"O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished- but when you are invited, enter, and when you have taken the food, then disperse- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah."[540]

Notes:

[537] Surah Isra 17:40

[538] Surah Ahzab 33:38

[539] Surah Ahzab 33:36

[540] Surah Ahzab 33:53

Chapter 55

Account of Lady Umm Salma

It is narrated by Ibn Babawayh from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that one day Umm Salma came to know that one of her emancipated slaves had said something against Amirul Momineen (a.s.). She summoned him and said: "Sit down, may your mother mourn for you, let me narrate for you a tradition of the Holy Prophet (S): after that you may choose whatever you like. Indeed, we nine women were married to the Prophet.

On one of my turns, the Holy Prophet (S) came to my place. And Noor (light) was shinning from his forehead and he was holding the hand of Imam Ali (a.s.). He said to me: "O Umm Salma. Go away from here and leave the house for us.: So I went out from there and the Prophet began to converse with Imam Ali (a.s.) in private. I could hear their voices but I was not able to make out what they were saying.

When it got very late I went to the door and said: "O Messenger of Allah (S), can I come in?" My heart was full of joy, but I turned back thinking that the Prophet might have been angry at me or some bad news had been revealed to him about me from the heavens. After sometime, I again came to the door and sought permission, but no permission was forthcoming. And I was happier than before. Then I went there for the third time and asked for permission.

This time the Prophet told me to enter. When I entered, I saw Imam Ali (a.s.) kneeling before the Prophet and saying: "May my parents be sacrificed on you, what do you advise me to do in such circumstances?" He replied: "I advise you patience." Ali (a.s.) again asked the same question and the Prophet again advised patience to him.

When on the third time he asked the same question, the Prophet said: "O Ali, O my brother, when it comes to this, you must take out the sword and prepare to fight. You must not worry even if blood is dripping from your sword when you come to me." Then the Messenger of Allah (S) turned to me and asked: "O Umm Salma, why are you so sad?" I replied, "Because you sent me away a number of times."

The Holy Prophet (S) said, "By Allah, I did not send you away because I was angry with you, and you have no defect in my view. Indeed you are on the good for Allah and His Prophet. But when you came, Jibraeel was to my right and Ali was on the left and Jibraeel was informing about the events that are to occur after me. And had emphasized me to make bequest to Ali (a.s.) what he should do in those mischiefs. O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is my Vizier in the world and the hereafter.

O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is my standard bearer in the world and the hereafter. O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is my successor and legatee after me and one who would fulfill my promises and one who will drive away the enemies from Hauz Kauthar. O Umm Salma, listen to this and be a witness that Ali Ibn Abi Talib (a.s.) is the chief and leader of Muslims and the leader of the pious, one who will take the believers to Paradise and who is the killer of Nakiseen, Qasiteen and Mariqeen."

I asked, "O Messenger of Allah (S), who are the Nakiseen?" He replied: "Those who will pay allegiance to Ali (a.s.) at Medina and break the pledge at Basra," I asked, "Who are the Qasiteen?" He replied: "Muawiyah and the Syrians obedient to him." I asked, "Who are the Mariqeen?" He replied: "The Khawarij of Nahrawan." When Umm Salma narrated this traditional report to her slave, he said, "You have delivered me and opened the knot of my heart. May Allah give prosperity to you. By Allah, I will never say anything wrong about Ali (a.s.)."

Shaykh Tusi has narrated through reliable chains of narrators from the slave of Abu Zar that he said: "I was fighting on the side of Amirul Momineen (a.s.) in the Battle of Jamal. When I saw Ayesha in the front ranks of our enemies, a doubt appeared in my heart, like other people were in doubt with regard to her. When afternoon came, the Almighty

Allah removed that doubt from my heart and became busy in fighting the opponents with the army of Amirul Momineen (a.s.).

After that when I came to Umm Salma, the wife of the Prophet and narrated my position, she asked: "What did you do when the hearts of the people had flown away from their abodes?" I said that I had also fallen into doubt and I thank the Almighty that He removed that curtain and I fought the enemies of Imam Ali (a.s.) well." Umm Salma said, "You have done a nice thing." I have heard the Messenger of Allah (S) that he used to say: "Ali is with Qur'an and Qur'an is with Ali. They will not separate from each other till they reach me at Hauz Kauthar."

It is mentioned in *Qurbul Asnad Himyari* from Imam Ja'far Sadiq (a.s.) through authentic reports that there was a lady among the Ansar, named Hasrat. After the passing away of the Messenger of Allah (S) she used to visit the Ahlul Bayt (a.s.) and was deeply devoted to them. One day Abu Bakr and Umar saw her on the way and asked where she was going.

She said that she was going to the Progeny of Muhammad to fulfill their rights and to renew her pledge. They said, "Woe be upon you, they don't have any right. It was only restricted to the lifetime of the Prophet." Hasrat returned on hearing this. After some days she again came to the Ahlul Bayt of the Prophet. Umm Salma asked her, "It had been a long time." She said, "I had met so and so and they had said this and that." Umm Salma said, "They made a wrong statement, the right of the progeny of Muhammad is incumbent on Muslims till Judgment Day."

Umar bin Abi Salma, son of Umm Salma is quoted in *Basairud Darajat* to have said that Lady Umm Salma said: One day the Holy Prophet (S) made Ali (a.s.) to sit in my quarters and called for a sheepskin. The Holy Prophet (S) was dictating and Ali was writing, till the skin was full. The Messenger of Allah (S) gave that skin to me and said: "After me a person will come to you and mention such and such signs, so you give this skin to him."

When the Messenger of Allah (S) passed away from the world, and Abu Bakr usurped his Caliphate, my mother, Umm Salma told me to go and see what that person does in the mosque. I came to the mosque and saw Abu Bakr mounting the pulpit, delivering a sermon, then he came down and went home. I returned to my mother and narrated what all I

had seen or heard. She fell silent. When Umar became the Caliph, again my mother sent me to the mosque.

I returned and told her that Umar has also done what Abu Bakr had done. Again my mother fell silent. When Uthman became the Caliph, like before, my mother again sent me to the mosque and I returned and reported that he also acted like his two predecessors. When Amirul Momineen (a.s.) became the Caliph, my mother sent me to the mosque and said: "See what this man does." I came to the mosque.

Imam Ali (a.s.) recited a sermon and upon descending from the pulpit summoned me and said: "Go and take permission from your respected mother that I want to meet her in short while." I came to my mother and delivered the message of Amirul Momineen (a.s.).

She said, "By Allah, I wanted to call him myself. Then Ali (a.s.) arrived and asked her for the writing that the Holy Prophet (S) had entrusted to her. My mother arose, opened a casket, removed another casket from it, opened it and taking out the sheepskin, gave it to Ali (a.s.). Then she said to me: "Always remain in the service of Ali and never leave his side, because after the Holy Prophet (S), I don't see anyone as his successor."

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) proposed to Umm Salma through her son, Umar bin Abi Salma and he married her to the Prophet even though he was not yet mature.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that one day Abu Bakr and Umar came to Lady Umm Salma and asked her, "You were married to someone else before the Holy Prophet (S), tell us whether the Prophet was sexually stronger than him or not?" Lady Umm Salma said, "He is also like other men."

After that the Holy Prophet (S) arrived and Umm Salma regretted what she had said. And she feared that some verse might be revealed about her, so she herself told the Prophet about what those two had said. The Messenger of Allah (S) was so infuriated that his complexion changed and there was perspiration on his brow. He came out of the house in such a way that his cloak was dragging on the ground. Then he came into the mosque ascended the pulpit and called the Ansar.

When they saw the Prophet in this condition, all armed themselves and presented themselves before the Prophet. The Messenger of Allah (S) praised and glorified the Almighty, why are some hypocrites busy to find some defects in me.

By Allah, I am greatest among you from the aspect of lineage and most pure of you from the aspect of birth and the most obedient one to the Almighty in the absence of the people. Of one of you asks me who his father is, I can tell you about it." A person asked, "Who is my father?" The Holy Prophet (S) said, "It is so and so shepherd."

Another man asked, "Who is my father?" The Holy Prophet (S) said, "So and so black slave." Then a third person asked, "Who is my father?" The Holy Prophet (S) said, "Your father is same that people relate you to."

Then Ansar arose asked, "O Prophet forgive us so that Allah may exalt your ranks, indeed the Almighty Allah has sent you as a mercy." Since the Prophet had a habit that when people spoke to him in humility and requested him, due to shame, the forehead of the Prophet used to perspire and he used to conceal their defects.

Thus the Messenger of Allah (S) descended from the pulpit and went to his house. Next morning Jibraeel (a.s.) came down with a bowl of Paradise food and said: O Messenger of Allah (S), this is prepared for you by the Houries. You may eat it and except for you, Ali and his sons, no one may eat from it, because except for you no one is capable of it.

Thus the Holy Prophet (S), Ali, Fatima, Hasan and Husain (a.s.) sat down to eat from that bowl. Due to this, the Almighty Allah gave to the Prophet, the sexual power of forty men. After that it was such that whenever the Holy Prophet (S) wanted he could have intercourse with all of his wives on a single night.

It is narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that Mughaira's son, Walid died. Umm Salma said to the Prophet: "Mughaira's family has organized a condolence meeting, please allow me to go."

The Prophet allowed her. Umm Salma dressed up to go there. She was as beautiful as a fairy. When she used to stand up and untie her hair, her whole body used to be covered with them. She used to tie up the ends of her hair with her anklets. Thus she began to weep and wail for her son and the Prophet did not restrain her and neither did he say that she had committed any mistake.

It is narrated from the same Imam through authentic chains of narrators that one day the Messenger of Allah (S) came to the house of Umm Salma and asked her, "Why don't I see any*barakah* in your place. Umm Salma, said, "There is a lot of*barakah* in my house due to your presence. The Holy Prophet (S) said, "Allah, has sent three blessings, water, fire and sheep."

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that one day the Messenger of Allah (S) saw a woman that he liked. So he came to the house of Umm Salma, and it was her turn that day; and the Holy Prophet (S) associated with her, then he performed the ritual bath and came out of the house. The water of his bath was dripping from his head. Then he said: "O people, glancing is due to the Shaitan, therefore if on seeing a woman, one of you feel desirous of sex he must come to his wife and sleep with her so that his desires are cooled."

Chapter 56

Account of Ayesha and Hafasa

The Almighty Allah says:

"O Prophet! Why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful. Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise."[541]

Ali bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that the above verses were revealed at the time when Ayesha and Hafasa came to know that the Prophet had had relations with Mariya.

And the Prophet swore to them that he will never again go to Mariya. So the Almighty Allah revealed the following verses so that he may pay the penalty for his oath and he must not give up his relations with Mariya. It is also narrated that these verses were revealed when one day the Holy Prophet (S) was at Hafasa's place and Mariya the Copt was in his service.

During that time Hafasa went out on some errand and the Prophet had relations with Mariya. When Hafasa came to know about this, she was very angry and she said: O Messenger of Allah (S), you had relations with a slave girl on my bed, and on the day of my turn?" The Prophet was embarrassed at this and he said, "Cool down, I will not have relations with Mariya again. I have made her unlawful for myself." These verses were revealed at that time.

It is narrated from Shaykh Tabarsi that after the Morning Prayer the Prophet used to visit all his wives and ask about their well being. And if

someone sent honey to Hafasa, he used to spend a few moments at her place to have some honey.

When Ayesha saw this, she conspired with some other wives that when the Prophet comes to them they must say that his mouth is smelling of 'maghafeer', which is a smelly gum on which if the honeybee sits, the honey becomes so smelly. And Ayesha knew that the Prophet disliked mouth odor. Thus when the Holy Prophet (S) went to Saudah, she said due to the fear of Ayesha, what smell was it that she could perceive from the mouth of the Prophet?

Perhaps he has eaten Maghafeer. The Prophet said: "No, I have consumed honey at Hafasa's." After that whenever the Prophet visited any of his wives they told him the same thing. Till he came to Ayesha. She closed her nose and said: "Why do I smell Maghafeer from your mouth?" the Holy Prophet (S) said that he had taken honey at Hafasa's place. Ayesha said that perhaps that honeybee has sat on Maghafeer.

The Holy Prophet (S) said: "By Allah, I will never taste honey again." Some say that the Prophet had taken honey at Umm Salma's and some say that he had taken it at Zainab binte Jahash's and Ayesha and Hafasa had conspired that when the Prophet comes to them both should issue the same statement that his mouth smells of Maghafeer. It was for this reason that the Holy Prophet (S) made honey unlawful for himself.

Shaykh Tabarsi and Sunni commentators have reported that one day the Messenger of Allah (S) was in Hafasa's place and she asked the Prophet if she could visit her father. The Prophet allowed her and she departed. The Prophet called for Mariya and remained in privacy with her. Hafasa returned to find the door closed till the Prophet opened it. Perspiration was dripping from his face. Hafasa was extremely angry at the Prophet. the Holy Prophet (S) said: "She is my slave girl and the Almighty Allah has made her lawful for me. But I have made her unlawful to me for your sake. However you don't mention this to anyone."

After that the Holy Prophet (S) went away from there. Immediately she began to beat with a stone the wall separating her quarter from that of Ayesha's and she said: "Congratulations to you O Ayesha, the Holy Prophet (S) has made his slave girl, Mariya, unlawful from himself. It is good riddance for us." Then she narrated the whole story to Ayesha as

the two of them were united in harassing the other wives of the Prophet. At that time, the following verses were revealed. So the Holy Prophet (S) divorced Hafasa and kept away from all his wives for 29 days.

He stayed in the attic of Mariya till the Almighty Allah revealed the verse of choice. Some have said that the Prophet had relations with Mariya on the day of Ayesha's turn and Hafasa had come to know about it. The Holy Prophet (S) had told Hafasa not to mention it to Ayesha as he has made Mariya unlawful for himself. But she immediately informed Ayesha and told her not to mention it to anyone. At that juncture, the Almighty Allah revealed the following verses:

"And when the prophet secretly communicated a piece of information to one of his wives- but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the Aware one, informed me."[542]

Ali bin Ibrahim and Ayyashi have narrated that when Hafasa came to know about Mariya and she became infuriated at the Prophet, he told her to drop the matter as he was making Mariya unlawful for himself for her sake. But he told her that she must keep this matter concealed otherwise the divine curse will be upon her and the anger of the angels and the ridicule of all people. Hafasa said that she will maintain the secret.

But what is the secret? The Prophet said: "It is that Abu Bakr will become the Caliph after me through injustice and oppression and after him, your father will become the Caliph." Hafasa asked him, "Who has told you this?" The Holy Prophet (S) said that "the Almighty Allah has informed me about it." Hafasa revealed this secret to Ayesha the same day and she mentioned it to her father, Abu Bakr.

Abu Bakr came to Umar and said that "Ayesha has quoted Hafasa thus, but I don't trust her statement, you ask Hafasa directly if this is true." Umar came to Hafasa, "Is it true what Ayesha has mentioned on your authority?" Initially Hafasa denied having said any such thing to Ayesha. Umar said, "Don't conceal this from us if it is true, so that we may plan about it beforehand."

Hafasa said, "Yes, the Holy Prophet (S) had mentioned thus." Then the two men and their daughters plotted to poison the Prophet. Jibraeel came down with those verses. And the secret that the Almighty Allah had mentioned is the same secret. And apart from that the Almighty Allah had informed His Messenger about some other secrets. And they had decided to expose the secret and to eliminate the Prophet.

And the saying of the Almighty Allah that the Prophet had mentioned some things and left out some, means that His Eminence, asked Hafasa why she revealed the secret and did not fear the curse of Allah and His angels? And those who had planned to eliminate the Prophet and the Almighty Allah had informed the Prophet about this plot of theirs; so the Almighty Allah in order to punish Ayesha and Hafasa said:

"If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the believers that do good, and the angels after that are the aiders. Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins."[543]

After that the Almighty Allah in order to remove the doubt that ignorant people may not ask how is it possible that wives of the prophet can be infidels and hypocrites? The Almighty Allah has mentioned an example for them in which their disbelief was revealed for every sane person. As mentioned after these verses that:

"Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter."[544]

Ali bin Ibrahim has narrated that one of their dishonesty was Ayesha's going to Basra with Talha and Zubair in order to fight Amirul Momineen (a.s.). And the Imam of the Time (a.s.) will enliven Ayesha by the permission of Allah and would issue a penalty for this dishonesty.[545]

Shaykh Tusi and Sayyid Ibn Tawus have narrated through reliable chains of narrators from Amirul Momineen (a.s.) that he said: One day I was with the Prophet when Abu Bakr and Umar were also present there. I also sat down between the Prophet and Ayesha. Ayesha said: "Did you not get any place except for the lap of the Prophet and me?"

The Holy Prophet (S) said: "Shut up, Ayesha, don't hurt me about Ali, indeed in the hereafter he is my brother and chief of the believers. On Judgment Day, the Almighty Allah will make him sit on the Sirat Bridge and he will send his friends toParadise and send his foes to Hell.

Ibn Babawayh has narrated through reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that three persons had attributed falsehood to the Prophet most: Abu Huraira, Anas bin Malik and Ayesha.

And Ibn Babawayh and Barqi have narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that when the Qaim of Aale Muhammad will reappear, he will enliven Ayesha and punish her and take the revenge for Lady Fatima Zahra (s.a.). The narrator asked, "May I be sacrificed on you, why would he punish her?"

Imam (a.s.) said, "She had made allegations against Mariya, the Copt also." The narrator asked why the Prophet had not punished her? And why did the Almighty Allah postpone this matter till the time of the Qaim. Imam Muhammad Baqir (a.s.) replied, "Because the Almighty Allah sent the Prophet as a mercy and appointed the Qaim Aale Muhammad for taking revenge.

Shaykh Tusi has narrated through reliable chains of narrators from Umm Salma that the Messenger of Allah (S) had taken all his wives for the Farewell Hajj and he used to live with each of them for a day and a night, because he was married to them and he wanted to be equitable among them.

When it was Ayesha's turn, the Prophet conferred secretly with Imam Ali (a.s.) for a long time, so this act of his was very hard for Ayesha. Umm Salma says that Ayesha told me: "I feel like going to Ali and calling him cruel and lazy, why he has kept away the Messenger of Allah (S) from me?" I tried all means to restrain her from this but she did not

refrain. She rode her camel to him and returned soon to me crying. I asked her why she was weeping.

She said that when she went to the Messenger of Allah (S) and told Ali (a.s.): O son of Abi Talib, you always keep away the Holy Prophet (S) from me, but the Prophet said: O Ayesha, don't come between me and Ali; indeed no one is apprehensive about me with regard to him.

By the one in whose hands is my life, no believer hates him and no infidel loves him. Indeed, after me truth is with Ali, in whichever direction he turns, the truth will turn with him and truth will never separate from him till they both come to me at Hauz Kauthar." Umm Salma said: "O Ayesha, I had stopped you from this, but you never paid any heed to me."

Ibn Tawus has narrated from Amirul Momineen (a.s.) through reliable chains of narrators that he said: Before the revelation of the verse of Hijab, once I went to the Prophet when he was seated in Ayesha's room. I sat down between Ayesha and the Prophet. She said, "O son of Abu Talib, did you not get any seat except my lap? Go away from here." The Prophet immediately slapped her back and said, "Woe be on you, what do you want from the King of believers and one who is more superior to successors of prophets and one with an illuminated face and limbs?"

Kulaini has narrated through reliable chains of narrators that Ibn Umm Maktum, who was a blind Muezzin of the Prophet came to the Prophet one day. Ayesha and Hafasa was with the Prophet. The Prophet told them to go inside. They said, "But he is blind." The Prophet said, "Even though he cannot see you, you can see him." According to another report he said, "Even though he is blind, you are not."

Through reliable chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) married Ayesha in the month of Shawwal. Also through reliable chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that one night the Holy Prophet (S) was sleeping with Ayesha.

He arose during the night and began to pray the supererogatory prayers. When Ayesha awoke, she did not see the Prophet on his bed. She thought that he must have gone to his slave girl. So she arose in fury and

began to search for the Prophet. Suddenly she placed her foot on the neck of the Prophet when he was weeping in Sajdah and imploring the Lord:

"My body and soul and all prostrate to You. And my heart has brought faith on You. I confess for all the bounties from You to me and I confess to all sins and I have done and oppressed my soul to forgive me.

Except for You no one can forgive this great sin. I seek refuge in Your forgiveness from Your chastisement. And I seek refuge in Your pleasure from Your anger. And I seek Your refuge in Your mercy from Your anger. And I seek Your refuge and I cannot reach Your praise and glorification. You are same as You have praised Yourself and I seek Your forgiveness and turn to You."

When the Prophet completed the Sajdah, he said, "O Ayesha, you have hurt my neck. Did you think that I had gone to some slave girl of yours?"[546]

Notes:

[541] Surah Tahrim 66:1-2

[542] Surah Tahrim 66:3

[543] Surah Tahrim 66:4-5

[544] Surah Tahrim 66:10

[545] The author says: The Almighty Allah has in these verses explained the infidelity and hypocrisy in these verses and their unity on conspiring to harass the Prophet in such a way that it is not concealed from any sane person. And due to the clarity of these verses their infidelity is obvious. Zamakhshari and Fakhre Razi in spite of extreme bias have said that the Almighty Allah has mentioned about the wife of Firon in this verses and the verse after this, it is a great indication about the two mothers of believers, who had united to harass the Prophet and their exposure of the secret they were supposed to maintain. The Almighty Allah has explained it in these examples that due to infidelity and hypocrisy, relationship of lineage or marriage ties does not give any

advantage. If that relationship is even with the greatest creation, who are prophets and messengers and due to having faith, relationship with infidels does not create any harm even if that infidel was like Firon.In the beginning of the Surah, the scolding that the Almighty Allah has mentioned to the Holy Prophet (S) is obviously extremely kind: That is, O my beloved, why do you, for the sake of those women, forsake the pleasures that the Almighty Allah has made lawful for you? And the Prophet's forsaking of those pleasures, especially when there be some exigency, was not unlawful. And neither that act of the Prophet can be disobedience of Allah. And the scolding that appears in the verses is in fact applicable to the same wives. As for their sake why should he refrain from those pleasures? And their statement about the Caliphate of Abu Bakr and Umar, if it is really a tradition there are many exigencies in it, in which there is trial for them and an expression of their infidelity and hypocrisy. And there are many exigencies, which cannot be understood by the people, for example the purpose behind the creation of Satan, presence of desires in human psychology and their control on evil actions. And the believer, must in all matters, remain steadfast on faith and he should not leave any scope for doubts on himself and must not be caught in the instigations of Satan, and he must not deny whatever he obtains from the Imams of religion and he should leave the knowledge of those things to the Imams.[546] The author says: Many examples of Ayesha's cruelty and deviation will be mentioned in the account of the Battle of Jamal, if Allah wills.

Chapter 57

An Account of the relatives and servants of the Prophet

Shaykh Tabarsi and Ibn Shahr Ashob have narrated that The Messenger of Allah (S) had nine uncles, all sons of Abdul Muttalib. They were Harith, Zubair, Abu Talib, Hamza, Ghaydaq, Zirar, Muqawwam, Abu Lahab, whose name was Abdul Uzza, and Abbas.

Only four of the Prophet's uncles left offspring: Harith, Abu Talib, Abbas and Abu Lahab. As for Harith, he was the eldest of Abdul Muttalib's children, and Abdul Muttalib's agnomen was Abul Harith. Harith assisted his father, Abdul Muttalib in digging the well of Zamzam. Harith had five male children: Abu Sufyan, Mughairah, Naufal, Rabiah and Abde Shams. Abu Sufyan became a Muslim during the year of the conquest ofMecca.

He left no offspring. Naufal, who was older than Hamza and Abbas, accepted Islam during the siege of Khandaq. He left offspring after him. As for Abde Shams, the Messenger of Allah (S) changed his name to Abdullah. His children lived after him inSyria.

As for Abu Talib and Abdullah, the Prophet's father, they were children of the same mother. Their mother was Fatima daughter of Amr bin Aidh bin Imran bin Makhzum. Abu Talib's name was Abde Manaf, and he had four male children. These were: Talib, Aqil, Ja'far and Ali. His female children were Umm Hani, whose names were Fakhta and Jumana. The mother of all these children was Fatima daughter of Asad, Aqil was ten years older than Ja'far. Talib had no children, and he died three years before the Prophet migrated to Medina.

The Messenger of Allah (S) was protected from all harm inMecca with his status secure, until Abu Talib died. Then Meccarejected him, nor could he carry out his mission, until Jibraeel finally came to him and

said: “Allah sends you salutations of peace and says to you, “Depart to Mecca, for your supporter is dead.’” When Abu Talib died, Ali went to the Messenger of Allah (S) and informed him of this.

The Prophet said to him: “Go O Ali, and take charge of washing shrouding and anointing him, but when you have laid him out on his bier, come and inform me!” Ali did so, and the Prophet stood before the corpse and exclaimed: “You have indeed acted kindly towards your next of kin; may you therefore be well rewarded, O uncle, for you were a good guardian of the one whom you brought up as a youth. You also assisted him and offered support to him as a grown up man!” The Prophet then turned to those present and said: “By Allah, I shall intercede on my uncle’s behalf with an intercession at which both men and Jinn shall marvel!”

As for Abbas, his agnomen was Abul Fazl, and to him belonged the rite of offering water to the pilgrims, as well as the guardianship of the well of Zamzam. He accepted Islam at the time of the Battle of Badr. He also received the Prophet at al-Abwa at the time of the conquest of Mecca, and accompanied him when he entered it.

With him the Hijrat (migration of Muslims) was completed. Abbas died in Medina during the Caliphate of Uthman, after losing sight due to old age. He had twelve children, nine males and three females. They were: Abdullah, Ubaidullah, Fazl, Qutham, Mabad, Abdur Rahman and Umm Habib. The mother of all these was Lubabah daughter of Fazl bin Harith al-Hilaliya, the sister of Maimoona daughter of Harith, the wife of the Prophet. The other children of Abbas were born of different mothers; they were: Tammam, Kathir, Harith, Amina and Safiya.

As for Abu Lahab, his children were Utaibah, Utbah, Uqbah and Muattab. Their mother was Umm Jamil daughter of Harb and sister of Abu Sufyan, ‘the carrier of wood’ (Qur’an, chapter 111).

The Prophet’s paternal aunts were six, the children of different mothers. They were: Umaymah, Umm Hakim, Barrah, Atika, Safiya and Arwa. Umaymah was the wife of Jahash bin Riab al-Asadi, Umm Hakim – known as al-Bayda (the fair one) – was the wife of Karir bin Rabiah Ibn Habib Ibn Abde Shams.

Barrah was the wife of Abdul Asad Ibn Hilal al-Makhzumi, for whom she bore Abu Salamah, who was the husband of Umm Salma (before the Prophet married her). Atika was the wife of Abu Umayyah Ibn Mughairah Makhzumi. Safiya was the wife of Harith Ibn Harb bin Umayyah. She then married Awwam Ibn Khuwailid, for whom she bore Zubair. Arwa was the wife of Umair bin Abdul Uzza Ibn Qusayy. The only one among the Prophet's aunt who accepted Islam was Safiya. It is also reported that three became Muslims: Safiya, Arwa and Atikah.

The Messenger of Allah (S) had no maternal relatives except the foster siblings. This is because his mother, Amina daughter of Wahab had no brothers or sisters, who would have been the Prophet's uncles or aunts. Yet the men of the tribe of Banu Zuhra claimed to be his uncles because Amina was a member of that tribe. Nor did his parents, Abdullah and Amina have any other children, who would have then been his blood brothers and sisters.

The Prophet had a maternal aunt in nursing called, Salma, who was the sister of Halima (as-Sadiya, his foster mother), daughter of Abu Dhuwayb. He also had two foster brothers, Abdullah bin Harith and Anisah bin Harith, whose father was Harith bin Uzza bin Saad bin Bakr bin Hawazin.

Among the Prophet's male clients was Zaid bin Harith, who was bought as a youth for Khadija by Hakim Ibn Hizam at the market of Ukaz for 400 dirhams. But after the Messenger of Allah (S) married Khadija, she gave him Zaid as a gift. The Prophet, however set him free and adopted him. He also married him to Umm Ayman, who bore him Usamah. Zaid was known as 'the son of the Messenger of Allah (S)' until Allah sent down the verse of: "Let sons be called only after their fathers" (Holy Qur'an 33:5).

Another of the Prophet's clients was Abu Rafe, whose name was Aslam. He belonged to Abbas (the Prophet's uncle), who gave Abu Rafe to the Prophet as gift. When Abbas accepted Islam, Abu Rafe hastened with the news to the Prophet, who was so pleased that he set him free. The Prophet also had Abu Rafe married to Salma, his maidservant, who bore him Ubaidullah Ibn Abi Rafe, who was Ali's scribe during the latter's Caliphate.

Another client was a man called Safinah, whose name was Rabah. The Messenger of Allah (S) bought him and set him free. Nawban, a man of the tribe of Himyar, whose agnomen was Abu Abdullah, was taken captive, and the Messenger of Allah (S) also bought him and set him free.

Yassar, a Nubian slave, was also bought by the Messenger of Allah (S) and set free.

Yassar was killed by the man from the tribe of Urainah who raided the orchard of the Messenger of Allah (S). Other clients were Shuqran, whose name was Salih, and Abu Kabshah, whose name was Sulaiman. Another client was Abu Damirah, whom the Prophet set free and for whom he wrote a deed of surety which remained with his descendants after him. Mudim, who was also a client of the Prophet, was shot with an arrow at Wadiul Qura (near Mecca), where he died.

Other clients were Abu Muwayhibah, Ansah, Fudalah, Tahmna, Abu Ayman, Abu Hind and Anjashah. Anjashah was the man to whom the Prophet said: "Be not in haste O Anjashah, be gentle with the crystals (that is, women, as being fragile)!"

Tenth was Abu Muwayhibah, who was from the tribe of Mazinah. The Holy Prophet (S) had freed him. Eleventh is Abniya Ibn Kurdi, who was an Iranian, and he was martyred in the Battle of Badr. Some say that he died during the time of Abu Bakr. Twelfth is Fazalah, who was gifted to the Prophet by Rafa bin Zaid, and he was martyred in Wadiul Qura.

Thirteenth was Tahman, fourteenth was Abu Ayman; he was named Abu Rabah. Fifteenth was Abu Hind. Sixteenth was Anjasha. Seventeenth was Salih. Eighteenth was Abu Salma. Nineteenth was Abu Usaib. Twentieth was Abu Ubaid. Twenty-first was Aflah. Twenty-second, Ruwaifih, twenty-third Abu Laqit, twenty-fourth Abu Rafi (the younger), twenty-fifth, Yasaar (the elder), twenty-sixth, Karkarah, whom Hauda bin Ali had gifted to the Prophet and he freed him.

Some say that he remained a slave till his death. Twenty-seventh, Rabah, twenty-eighth Abu Lubabah whom the Prophet had emancipated after buying him. Twenty-ninth is Abul Yusr. Thirtieth was Salman Farsi. Thirty-first was Bilal Habashi. Thirty-second, Suhaib Rumi. Thirty-third, Abu Bakra, who was named Baqi. He had come to the Prophet from the fort of Taif and was freed by the Prophet. Thirty-fourth Aslam Rumi.

Thirty-fifth was Habsha Habshi. Thirty-sixth was Mahir, whom Maqooqas had sent for the Prophet. Thirty-seventh was Abu Thabit. Thirty-eighth was Abu Niraz. Thirty-ninth was Mehran.

As for the Prophet's maidservants, first al-Muqawis, the ruler of Alexandria (Egypt), presented to him two maidservants, one of whom was Mariya the Copt, who bore him Ibrahim, dying five years after the Prophet in 16 A.H. The other maidservant (who was given to him along with Mariya), he gave to Hassan bin Thabit.

Umm Ayman was the Prophet's special maid, whom he inherited from his mother. She was a black woman, and her name was Barakah. The Prophet set her free and gave her in marriage to Ubaid al-Khazraji in Mecca. She bore Ubaid a son called Ayman. Then he died, and the Prophet married her to Zaid, for whom she bore Usamah, who was also black resembling her. Thus Usamah and Ayman were two brothers of the same mother.

Another was Ruqaiyyah, daughter of Shamun, whom the Prophet captured with the booty from the tribe of Bani Quraiza.

The Prophet's freemen and women servants were: Anas bin Malik, and Hind and Asma, daughters of Kharijah of the tribe of Bani Aslam.

Some say that the Prophet had a eunuch called Mayora in his service. And among the freemen of the Prophet were Anas bin Malik and Hind and Asma, daughters of Kharijah. Of the scribes of the Prophet, Amirul Momineen (a.s.) was the scribe of revelation and other than revelation.

Ubayy bin Kaab and Zaid bin Thabit also sometimes noted down the revealed verses of Qur'an. Zaid and Abdullah bin Arqam wrote letters addressed to different rulers. And Alaa bin Uqbah and Abdullah bin Arqam used to write real estate deeds. Zubair bin Awam and Jaham bin Sult were scribes of taxes and Zakat. Huzaifa was the scribe of taxes on dates. The following persons are also mentioned among the scribes: Uthman bin Affan, Khalid bin Saeed, Aban bin Saeed, Mughairah bin Shoba, Husain bin Numair, Alaa bin Hadhrami, Sharjeel bin Hasna, Hanzal bin Rabi, Abdullah bin Saad bin Abi Sara who had been dishonest in writing the verses of Qur'an.

The Holy Prophet (S) cursed him and he became an apostate. It is narrated from Ibn Abbas that one day the Holy Prophet (S) called for Muawiyah to write down a letter. People said that he was eating his dinner. When the Holy Prophet (S) called for him the second time, he was still reported to be eating. The Holy Prophet (S) said, "May Allah never fill up his stomach." Therefore due to the curse of the Prophet he was always involved in hunger, till his death.

Anas bin Malik was the gate keeper of the Holy Prophet (S) and there were some Muezzins of the Prophet: the first of whom was Bilal who recited the Azan for the Prophet. Another Muezzin was Umar bin Umm Maktum, whose father's name was Qays.

Third, Ziyad bin Harith, fourth Aws bin Mughairah, fifth Abdullah bin Zaid Ansari. Abu Talha was the caller of the Prophet. And those who killed the infidels before the Prophet were Ali Ibn Abi Talib (a.s.), Zubair, Muhammad bin Muslima, Asim bin Aflah and Miqdad. And those who used to support the Prophet on various occasions was Saad bin Maaz, who roamed in guarding the Prophet on the day of the Battle of Badr and Zakwan bin Abdullah was also guarding the Prophet.

And in the Battle of Uhad, Muhammad bin Muslima acted as his bodyguard. In the Battle of Khandaq, Zubair bin Harith was the bodyguard. On the night the Prophet consummated his marriage to Safiya, Saad bin Abi Waqqas and Abu Ayyub Ansari were his guards. And in Wadiul Qura, it was Bilal. On the eve of the conquest of Mecca, it was Ziyad Ibn Asad. Some other persons were appointed to guard the Prophet but when the Almighty Allah revealed the verse of: "And Allah will protect you from the people," the Holy Prophet (S) relieved his guards of their duty.

Among the governors of the Holy Prophet (S) were Amr bin Khuddam, whom the Prophet had appointed as the governor of Najran. Ziyad bin Usaid was appointed as the governor of Hadhramaut. Khalid bin Saeed was appointed to govern Sana. Abu Umayyah Ghazwi governed Kinda and Sadaqah. Abu Musa Ashari was appointed as the governor of Zuwaid, Zamaa Adan and Sahil. Maaz bin Jabal was appointed on some provinces of Yemen. Amr bin Aas was appointed to govern Oman along with Abu Zaid Ansari. Yazid bin Abu Sufyan was appointed to collect taxes from Najran. Huzaifa and Bilal were ordered to collect taxes on

fruits. Ibad bin Bashir Ansari was charged with the collection of taxes of Bani Mustaliq.

Afra bin Habis was put in charge of collecting taxes from Bani Yarbu. Adi bin Hatim was in charge of the taxes of Bani Daram. Zirqaan bin Badr was collecting taxes from Bani Awf. Malik bin Nuwairah was collecting taxes from Bani Yarbu. Adi bin Hatim was the collector of taxes from Bani Asad. Uyyana bin Haseen was in charge of the taxes of Qararah. Abu Ubaidah bin Jarrah was in charge of taxes of Maziniya and was the governor of Budhail and Kanana.

The Messenger of Allah (S) had six messengers: Hatib bin Abi Balta was sent to Maqooqas; Shuja bin Wahab was sent to Harith bin Shimr; Wahiya Kalbi to the King of Rum; Suleet bin Amr to Zah bin Ali Hanafi; Abdullah bin Hazafah to the King of Iran; Amr bin Umayyah to King of Abyssinia.

The following were the poets who eulogized the Prophet: Kaab bin Malik, Abdullah bin Rawaha, Hisaan bin Thabit, Nabigha Judi, Kaab bin Zuhair, Qays bin Sarma, Lubaid bin al-Zabari, Umayyah bin Sult, Abbas bin Mardas, Tufail Ghanawi, Kaab bin Namat, Malik bin Awf, Qays bin Nahr Ashjai, Abdullah bin Harb As-hami, Nahr bin Abi Salma, Abu Wahbal Hamji.

Kulaini has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the wife of Uthman bin Mazun came to the Prophet and said: "O Messenger of Allah (S), Uthman, mostly fasts during the days and spends the nights in worship, and he does not come near me." The Holy Prophet (S) came out of his house in fury, in such way that he was carrying his slippers in his hands. And he reached the residence of Uthman in this condition.

He found Uthman praying, and when Uthman saw the Prophet he concluded his prayer and came to the Messenger of Allah (S). The Prophet said: "O Uthman, the Almighty Allah has not sent me to propagate monkery and abstinence from the world. He has sent me with an easy set of commandments. I also fast, pray and have relations with my wives. Thus one who wishes to follow my religion should following my practice. And it is my practice to associate with women."

It is narrated from the same Imam that when Uthman bin Mazun died, His Eminence kissed him after his death. It is narrated from the same Imam that when the Holy Prophet (S) was walking besides the bier of Uthman bin Mazun, he heard the voice of a woman who was saying: "O Saib, congratulations for gaining Paradise." The Holy Prophet (S) asked: "How do you know that he will go to Paradise?" You should only say that he was devoted to Allah and His Prophet." And when Ibrahim, the son of the Prophet died, the Messenger of Allah (S) said: "Join your excellent elder, Uthman bin Mazun."[547]

Kulaini has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) gave Ziyaa binte Zubair bin Abdul Muttalib, his cousin (sister) to Miqdad bin Aswad and said: I have married Ziyaa to Miqdad so that people may stop giving importance to lineage and ancestry. And that they start following the practice of the Messenger of Allah (S) because the most pious is one most honored in the view of the Almighty Allah. And Imam Ja'far Sadiq (a.s.) has said that Zubair, Abdullah and Abu Talib were full siblings.

It is narrated from Imam Ja'far Sadiq (a.s.) through correct chains of narrator that when Quraish plotted to assassinate the Prophet, they said: "What should we do with Abu Lahab, so that he does not act as a hurdle in this plot?"

Umm Jamil, wife of Abu Lahab said: "I will keep you safe from his mischief. I will tell him to remain at home so that we can have a morning drink." Thus when the others moved out to kill the Prophet, Umm Jamil detained Abu Lahab at home and kept him busy in taking drinks. His Eminence, Abu Talib called for Ali (a.s.) and said: "Go to the house of your uncle, Abu Lahab and ask them to open the door. If they don't open the door, break it open yourself and enter the house and say: "My father says that if the uncle of the community is a leader it is not possible for that community to be degraded."

Amirul Momineen (a.s.) came to the house of Abu Lahab and found the door closed. In spite of knocking the door no one opened it. So Ali (a.s.) broke open the door and entered the house. Abu Lahab asked: "O nephew, what is the purpose of your visit?" Imam Ali (a.s.) conveyed the message of His Eminence, Abu Talib. Abu Lahab said: "Your father is right, but what has happened?" He replied: "Your nephew is being

killed and you are busy in drinking wine?" Abu Lahab jumped up and picked his sword and tried to leave the house. Umm Jamil, the hypocrite woman, put her arms around him.

Abu Lahab slapped her so hard that she lost the sight of one of her eyes. And he came out of the house with a naked sword. When the Quraish saw him so infuriated, they asked: "What has happened to you O Abu Lahab?" Abu Lahab replied: "I opposed my nephew in your support, so you decided to eliminate him? By Laat and Uzza, I have decided to become a Muslim and then I will show you what I can do." The Quraish began to plead with him and at last persuaded him to return home.

It is narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that the Messenger of Allah (S) said: "I testify that Umm Ayman was destined to Paradise."

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that a foster sister of the Messenger of Allah (S) came to him and when he saw her, he was elated and he laid down his chador for her and asked to her to sit on it. And he spoke with her cheerfully. When she returned, his foster brother arrived, but the Prophet did not act in the same cordial manner. The companions asked: "O Messenger of Allah (S), why did you pay more respects to his sister?" He replied: "It is so because she is nicer to her parents than he is."

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that the Messenger of Allah (S) had two Muezzins: Bilal and Ibn Umm Maktum. Since Ibn Umm Maktum was visually handicapped, he used to recite the Azan at night and Bilal recited it after morning had risen. That is why the Prophet used to say that when you hear the Azan of Bilal in Ramadhan you must leave eating and drinking and know that it is morning.

Ali bin Ibrahim has narrated that the Messenger of Allah (S) was appointed to the office of prophethood on Monday. And on Tuesday, Amirul Momineen (a.s.) embraced Faith.[548]After that Lady Khadija, the Prophet's wife, brought faith. His Eminence, Abu Talib came to the house of the Prophet and saw him praying and Imam Ali (a.s.) was following him, standing to his right. Abu Talib said to His Eminence, Ja'far

at-Tayyar: “Correct the arms of your cousin and stand to his left.” Ja’far stood to the right. The Prophet moved forward. Thus for a long time except for Ali, Ja’far, Zaid bin Haritha and Khadija, no one prayed with the Prophet till the 94th verse of Surah Hijr was revealed:

“Therefore declare openly what you are bidden and turn aside from the polytheists.”[549]

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: My best brother is Ali and my best uncle is Hamza. And Abbas is a root after me and the Imam said that the Prophet recited seventy Takbirs at the bier of His Eminence, Hamza.

Also it is narrated from authentic chains of narrators from Ibn Abbas that one day the Holy Prophet (S) came out of his house holding the hand of Ali (a.s.) and said: “O Ansar, O sons of Hashim and Abdul Muttalib, I am Muhammad the Messenger of Allah and three persons from my Ahlul Bayt, Ali, Hamza and Ja’far are created from the blessed essence. And it is narrated from Sunni channels from Anas bin Malik that the Messenger of Allah (S) said: We, sons of Abdul Muttalib are among the elders of Paradise, I am the Messenger of Allah, Hamza is the chief of the martyrs, Ja’far, who will be given two wings by Allah, and Ali, Fatima, Hasan and Husain and Mahdi.

In *Qurbul Asnad* it is narrated from Imam Ja’far Sadiq (a.s.) that Amirul Momineen (a.s.) said: “From among us the Messenger of Allah the leader of the first and the last prophets and he is the seal of the prophets. His successor is the best of the successors of the prophets. And his two sons, Hasan and Husain are the most excellent of the sons of the prophet. And the most excellent of the martyrs is Hamza, his uncle. And Ja’far who flies around with the angels and Qaim Aale Muhammad.

Ali bin Ibrahim has narrated through authentic chains of narrators that the Messenger of Allah (S) said: The Almighty Allah has given excellence to me due to three persons from my Ahlul Bayt. I am the most excellent and pious of them, but I don’t feel proud of it. And He chose me and two sons of Abu Talib: Ali and Ja’far and Hamza, son of Abdul Muttalib. One day we were sleeping in Abtah covering ourselves with our sheets. Ali was on my right, Ja’far at the left and Hamza was sleeping near my feet.

Suddenly I could hear the sound of the wings of angels and feel the coolness of the hands of Ali on my chest.

I saw Jibraeel with three more angels. One of the angels asked Jibraeel: "To whom are you sent from these four?" Jibraeel gestured to me and said: "This Muhammad (S) is the best of the prophets and this Ali is the best of the successors. And that is Ja'far who will fly around in Paradise with colored wings. And that is Hamza the best of the martyrs. Moreover the statement of the Almighty Allah is there:

"Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least;"[550]

The Holy Imam (a.s.) said: It implies that among the believers are those who fulfilled the covenant to Allah that they will not flee from the battlefield till they are killed. So, the death of some of them arrived and they fulfilled the covenant and passed away from the world. That is Hamza and Ja'far. And some of them are waiting for their death and they may achieve martyrdom through death: and it is Ali Ibn Abi Talib (a.s.) and he has never made changes in religion. Moreover, in the commentary of this verse:

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them…"[551]

…it is narrated that it was firstly revealed in honor of Ali, Hamza and Ja'far and after that it was applicable to all the people. That is, it was promulgated for those with whom the infidels fight and who have been oppressed, so the Almighty Allah is capable to help them.

It is narrated from Imam Muhammad Baqir (a.s.) in *Khisal* that the Messenger of Allah (S) said: People are created from different trees and I am from the tree whose root is Ali and Ja'far is the branch. Moreover it is also narrated that Amirul Momineen (a.s.) said on the day of Shura: I adjure you to say if anyone of you have any brother like that of Ja'far, whom the Almighty Allah has bestowed with a pair of wings to fly between the different levels of Paradise.

And does any of uncles is like my Uncle, Hamza, who is the lion of Allah, and the lion of the Prophet and the best of the martyrs." All said:

"There is none among us like this." And it is narrated from Imam Muhammad Baqir (a.s.) in *Basair* that it is written on the empyrean: Hamza is the lion of Allah, the lion of the Prophet and the chief of the martyrs.

Kulaini has narrated through authentic chains of narrators from Imam Zainul Abideen (a.s.) that no ones sense of honor has enabled anyone to enter Paradise except that of His Eminence, Hamza, as he embraced Islam for the sake of the Prophet when infidels of Mecca threw the entrails of camel on the back of the Messenger of Allah (S).

Furat bin Ibrahim has narrated that the following verses:

"Whoever hopes to meet Allah, the term appointed by Allah will then most surely come…"[552]

"And whoever strives hard, he strives only for his own soul…"[553]

…were revealed in the honor of His Eminence, Hamza.

Kulaini has narrated through good chains of narrators that Sudair asked Imam Muhammad Baqir (a.s.) that where was the honor and glory of Bani Hashim when after the passing away of the Messenger of Allah (S), Amirul Momineen (a.s.) was overpowered by Abu Bakr and Umar and all hypocrites? Imam (a.s.) asked: "Who was remaining from Bani Hashim? Ja'far and Hamza who were foremost and first in Faith and possessed perfect belief had departed for their perpetual abodes.

Two of them had weak faith as they had recently accepted faith: that is Abbas and Aqeel. They were taken prisoners in the Battle of Badr and then set free. They did not have such a strong faith. By Allah, if Hamza and Ja'far had been alive, Abu Bakr and Umar would never have dared to usurp the right of Amirul Momineen (a.s.) and if they had tried, they would have indeed eliminated the mischief makers." A similar type of report is recorded in *Ihtijaj* from Amirul Momineen (a.s.).

Account of that truthful; one who was a friend of the Prophet before his declaration of prophethood

Kulaini and Himyari have narrated from Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that before the Besat, the Prophet went to meet a person who was very polite to him. When the Messenger of Allah (S) was appointed with prophethood, people said to him: "Do you know who that prophet is that has just risen?" "I don't know," he replied. People said, "It is the same who visited you one day and you acted so politely with him." He set out to meet the Prophet and on reaching him said: "O Messenger of Allah (S), did you recognize me?" His Eminence asked, "Who are you?"

"I am the same whom you visited on so and so day at so and so place and I served you such and such food." The Holy Prophet (S) said, "Welcome, you may ask me whatever you like." He said, "I would like to have a hundred sheep along with the shepherds." The Prophet considered this for a few moments and then issued the order that he should be given the sheep etc. The Holy Prophet (S) told his companions: "What has stopped this man from asking the like of that lady of Bani Israel?"

People asked: "What did the old lady ask for?" His Eminence replied: "The Almighty Allah revealed to Prophet Musa (a.s.): "When you go out of Egypt, you must carry out the bones of Prophet Yusuf (a.s.) and take them to Baitul Maqdas." Musa (a.s.) asked the people, "Where is the grave of Prophet Yusuf (a.s.)?" No one could give him this information. A very old man said: "So and so old lady knows the location." Musa (a.s.) summoned her and asked if she knew the location of the grave of Prophet Yusuf (a.s.). Musa (a.s.) said: "Tell me about it and I will guarantee Paradise for you."

The old woman said: "By Allah, I will not inform you, till you don't do for me what I ask you to." Musa (a.s.) said: "I guarantee Paradise for you." She said, "No, till you don't give me what I ask for, I will not tell you about it." Divine revelation descended on Musa (a.s.): "You can accept whatever she asks as nothing is impossible for Me." So Musa (a.s.) said: "You may ask whatever you want." She said, "I want to live at the same level of Paradise as you." The Messenger of Allah (S) said, "Why did that man not ask me the same?"

Moreover Kulaini has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that before his Besat, the Prophet was having contact with a person with whom he used to have transactions.

When he was appointed to the office of prophethood, and he met that person, he said: May Allah give you a good reward, you are a good friend of mine. You always supported me and never had an argument with me." The Prophet told him, "May Allah, also give you a good reward; you always dealt honestly with me and never charged usury to me. And neither were you greedy of my wealth."

Through good chains of narrators, it is narrated from the same Imam that there were two sects during the period of Jahiliyya of the Arabs: Halam and Hamas. Quraish was known as Hamas and all the other Arabs were known as Halam. It was obligatory on all Halams to be related to one of the Hamas who lived in the sanctuary.

And if someone from the Arabs came to Mecca who did not have any acquaintance with a Meccan, he was not allowed to circle the Kaaba except in nude. Because in the view of Meccans such people had garment in which sins had been committed. Therefore it was not allowed to circle the Kaaba in those clothes. If they had acquaintance with a resident of the sanctuary, they used to take off their garments and wear the garments loaned by their friends. The Holy Prophet (S) was the benefactor of Ayaz bin Jamaz Majashi and Ayaz was a very respected person of his community and the Qadi of the people of Ukaz.

When Ayaz used to come to Mecca, he used to remove his clothes and put on the pure garment of the Prophet and after the Tawaf used to put on his clothes again. When the Holy Prophet (S) declared his prophethood, Ayaz brought a gift for the Messenger of Allah (S), which he did not accept and said: "I will only accept it if you become a Muslim, because the Almighty Allah does not like for me the gifts of polytheists." So Ayaz became a Muslim and his Islam was fruitful. When he brought a gift for the Prophet, he accepted it.

Notes:

[547] The author says: Uthman bin Mazun was an extremely pious and religious companion, and he had participated in the two migrations of Abyssinia and Medina and was among the first of the companions who expired in Medina. He died 30 months after Hijrat. And according to another report it was after 20 months. Shia and Sunni scholars have

narrated that after his death, the Holy Prophet (S) kissed him and after burying him said: "He was our good elder."

[548] Amirul Momineen's acceptance of Faith means that he testified to the prophethood of the Prophet; otherwise his Noor was joined to the Noor of the Prophet whose details have been mentioned in the first volume of this book.

[549] Surah Hijr 15:94

[550] Surah Ahzab 33:23

[551] Surah Hajj 22:39

[552] Surah Ankabut 29:5

[553] Surah Ankabut 29:6

Chapter 58

Brief Account of Muhajireen, Ansar and Companions

Ibn Babawayh has narrated through authentic chains of narrators from Abi Imamah that the Messenger of Allah (S) said, "Cheers for one who sees me and brings faith." And he repeated this statement seven times.

Through good chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that he said: "The Messenger of Allah (S) had 12000 companions; 8000 from Medina, 2000 from Meccaand 2000 emancipated persons. None of them was Qadariya who believe in the divine compulsion and neither was there any Murjia who say that the faith of every person is distinct.

And neither was there any Hururia who talk ill of Amirul Momineen (a.s.) and neither was there any Mutazali who say that the Almighty Allah cannot interfere in the actions of people and those who did not say anything regarding the religion of Allah and they used to weep and wail day and night and say: O Allah, please capture our souls before we receive the news of the martyrdom of Imam Husain (a.s.). According to another report they used to say: Give us death before we eat bread prepared from Maidah.[554]

Through another chains of narrators it is narrated from the Messenger of Allah (S) that he said, "Cheers be for one who saw me and what to say about one who meets one who has met me. And what can be said about one who has seen one who has seen me!"[555]

Shaykh Tusi has narrated through authentic chains of narrators from Amirul Momineen (a.s.) that he said: "I advise you about companions of the Prophet that you must not abuse them. And the companions of your Prophet are those who have not created innovations in religion after the Prophet and neither have they given shelter to anyone who has created

innovations. Indeed the Messenger of Allah (S) requested me about them."

Moreover it has been narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) performed the Morning Prayer in Iraq with the people and after that addressed the gathering, himself wept and made other people also weep of the fear of Allah.

Then he said: "I swear by Allah, that I saw a group of people during the period of my friends, the Prophet who spend their days in night in such a condition that their hair were in disarray, smeared with dust, empty stomachs, their foreheads like knees of goats due to excessive prostrations. They spent the nights in remembrance of God. Sometimes they were in Qiyam, sometimes in Ruku and sometimes in Sujood. And they used to tire their foreheads and legs. They always beseeched their Lord in whispered prayers, and weeping, plead to Him to free them from the punishment of Hellfire. And by Allah, I always found them terrified of divine chastisement.

Through another chain of narrators, it is narrated from Abdur Rahman Jehni that he said: "One day I was in the company of the Messenger of Allah (S); suddenly we decried two riders.

When the Messenger of Allah (S) saw them, he said: These two are from the tribe of Madhij tribe. When they came near, it was known that they were indeed from the Madhij tribe. One of them came to the Prophet to pay allegiance. When the Holy Prophet (S) held his hand for allegiance, he said: O Messenger of Allah (S), inform me of the reward of one who visits you, brings faith on you, testifies to your prophethood and follows you." His Eminence replied: "There is Tooba for him." So the man paid the oath of allegiance and went away.

Then the second approached the Prophet and held his hand to pay the oath of allegiance and he said: "O Messenger of Allah (S), inform me of the reward of one who brings faith in you, believes in your statements and follows you, but who has not met you." His Eminence replied: "There is Tooba for him also." That man also paid the allegiance and went away.

Through another chain of narrators it is narrated from some companions of the Prophet that: One day we were having breakfast in the company of the Prophet when we asked: O Messenger of Allah (S), is there anyone better than us? Because we accepted Islam and performed Jihad in your service. His Eminence replied: "Yes, better than you are those from my Ummah who will be born after me and have faith in me."

Through authentic chains of narrators, it is narrated by Kulaini that Abu Amr Zubairi asked Imam Ja'far Sadiq (a.s.) if there were different grades of faith due to which believers have excellence over each other in the view of Allah. His Eminence replied: "Yes." Amr said, "Please explain so that I may also understand." The Imam said, "The Almighty Allah has kept competition between believers like horses are raced after laying bets. And the believers are made to compete with each other in good deeds and no one has precedence on one who precedes him. And no inferior one has any precedence on one who is superior to him.

Therefore those who accepted faith at the end of this Ummah and if those who had precedence in faith had no excellence, everyone who brought faith later, the last of the Ummah would have joined the first. Rather due to good deeds he would have even achieved excellence over him. Therefore there is no excellence of those who have believed first. But due to the different grades of faith, the Almighty Allah has considered foremost those who accepted faith before.

Because we see some believers who brought faith later, that their prayer, fasting, Hajj and Zakat, Jihad and charity etc. is more than the ones who came later. If there had been no excellence of precedence of faith, those who accepted faith later, would have gained precedence over the former ones due to their excessive good deeds. Thus one who is given precedence by Allah cannot be considered less than the one who is kept behind." Abu Amr said, "Please tell me about those matters that the Almighty Allah has encouraged in order to increase the grades of faith." Imam (a.s.) said, "The Almighty says:

"Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His apostles…"[556]

Then He said:

"And the foremost are the foremost, these are they who are drawn nigh (to Allah)."[557]

And then He says:

"And (as for) the foremost, the first of the migrants (from Mecca) and the helpers (among the people of Medina), and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him…"[558]

Then He said:

"We have made some of these apostles to excel the others, among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank…"[559]

Then He said:

"… and certainly We have made some of the prophets to excel others…"[560]

Then He said:

"See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence."[561]

Then He said:

"There are (varying) grades with Allah."[562]

Then He said:

"…and bestow His grace on every one endowed with grace…"[563]

Then He said:

"Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah…"[564]

Then He said:

"Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward: (High) degrees from Him and protection and mercy…"[565]

Then He said:

"…not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards…"[566]

Shaykh Tusi has narrated that the Messenger of Allah (S) said: "Indeed the Ansar are my shield in warding off the enemies. Therefore forgive them their mistakes and help the good ones among them."

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that he said: "When people were joining the religion of the Messenger of Allah (S) in groups, there arrived a delegation for the Azd tribe; the people of this clan were sweet spoken and tender-hearted. Companions said: "O Messenger of Allah (S), we have understood the delicateness of the hearts, but why are they so sweet spoken?" He replied: "Because they used to brush their teeth during the period of Jahiliyya."

And Shaykh Tusi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: "Swords of the Muslims did not come out and their rows were not formed in prayers and jihad and the Azan was not recited in a loud voice, and the verse of: 'O people who believe,' was not revealed in Qur'an before the tribes of Aws and Khazraj (Ansar) embraced Islam."[567]

Ibn Babawayh has narrated through authentic chains of narrators that Imam Ja'far Sadiq (a.s.) heard a Quraish man talking to a Shia person that he was boasting of his lineage. The Imam in its reply said to the Shia

man: “You tell him that you are more excellent than him due to Wilayat and devotion of Ahlul Bayt (a.s.).”

Through correct chains of narrators, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) was fond of people of four tribes: Ansar, Abdul Qays, Aslam and Bani Tamim. And he despised four tribes: Bani Umayyah, Bani Hunaif, Thaqif and Bani Hudhail. And he used to say that my mother has not given birth to me because I am Bakari or Thaqafi. And he used to say: “There is a noble in every tribe except in Bani Umayyah.”

Shaykh Tusi has narrated that one day Amirul Momineen (a.s.) said: Call the Ghani and Bahila tribes so that they may take their share of gifts. By the God Who split the grain and created the creations, they have no concern with Islam and I will testify at Hauz Kauthar and Maqam Mahmud that they are my enemies in the world and the Hereafter and if my Caliphate is established I will transfer some tribes to others; and indeed I will legalize the killing of sixty tribes because they have no share in Islam.”

Notes:

[554] Superfine flour

[555] The author says: This tradition is related through Sunni chains and there is no doubt that faith is necessary for this.

[556] Surah Hadid 57:21[557] Surah Waqiah 56:10-11[558] Surah Taubah 9:100[559] Surah Baqarah 2:253

[560] Surah Bani Israel 17:55

[561] Surah Bani Israel 17:21

[562] Surah Aale Imran 3:163

[563] Surah Hud 11:3

[564] Surah Taubah 9:20

[565] Surah Nisa 4:95-96

[566] Surah Hadid 57:10

[567] The author says: The praise and excellence mentioned in these verses for Companions, Muhajireen and Ansar are in fact for those who neither left the fold of Islam nor gave way to hypocrisy; who never followed anyone except Amirul Momineen (a.s.). And the companions who became infidels and apostates, and who helped the enemies of Amirul Momineen (a.s.), are worse then infidels. Thus the Holy Prophet (S) said: "Many of my companions on Judgment Day will be driven away from Hauz Kauthar; so I will say: they are my companions; the Almighty Allah will say: O Muhammad you don't know what they did after you. After you they turned on their heels and apostasied from faith." Numerous traditions will be mentioned through Shia as well as Sunni channels in the coming pages on this topic.

Chapter 59

An Account of some Senior Companions

Ibn Babawayh has narrated from Kariza bin Salih that he said: I heard from His Eminence, Abu Zar that he said that the Messenger of Allah (S) mentioned three points about Amirul Momineen (a.s.): That even if one of them had been in my favor, I would have preferred it over the world and whatever is in it. First: O Allah help him and seek help through him only and help him and take revenge from his enemies.

Indeed he is Your slave and the brother of Your Messenger." Then Abu Zar said: "I testify that Ali is the Wali of Allah and the brother of the Messenger and his successor." Then Kariza said: "This testimony gives him precedence on all Muslims like Salman Farsi, Ammar Yasir, Jabir bin Abdullah Ansari, Abul Hasheem bin Taihan, Khuzaimah bin Thabit Zul Shahadatain, Abu Ayyub Ansari and Hashim bin Atba Naufal (r.a.), who were senior companions of the Prophet."

Through reliable chains of narrators, it is reported that people asked Amirul Momineen (a.s.) about His Eminence, Abu Zar. He said: "He was having the knowledge of truth and he had tied up its end secretly in such a way that nothing can be lost from it." Then they asked him about Huzaifa. Ali (a.s.) said that he well remembered the names of the hypocrites. Then they asked him about Ammar. He said: he was such a believer whose bone marrow was filled with faith. And he used to forget errands and when people reminded him, he used to remember immediately.

Then they asked about Abdullah bin Masud. He said: He recited the Qur'an and it was revealed before him. People asked him about Salman Farsi. His Eminence said: He achieved the knowledge of the formers and latters. And he is an endless ocean of knowledge and he is from us, Ahlul Bayt (a.s.). People said: O Amirul Momineen (a.s.): "Tell us about

yourself." The Imam said: "I was such that when I asked a question the Holy Prophet (S) used to bestow knowledge and when I was silent he initiated the discussion."

Moreover, it is narrated from Habba Arafi that Abdullah bin Umar found ten persons arguing about Ammar. Each was claiming to have eliminated him. Abdullah said: "You are fighting to get priority in going to Hell. Because I have heard from the Holy Prophet (S) say that the killer of Ammar, one who plunders his weapons and one who removes his garments, will all go to Hell." It is also narrated that when His Eminence, was killed, people came to Huzaifa and said that Ammar has been killed and people are debating whether he was on the right or not, so what was his opinion? Huzaifa said: "I have heard from the Holy Prophet (S) that he repeated thrice: Abul Yaqzan is firm on the nature Islam and he will not leave it as long as he lives."

It is also narrated from Ayesha that the Holy Prophet (S) said: "When Ammar is given two choices, he opts for one which is the most difficult."

It is mentioned in *Qurbul Asnad*, through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "Allah has commanded me to love four persons. Companions asked who they were. The Holy Prophet (S) said: "One of them is Ali Ibn Abi Talib (a.s.)," and then he fell silent. Then he said: "The Almighty Allah has commanded me to love four persons." "Who are they," asked the people. He replied: "Ali Ibn Abi Talib (a.s.), Miqdad bin Aswad, Abu Zar Ghiffari and Salman Farsi."

It is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that when the Almighty Allah revealed the following verse:

"Say: I do not ask of you any reward for it but love for my near relatives…"[568]

… the Holy Prophet (S) arose and said: "O people, the Almighty Allah has made a duty incumbent on you with regard to me. Will you fulfill it?" No one replied. The Prophet returned without any assurance. The Messenger of Allah (S) again came to his companions the next day and asked the same question but again he did not receive any response. On the third day the Messenger of Allah (S) repeated the same question.

When no one responded, the Holy Prophet (S) said: "O people, whatever the Almighty Allah has made incumbent on you with regard to me is not from gold, silver or any edible item." Then the people said: Then tell us what it is?" The Holy Prophet (S) said: "The Almighty Allah has revealed this verse and has made love of my Ahlul Bayt (a.s.) as the recompense of my prophethood." Then the people said: "We accept." After that Imam Ja'far Sadiq (a.s.) said: "By Allah, this promise was not fulfilled by anyone except the following seven persons: Salman, Abu Zar, Ammar, Miqdad, Jabir bin Abdullah Ansari, freed slave of the Prophet, known as Thabeet and Zaid bin Arqam (r.a.)."

Ali bin Ibrahim has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that:

"Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of Paradise."[569]

This verse revealed in praise of Abu Zar, Miqdad, Salman and Ammar (r.a.) and the Almighty Allah has fixed Jannatul Firdos as their final abode.

Ibn Babawayh and Shaykh Mufeed etc. have narrated that the Messenger of Allah (S) said: "Allah has commanded me to love four of my Companions and He himself loves them. Companions asked: "Who are they, we all like to be from them?" The Holy Prophet (S) said: "They are: Ali Ibn Abi Talib (a.s.), Salman, Abu Zar and Miqdad."

Ibn Babawayh has narrated from the Messenger of Allah (S) through authentic chains of narrators that Ammar Yasir used to say in the Battle of Siffeen: "I have fought thrice under this banner in the service of the Prophet, and this is the fourth time. By Allah, if these people kill me, or take us to date orchard of Hijr, even then we will continue to believe that we are on the right and they are wrong."

Moreover, it is narrated from Imam Ali Reza (a.s.) through authentic chains of narrators that the Holy Prophet (S) told Amirul Momineen (a.s.): "Paradise is eager for you, Salman, Abu Zar, Ammar and Miqdad."

Through authentic chains of narrators, it is narrated from Amirul Momineen (a.s.) that His Eminence, said: "Five persons have precedence in faith: I am the first among Arabs, Salman is the foremost among Iranians, Suhaib is the first among Romans, Bilal is the first among the Abyssinians and Khabab from the Copts."

Through authentic chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) and Imam Ali Reza (a.s.) that love and Wilayat of those believers is obligatory who after their Prophet didn't make any changes in the Caliph of Allah and the religion of Allah. For example: Salman Farsi, Abu Zar Ghiffari, Miqdad bin Aswad Kindi, Ammar bin Yasir, Jabir bin Abdullah Ansari, Huzaifa bin Yaman, Abu Haitham bin Taihan, Suhail bin Hanif, Abu Ayyub Ansari, Abdullah bin Samit, Ubadah bin Samit, Khuzaimah bin Thabit, Zul Shahadatain and Abu Saeed Khudri and those who walked on their path and performed deeds like them.

It is narrated from Amirul Momineen (a.s.) that the world was created for the following seven persons, for whose sake the inhabitants of the world get their livelihood and through their auspiciousness rain falls, and only through their sake are the people helped. And they are: Abu Zar, Salman, Miqdad, Ammar, Huzaifa and Abdullah bin Masud (r.a.)." After that His Eminence said: "I am their Imam and chief. And it them alone who were present at the funeral prayers of Fatima Zahra (s.a.)."[570]

Through authentic chains of narrators, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: "Ammar will be on the right when he will be killed between two armies. One of them would be on my religion and Sunnah and the other would have gone out of the pale of religion."

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that when the Holy Prophet (S) came to Medina, the Jews, who were enemies of Allah, came with Abdullah Bin Surya to His Eminence (S). Ibn Surya asked His Eminence (S): O Muhammad, what is the condition of your sleep? Because we know about the sleep of prophets. His Eminence (S) said: My eyes sleep, but my heart is awake. Abdullah said: That is right, now tell me whether the child is created from the father or mother? His Eminence (S) replied: Bones, muscles and veins are from the father and flesh, blood and hair from the mother. He said: It is so.

Then he asked: O Muhammad, how is it that sometimes a child resembles his maternal uncle and not the paternal uncle? And sometimes he resembles his paternal uncle and not the maternal? He (S) said: He resembles one whose fluid is dominant over the other. Abdullah said: That is right.

Then he said: O Muhammad, how is it that some have issues and some don't? His Eminence (S) said: When the sperm becomes red and turbid, a child cannot be conceived and when the sperm is clean, a child is conceived. Then he asked: Tell me, what your Lord is? Allah revealed Surah Tauheed. Ibn Surya said: It is right. Now one point is left, if you give me the right answer, I shall bring faith on you and obey you. Tell me, which angel brings the divine commands to you? His Eminence (S) said: Jibraeel (a.s.).

He said: This angel is our enemy who arrives with battles, severity and calamities of war. Our ambassador is Mikaeel (a.s.), who brings peace and happiness for us. If angel Mikaeel (a.s.) brought Allah's commands to you we would bring faith. Mikaeel used to make our kingdom strong whereas Jibraeel destroyed it, that is why he is our enemy. Salman Farsi (r.a.) asked: How did this enmity begin?

He replied: Yes, Salman, he has always been inimical to us. It was the time when Allah revealed to His prophets, that an unfortunate person will destroy Baitul Maqdas and in that time also we got this information. And Allah brings one command after another, as He likes, and does what He wants. When we came to know about Baitul Maqdas, our elders sent a man, whose name was Daniyal; he was a prophet at that time. He was very famous and a strong fighter in Bani Israel.

He was sent to search out that person and eliminate him; he was also sent with a lot of wealth and many things. When he went in his search, he found a man in the city of Babel who was very thin and weak. Our man wanted to kill him, but Jibraeel (a.s.) forbid it and said: If he is the one Allah has appointed to destroy you, you will not be able to subdue him and if he is not such, why do you want to kill him?

Our companions agreed and returned to us again and informed us about it. Nebuchadnezzar became very strong and after becoming a

king, came to fight us and destroyed Baitul Maqdas. That is why we consider Jibraeel our enemy. Salman (r.a.) said: O! Ibn Surya, you don't use your common sense and are misguided. See, your elders selected a man to kill him, how was his action? Allah had informed His prophets in His books that Nebuchadnezzar will become a king and he would destroy Baitul Maqdas.

Now they intended to falsify Allah's apostles and their information and blamed them; or they accepted Allah's information and wanted to overwhelm Allah. Those who went to fight Nebuchadnezzar were infidels. How is enmity possible from Jibraeel (a.s.)? He (Jibraeel) restrained him from falsifying divine prophecy and overwhelming Allah. Ibn Surya said: Indeed Allah informed through His Apostles, but He erases whatever He wants and sets up what He likes.

Salman (r.a.) said: If it is so, then do not believe in any information of Taurat; first or last, because Allah erases what He likes and sets up whatever He likes. Hence, it is also possible that Allah might have cancelled the prophethood of Musa and Harun (a.s.); and what they informed you that it will occur, may not occur and what they informed will not occur, may occur.

In this way their saying that such and such thing occurred, may not be true for it might not have occurred. And Allah has promised you reward but may be He cancels it and also erases the chastisement. Because Allah erases whatever He likes and whatever He wants to establish, He does. At last, Salman (r.a.) said: You are unaware of the meaning of:

"Allah makes to pass away and establishes what He pleases."[571]

Because you are disbelievers and falsify the divine messages and you have gone out of the pale of religion.Then Salman (r.a.) said: I witness, that those who are enemies of Jibraeel are also enemies of Mikaeel and they both are enemies of those who are inimical to them and they are at peace with those who are at peace with them. Then Allah revealed the following verse in support of Salman's (r.a.) statement:

"Say: Whoever is the enemy of Jibraeel…"[572]

O Muhammad, tell them, those who are enemies of Jibraeel (a.s.) because he helps the friends of Allah against their enemies and he descends with Ali's greatness by the command of Allah they are My enemies and I am also their enemy.

"…for surely he revealed it to your heart by Allah's command…"[573]

How Jibraeel (a.s.) brought this Qur'an on your heart by Allah's command?

"…verifying that which is before it…"[574]

That verifies all the heavenly scriptures that descended before it…

"…and guidance and good news for the believers."[575]

And it guides the misguided ones and it is a good news for those who believe in the prophethood of Muhammad and Wilayat of Ali and the other Imams (a.s.), who are, in fact, the true friends of Allah.

After that His Eminence (S) told Salman (r.a.): Salman, Allah has verified your words and Jibraeel (a.s.) says from Allah that Salman and Miqdad are two brothers, who sincerely love you and your brother, your successor and your chosen one, Ali Ibn Abi Talib (a.s.) and they are from your companions just as Jibraeel and Mikaeel (a.s.) are from the angels. One who bears enmity with one of them, both are his enemies. And one loves both of them and you and Ali (a.s.), they love him.

And one who bears enmity to Muhammad and Ali and their friends, they are his enemies. And if the people of the world had sincerely loved Salman and Miqdad, just as angels of the empyrean and the heavens love the two and Muhammad and Ali (a.s.) and their friends and enemies of their enemies, because of this, Allah would not have punished any of them.

It is mentioned in *Ihtijaj* from Amirul Momineen (a.s.) that he said: "When the Holy Prophet (S) passed away and I buried him after giving him shroud and bath and began to collect the Qur'an, and when I concluded it, I held the hands of Fatima, Hasan and Husain and went to the houses of all the companions of Badr and those who had precedence in

faith and adjured them of my right and asked for their help, but except for four persons, no one accepted it and they were Abu Zar, Salman, Miqdad and Ammar and according to another report, twenty-four persons paid allegiance to him.

Imam Ali (a.s.) told them to shave off their heads the next day and come to meet him fully armed and that they should swear that they will not forsake him till death. But no one arrived the next morning, except for Salman, Abu Zar, Miqdad and Ammar. Imam Ali (a.s.) called the people in this manner for three consecutive nights but except for these four persons no one responded.

Through authentic chains of narrators it is narrated from Salman that: "When Amirul Momineen (a.s.) concluded the shrouding and funeral bath of the Prophet, he called me, Abu Zar, Miqdad, Fatima, Hasan and Husain. He stood in front of us and we formed a row behind His Eminence and we prayed the funeral prayer of the Messenger of Allah (S) in this manner. Ayesha was in the same room but Jibraeel had closed her eyes and she could not see us."

It is narrated from Asbagh bin Nubatah that Abdullah bin Kawwa asked about the companions of the Prophet. Amirul Momineen (a.s.) said: "Whose circumstances do you want to know?" "Abu Zar Ghiffar," he replied.

Imam Ali (a.s.) said, "I have heard from the Messenger of Allah (S) that he said: The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Zar." Then he asked about His Eminence, Salman (r.a.). He said: "Salman is from us, Ahlul Bayt (a.s.) and how can the earth bring anyone else one who is like the Hakim Luqman? He was cognizant of the former as well as the latter sciences." Then the inquirer asked about Ammar.

Imam Ali (a.s.) said: "He was such that his flesh and blood the Almighty Allah has prohibited for the fire of Hell." Then the inquirer asked about Huzaifa bin Yaman. Imam Ali (a.s.) said: "He was such that he knew the names of the hypocrites and if you ask him about the divine penalties, you will find him aware and intelligent." Then the inquirer said: "Please say something about yourself." Imam Ali (a.s.) said: "I was

such that when I asked a question the Holy Prophet (S) used to bestow knowledge and when I was silent, he initiated the discussion."

According to some authentic reports, a group of people came to Imam Ali Reza (a.s.) and said: "We are Shia of Amirul Momineen (a.s.)." Imam (a.s.) did not allow them audience and they were not able to meet the Imam for a long time.

When at last they were permitted, they complained why they were denied access to him for so many days. "Why should I not have stopped you when you falsely claimed to be Shia of Amirul Momineen (a.s.), while the truth is no one is Shia of Amirul Momineen (a.s.) except Hasan, Husain, Salman, Abu Zar, Miqdad, Ammar and Muhammad bin Abi Bakr. They were such that they did not disobey the Imam in anything."

Shaykh Tusi has narrated through authentic chains of narrators from Husain Asbat that he said that he heard from Amirul Momineen (a.s.) when he was busy in the Battle of Siffeen: "O Allah, if I come to know that Your pleasure lies in that I throw myself from this mountain, I will do it. And if Your pleasure lies in that I lit a fire and jump into it, I will do that also. And I am not fighting the Syrians except for Your pleasure. And I hope that You will not make me despair of that which I have decided."

Sayyid Ibn Tawus has narrated from Sunni channels from Anas bin Malik that the Messenger of Allah (S) said: "Paradise is eager for four persons of my Ummah." But the awe of the Prophet prevented me from asking him who they were. So I went to Abu Bakr and asked him to inquire from the Prophet.

Abu Bakr said: "If I will not be from those four, Bani Tamim will condemn me." So I went to Umar and asked him to ask the Prophet. He also said that if he is not from the four, Bani Adi will ridicule him. After that I went to Uthman and requested to make this inquiry. He also said that if I am not from the four, Bani Umayyah will condemn me.

At last I came to Ali Ibn Abi Talib (a.s.) who was watering his orchard. I said: The Messenger of Allah (S) has said thatParadise is eager for four persons. I plead you to ask the Prophet who the four are? He said: By

Allah, I will indeed ask him about it. If I am from those four, I will thank the Almighty.

If I am not from them, I will ask Allah to make me of them and I will love them. Thus Imam Ali (a.s.) set out to make the inquiry and Anas followed. When they came to the Prophet, they saw that the head of the Prophet was in the lap of Dahiya Kalbi. When Dahiya Kalbi saw Amirul Momineen (a.s.) he stood up to pay respect and said: Take your cousin's head, as you are more deserving of it.

When the Holy Prophet (S) awoke and found his head in the lap of Ali (a.s.), he said: "O Ali, perhaps you have come to ask something?" He said: "May my parents be sacrificed on you, when I came here, I saw your blessed head in the lap of Dahiya Kalbi. So he arose and after greeting me said: "Take your cousin's head in your lap." The Holy Prophet (S) said: "Did you recognize who he was?" Ali (a.s.) said: "It was Dahiya Kalbi." The Holy Prophet (S) said: "He was Jibraeel, who addressed you as Amirul Momineen."

Imam Ali (a.s.) said: "May my parents be sacrificed on you, O Prophet of Allah, Anas told me that the Prophet has said thatParadise was eager of four persons from my Ummah. So please tell us who the four are?" The Messenger of Allah (S) pointed to Amirul Momineen (a.s.) and said thrice: "By Allah, you are the first of them." Then Amirul Momineen (a.s.) asked him: "May my parents be sacrificed on you, who are the other three?" The Holy Prophet (S) said: "They are Miqdad, Salman and Abu Zar."

Ibn Idris has through authentic chains of narrators narrated from Mufaddal that he asked Imam Ja'far Sadiq (a.s.) about a group of people who had apostasied from faith after the passing away of the Prophet. I was mentioning each name and the Imam was saying: Be away from me. Till I mentioned the name of Huzaifa bin Masud. The Imam continued to say that. Then he said: If you want to know about those who were not haunted by the least doubt, they were Abu Zar, Miqdad and Salman."

Ayyashi has narrated through authentic chains from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (S) passed away from the world, except for the following four persons all had become apostates: Ali Ibn Abi Talib (a.s.), Miqdad, Salman and Abu Zar.

The narrator asked what the Imam says about Ammar? Imam (a.s.) said: "If you ask about those who never had an iota of doubt, they were only these three."

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that the Holy Prophet (S) turned towards his companions and asked: Has anyone of you today given any benefit to your believer brother employing your rank? Ali (a.s.) replied: O Allah's Messenger! I have done so. The Holy Prophet (S) said: Describe the event. Ali (a.s.) said: Today I happened to pass by Ammar Yasir who was apprehended by a Jew, who had loaned him thirty Dirhams. Ammar complained to me: Dear brother of Allah's Messenger!

This Jew has apprehended me only to harass and disgrace me and that too only because I befriend you, Ahlul Bayt (a.s.). Kindly use your rank and position and get me released. I intended to request that Jew to favor Ammar with kindness, but Ammar (r.a.) spoke up: Dear brother of Allah's Messenger! Your honor in my eyes and heart is much more than that you make recommendation to him, who would never reject your word, even if you ask him to give feast to the whole world.

Please just request Almighty Allah to help me to return his money and protect me from seeking loans in future. So I raised my hands to the sky and prayed: O Allah! Please fulfill Ammar's need. Thereafter I said to him: Pick up any stone or brick in front of you from the ground and it will turn into gold by Allah for you. So he picked up a stone weighing a few kilograms. It became gold in his hands.

Then he asked the Jew: How much do I owe you? He replied: Thirty dirhams. He was asked how much in gold coins? He replied: Three Dinars. Ammar (r.a.) prayed to Allah Almighty: O Lord! Kindly make this gold soft so that I may slice it off and give to this Jew. Allah softened the metal. He took off three Mithqal gold and gave it to that Jew. Then looking at the remaining gold, he said: O Allah: I have heard that You have said in Holy Qur'an:

"Nay! man is most surely inordinate, because he sees himself free from want."[576]

I don't wish to be that much wealthy. Therefore, O Allah: for the sake of one, for whom You made this stone, gold, please return it to its

original form. So it became a stone and Ammar (r.a.) threw it away and exclaimed: O dear-most brother of Allah's Messenger! Your friendship in this world and Hereafter is enough for me.

Upon hearing this, the Prophet of Allah (S) said: Ammar's contentment made even the angels wonder. They described Allah's glory. Allah's mercy continues to rain on him from high heavens. Then turning towards Ammar Yasir (r.a.) he said: O Abal Yaqzan: Good news for you. You, in honesty, are Ali's (a.s.) brother and are the most high ranking in his friendship.

You are among those who will be killed due to your devotion for him. You will be killed by a rebellious group and in this world, your last provision will be some uncooked milk and your soul shall join with the souls of Muhammad and his progeny (a.s.). You are, in my sight, among the desired Shias.

It is mentioned in the same *Tafsir* that when Muslims suffered a great shock in the battle of Uhad, after a few days some Jews met Ammar Ibn Yasir and Huzaifa Ibn Yaman and said: See how much you grieved on the day of Uhad? And the battle of Muhammad (S) is like that of kings who are worldly persons. Sometimes he wins and sometimes he loses.

If he were a prophet, he would not have been defeated; he would have been victorious every time. You should give up his religion. When Huzaifa (r.a.) heard this, he said: Woe on you. I am not sitting with you and not talking with you or hearing your arguments. I am afraid of my belief and soul because of you and I am running away from here; and saying this he went away from there.

And Ammar (r.a.) continued to sit there and said to them: O Jews, Muhammad had taken promise from Muslims on the day of Badr that if they observe patience, they will succeed. So they were patient and got victory. In Uhad also, they were promised victory on being patient but they took to cowardice and opposition, so they had to suffer. If they had obeyed and remained patient and not opposed the order of His Eminence (S), they would never have been defeated and indeed succeeded.

The Jews said: O Ammar, if you obey Muhammad, would you gain an upper hand on the chiefs of Quraish in spite of your thin shin bones?

Ammar (r.a.) said: Indeed, by one except whom there is no deity, who sent Muhammad as a true prophet, His Eminence (S) has filled me up with excellence and knowledge, because he taught the excellences of his prophethood and excellence of his brother, successor and best of creation after him, and explained and ordered me to be obedient to his purified progeny and also that I should pray through their sake in difficult times.

Then Ammar said: If the Prophet orders me something and I do it with full concentration, obeying the Prophet; indeed I shall be able complete it. So much so, that if the Prophet orders me to bring the sky down to the earth and carry the earth to the sky, then indeed Allah will give me strength despite my thin shinbones to obey his orders. On hearing Ammar's arguments, the Jews said: It is not so, O Ammar. By Allah, the status of Muhammad is lesser near Allah, contrary to what you say and your status is also lesser near Allah and Muhammad, than what you claim.

At that time, forty hypocrites were also present among the Jews. Ammar (r.a.) stood up from there and said: I have fully conveyed the proof of Allah and advised you also but you don't like it. And Ammar (r.a.) returned from there and came to His Eminence (S). His Eminence (S) said: O Ammar, I know everything about you two. Huzaifa (r.a.) came here running to save his religion from Satan and his companions and he is one of the true believers of Allah and you have struggled in the religion of Allah and are also a well-wisher of Muhammad (S) and you are also included among warriors in the way of Allah.

The Prophet, Ammar and Huzaifa were discussing this, when the Jews who were talking with Ammar came there and said: O Muhammad, your friend says that if you order him to raise the earth to the sky and bring the sky to the earth and if he has faith and is obedient to you, Allah will definitely help him. If you are a prophet, we don't want more. If Ammar (r.a.) picks up this rock, despite his thin shinbones it would be enough for us. At that time the Prophet (S) was outside Medina and that rock was lying before him. It was so huge and heavy that even two hundred men would not be able to move it.

The Jews said: O Muhammad, if Ammar tries to lift this rock, he cannot even move it and if he lifts it, his shin bones will break and his body will disintegrate. His Eminence (S) said: O Jews! Don't underestimate

Ammar's shinbones, because they are heavier than Mount Thawr, Mount Basir, Mount Hira and Mount Abu Qubais; rather heavier than the whole earth and all it has. And on account of reciting benedictions on Muhammad and Aale Muhammad, things heavier than this rock have become light; like the empyrean, which seems light on the shoulders of eight angels, even though before that numerous angels could not lift it.

After that His Eminence (S) said to Ammar (r.a.): O Ammar, believe in my obedience and pray: O Allah, for the sake of Muhammad and Aale Muhammad's excellence give me strength to lift this rock, make it easy for me just as You made it easy for Kalib bin Yohanna to pass over the sea and he crossed it on horseback, because he prayed to Allah through Muhammad and Aale Muhammad. Ammar (r.a.) prayed thus, placing faith in the Prophet and lifted the rock and exclaimed: Allah's Messenger, by One Who sent you as a true Prophet, this rock seems lighter than a twig in my hands.

Then His Eminence (S) pointed to a mountain, three miles away and told him to throw that rock on the top of that mountain. Ammar (r.a.) threw it in the air and that rock rose up high and fell down on the peak of that mountain. After that the Prophet said to the Jews: Have you seen Ammar's strength? They said: Yes. Then His Eminence (S) said to Ammar (r.a.): Go to the mountain peak, you will find a rock heavier than this one.

Bring it to me. Ammar (r.a.) took a step to move, the earth drew close together and in the second step, he reached the mountain peak, picked that rock and in the third step came back to His Eminence (S). The Prophet (S) told him: Throw it hard on the ground. Seeing this, the Jews ran away in fear. Ammar (r.a.) threw it with force on the ground and it disintegrated and dispersed in the air. After that His Eminence (S) said to the Jews: O Jews! You have seen the signs of Allah, now you must accept faith. Some Jews believed and some were overpowered by wretchedness and remained deprived of faith.

Then His Eminence (S) said: O Muslims! Do you know what this rock is like? They said: No. The Prophet (S) said: By One Who sent me as a true prophet, when one of our followers, whose sins are many times more than the earth, mountains and the sky, seeks forgiveness and

renews the Wilayat of us, Ahlul Bayt (a.s.) in his mind, his sins hit against the ground harder than this rock was hit. Besides, there is a man whose worship acts and obedience is like mountains, seas, skies and earth but he does not believe in our Wilayat; his worship acts and devotion will be thrown away as Ammar (r.a.) threw the rock and it dispersed in air.

When he will be brought in the hereafter, he will find nothing good in his record of deeds and his sins will be greater than skies and earth and his account will be taken very severely and he will remain in chastisement forever.

When Ammar (r.a.) got this much strength that he threw the rock with full strength on the ground and broke it into small pieces, he said: O Allah's Messenger, allow me to fight the Jews and destroy them. His Eminence (S) said: O Ammar, Allah says:

"…but pardon and forgive, so that Allah should bring about His command…"[577]

That is His chastisement, victory of Mecca and other things that He has promised.In the mentioned book it is narrated from Imam Zainul Abideen (a.s.) that the verse:

"And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants."[578]
…was revealed about the good companions of the Prophet whom the people of Mecca oppressed and tortured so that they may recant their faith of Islam. And they were: Bilal, Suhaib, Khabbab,

Ammar bin Yasir and his parents. Bilal was purchased by Abu Bakr bin Abi Qahafa in exchange for two black slaves. When he came to the Prophet, he paid more respects to Amirul Momineen (a.s.) than he was respectful to Abu Bakr. So a group of mischief makers said: O Bilal you have shown thanklessness and caused disrespect of Abu Bakr who is your master, who had purchased you and set you free from the infidels.

Although Ali has not done any such favor on you and you respect him more than Abu Bakr, it is nothing but thanklessness." Bilal said: "Is it necessary for me to respect Abu Bakr more than the Prophet?" They said:

"How can we say this?" Bilal said: "This statement opposes your previous saying that I cannot honor Ali (a.s.) more than Abu Bakr, because he has purchased and emancipated me."

They said: "The Holy Prophet (S) and Ali is not equal, because the Prophet is most excellent of all the creatures. Bilal said: Ali is also in the view of Allah better than all after the Messenger of Allah (S), because when the roasted bird was brought for the Holy Prophet (S) he prayed: O Allah, send me one who is most beloved to You so that he can share this bird with me. So Ali (a.s.) arrived and joined him.

And Ali is most resembling the Prophet because the Almighty Allah made him as his brother in religion; therefore Abu Bakr cannot hope from me that which you people state, because he knows that Ali is superior to him and Ali has more right on me. It is so because it is Ali who saved me from divine punishment. And due to his love and for considering him superior to others I became eligible for perpetual bounties of Paradise."

Imam (a.s.) said with regard to Suhaib: "He used to tell the infidels: I am an old man and my company with you will not give you any advantage and neither will my separation harm you. Therefore take away my money and leave me on my religion. So the infidels took away all his belongings. The Holy Prophet (S) asked: "How much wealth did you possess?" He said: "Seven thousand dirhams." His Eminence, asked him if he had surrendered that amount willingly. Suhaib replied: "By the one who has sent you with truth.

If the whole world had been of pure gold and I had owned it all, I would have given it all just to glance at your elegance and the face of your brother and successor, Ali Ibn Abi Talib (a.s.)." The Holy Prophet (S) said: "You have made the treasurers of Paradise helpless to be in your favor for the wealth the Almighty Allah has given you in exchange of the wealth you sacrificed, because no one except Allah can encompass all that."

Imam (a.s.) then mentioned the merits of Khabbab bin Aras that when infidels tied him in heavy chains and put an iron collar in his neck, he beseeched the Almighty Allah in the name of Muhammad and his Purified Progeny. The Almighty Allah through their Barakat made that chain into

a horse on which he mounted and converted that iron collar into a sword which he wore and came out of that place.

When the infidels saw him in this condition, no one dared to approach him and he used to say: Whosoever from you likes may come to me and see how I prayed in the name of Muhammad, and Ali and his Progeny and I know that if along with this faith, I hit this sword on Abu Qubais, it will also split into two." Thus none of them approached him and he came to the Holy Prophet (S).

Then Imam (a.s.) explained about the mothers of Yasir and Ammar that they had observed patience in order to seek the pleasure of Allah till the infidels martyred them after a severe torture.

Regarding Ammar he said: "Abu Jahl was harassing him when the Almighty Allah made the ring of his finger so tight on his finger that he fell down due to the pain and He made his garments so heavy on his body that they became heavier than a coat of mail. So Abu Jahl asked Ammar to release him from this trouble "because it is only due to the strange phenomena of Muhammad."

Ammar removed the ring from his finger and took off his clothes. Abu Jahl said: "Now you don't remain in Mecca or you would cause embarrassment to me and say that you have taken off my ring and garments. So Ammar set out for Medina. When he came to the Prophet, companions said: "Khabbab was freed through the miracle that was shown for him. What is the reason that your parents were tortured till death?"

Ammar said: "It was the command of that God who saved Ibrahim from the fire and involved Yahya and Zakariya to be killed." The Messenger of Allah (S) said: "You are very intelligent." Ammar said: "Only this much is sufficient for me in knowledge that you are the Messenger of Allah and the best among His creatures, and that your brother, Ali is your successor and Caliph and he is the best of those who will survive you.

And your statement and his statement is truth. And your behavior is truth and I know that the Almighty Allah has not given me good sense except to remain devoted to you in the world and the hereafter." The Messenger of Allah (S) said: "You are right, Ammar, and indeed the

Almighty Allah will strengthen the religion through you and cut off the excuses of the careless ones and expose the malice of the enemies, when you will be killed by a group of those who have rebelled from their rightful Imam."

Then he said: "O Ammar, reach to the level of excellence due to knowledge, and increase your knowledge so that your excellence increases. Because when a man goes out to seek knowledge, the Almighty Allah calls him from the Empyrean: "Welcome O slave, do you know what position you are seeking? You are trying to be like proximate angels. I will indeed fulfill your wish and complete your mission."

Shaykh Mufeed has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: "I heard Jabir Ansari say: If Salman and Abu Zar are made alive again, and they see the group who claims the love of Ahlul Bayt (a.s.) they will say that they are liars. And if the claimants of your love, see people like Salman and Abu Zar, they would indeed exclaim that they are insane."

Kulaini etc. have narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that faith is having ten levels. And Miqdad was on the eighth level, Abu Zar was on the ninth and Salman was at the tenth level.

It is narrated from Imam Musa Kazim (a.s.) in *Ruzatul Mawaizeen* etc. that on Judgment Day a caller will call out from the Almighty Allah: "Where are the close companions of Muhammad bin Abdullah, who did not break their oath of allegiance and who remained faithful to their covenant as long as they lived?" Salman, Abu Zar and Miqdad will arise. Again it will be announced: "Where are the close companions of successor of Muhammad, Ali?" Amr bin Hamaq Khuzai, Mitham Tammar, Muhammad bin Abi Bakr and Owais Qarni will arise.

It is mentioned in the same book that a person asked Imam Muhammad Baqir (a.s.) what he said about Ammar. Imam (a.s.) said thrice: "May Allah have mercy on Ammar. He fought Jihad on the side of Amirul Momineen (a.s.) and was martyred." The narrator says that I thought to myself that there cannot be anything greater than this.

Imam (a.s.) said: "Do you think he can be like those three: Salman, Abu Zar and Miqdad? It's a pity, it's a pity." The narrator said: "Did

Ammar know that he would be martyred that day?" Imam (a.s.) said: "On that day when he saw that the battle was raging and becoming more intense and more people were being killed, he separated from all and came to Amirul Momineen (a.s.). He asked: "Is it time for my martyrdom?" Imam Ali (a.s.) said: "Go back to your row."

Ammar asked this question thrice and every time Imam Ali (a.s.) gave the same reply. Finally he said: "Yes." So Ammar the brave came back to his row and began to fight valiantly, saying: "I will meet my friends today who are from Muhammad and his group."

Moreover it is reported in the same book from the Holy Prophet (S) that he said: "Paradise is eager for three persons."

"Who are the three?" asked Amirul Momineen (a.s.). He replied: "You are the first, then it is Salman Farsi, indeed there is no arrogance in him. He is your well wisher, so you must consider him as your friend. Third is Ammar bin Yasir; who will be on your side on many occasions and on each occasion his good deeds will be more, his effulgence will be great and his reward will be more."

Moreover, Imam Ja'far Sadiq (a.s.) has mentioned that there is a noble from every family and the noble from the worst family is Muhammad bin Abi Bakr.

Furat bin Ibrahim has narrated from Imam Ja'far Sadiq (a.s.) in the exegesis of the following verse:

"Except those who believe and do good, so they shall have a reward never to be cut off."[579]

…that His Eminence, said: This verse was revealed about Ali Ibn Abi Talib (a.s.), Salman, Abu Zar, Miqdad and Ammar (r.a.).

It is narrated in *Ikhtisas* that Hamza bin Isa asked Imam Ja'far Sadiq (a.s.) about the four persons about whom the Holy Prophet (S) had stated that Paradise was eager for them. Imam (a.s.) said: "Yes, they are Salman, Abu Zar, Miqdad and Ammar." The narrator asked: "Who is the best of them?" Imam (a.s.) replied: "Salman." After a moment he again said: "Salman possessed such knowledge that if Abu Zar had that knowledge he would have become infidel."[580]

Through authentic chains of narrators, it is narrated from Imam Muhammad Baqir (a.s.) that Jabir Ansari said: I asked the Messenger of

Allah (S) about Salman Farsi. The Prophet said: "Salman is the ocean of knowledge and no one can reach to its extreme end.

Salman is exclusive in every knowledge. Allah hates one who hates Salman, and loves one who loves him." Jabir asked what the Prophet said about Abu Zar. The Prophet replied: "He is from us, Allah hates one who hates him and loves one who loves him. Jabir asked what the Prophet said about Miqdad. The Prophet replied: "He is also from us, Allah hates one who hates him and loves one who loves him." Jabir asked what the Prophet said about Ammar.

The Prophet replied: "He is also from us, Allah hates one who hates him and loves one who loves him." Jabir says that I took the leave of the Prophet and came out so that I could give them the glad tidings of what the Prophet had said. Again the Prophet called me and said: "O Jabir, you are also from us. May Allah hate one who hates you and may He love one who loves you." Jabir says: I asked: "O Messenger of Allah (S), what do you say about Ali?" The Prophet said: "He is the dearest to me."

I said: "What do you say about Hasan and Husain?" He replied: "They are my souls and their mother, Fatima is my daughter. One who hurts her, hurts me and one who pleases her, pleases me. I hold Allah as a witness that I am at war with one who is at war with them and I am at peace with one who is at peace with them. O Jabir when you want to supplicate Allah and you wish Him to accept your supplication, you must supplicate through their names, because these names are the favorites of the Almighty Allah."

Shaykh Kishi has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that Amirul Momineen (a.s.) said: "The earth has become straitened for seven persons through whom the inmates of the earth receive their sustenance and through who they are helped. Among them are Salman, Miqdad, Ammar and Huzaifa."

Amirul Momineen (a.s.) says that I am their Imam and it is they who attended the funeral prayer of Fatima." Moreover, through authentic chains, it is narrated from Imam Ja'far Sadiq (a.s.) that people become deviated after the Messenger of Allah (S) except for Salman, Abu Zar and Miqdad. Then they were joined by Abu Sasan, Ammar, Shatita and Abu Amr thus they were seven persons in all."

It is mentioned in *Ikhtisas* through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) said: "O Salman, if your knowledge is revealed to Miqdad, he will become a disbeliever," and he told Miqdad, "If your patience is presented to Salman, he will be become an apostate."[581]

It is narrated from Salman Farsi: "One day I came out of my house after the passing away of the Messenger of Allah (S) and met Amirul Momineen (a.s.) on the way. His Eminence, said: "Go to Fatima, she has received a gift from Paradise which she wants to share with you." So I came to the honorable lady.

She said: "Yesterday I was sitting at the same spot yesterday in a pensive mood and the door was closed and I was thinking that we have been deprived of divine revelation and the angels have stopped visiting our home. Suddenly the door opened and three girls entered; such that no one must have seen more beautiful, delicate and fragrant than them." I stood up and asked: "Are you from Mecca or Medina?"

They said: "O daughter of Prophet, we are not from the folks of the earth. The Almighty Allah has sent us to you from Paradise. We were very much eager to visit you." I asked the name of the one who seemed to be eldest of them and she replied: "Maqduda." I asked why she was named thus? She replied that because I am created for Miqdad bin Aswad. Then I asked the name of the second girl.

She said: "My name is Zarra." When I asked why she was named thus, she said that she had been created for Abu Zar Ghiffari. I asked the third and she said: "Salma." I asked the reason she said that she was named thus as she is created from Salman Farsi." Lady Sayyidah says that after that those girls took out some dates for me which were as big as a bread. Whiter than snow and more fragrant than musk.

Salman says that Lady Fatima gave one of the dates to me and said: "Break your fast with this date today and bring the seed to me tomorrow." I took it from her and returned. Whenever I passed a group of companions they used to ask if I was carrying Musk, and I always replied in the positive. When I broke the fast with it, I could not find any

seed in it. The following day I came again to Lady Fatima and stated that there was no seed in it.

She said: "How it could have any seed, because it was from the tree that the Almighty Allah has created in Paradise due to the supplication that my respected father has taught to me, and which I recite every morning and night. Salman said: "Please teach it to me also." She said: "If you want that you should not have fever as long as you remain alive you must recite the following supplication regularly. It is as follows:

"In the name of Allah, the Beneficent, the Merciful. In the name of Allah the light. In the name of Allah light of the light. In the name of Allah light upon light. In the name of Allah Who is the controller of the affairs. In the name of Allah, the One Who has created the light from the light. Praise be to Allah, the One, Who created the light from light.

And sent down the light upon Tur in a written book in a scroll that is spread in a limited quantity upon the delighted prophet. Praise be to Allah, the One having celebrated power and by the pride which is well-known. And upon all sorrows and joys I am thankful. And may Allah bless our chief Muhammad and his purified progeny."

Salman says that he learnt it and taught it to more than a thousand people of Mecca and Medina who were sick with fever. All of them were cured of their illness by the leave of Allah, the Exalted.

Notes:

[568] Surah Shura 42:23

[569] Surah Kahf 18:107

[570] The author says: This tradition requires interpretation: Perhaps it implies that if they had not supported Amirul Momineen (a.s.) that day and all had pledged allegiance of Abu Bakr, the Almighty Allah would have sent chastisement on the people and no one would have survived. And whatever is mentioned in this report about Ibn Masud is opposed to other reports that condemn him and there is doubt in his integrity.

[571] Surah Raad 13:39

[572] Surah Baqarah 2:97

[573] Surah Baqarah 2:97

[574] Surah Baqarah 2:97

[575] Surah Baqarah 2:97

[576] Surah Alaq 96:6-7

[577] Surah Baqarah 2:109

[578] Surah Baqarah 2:207

[579] Surah Tin 95:6

[580] It is very likely that he would not have understood the secrets of that knowledge and he would have denied it, and it would have led to his infidelity.

[581] These traditions tell us about the level of the knowledge of those personalities, therefore no one should harbor doubts about them which could lead one to sin.

Chapter 60

Excellence and good qualities of Salman Farsi

Ibn Babawayh has narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that a person asked him:

"O son of Allah's Messenger, will you not tell us what was the reason Salman Farsi accepted Islam?

He replied: my father (a.s.) informed me that one day Ali Ibn Abi Talib (a.s.), Salman Farsi, Abu Zar and a group of people from Quraish had congregated at the tomb of the Holy Prophet (S) when Amirul Momineen (a.s.) said to Salman Farsi: O Aba Abdillah will you not tell us the beginning of your story? Salman said: By Allah, O Amirul Momineen, if anyone other than you had asked, I would not have told anything.

I was a resident of Shiraz and the son of a farmer and my father loved me very much. One day I was going with my father to attend a festival of that town when by chance we passed by a monastery in which a man was screaming: I testify that there is no god except Allah and that Isa is the spirit of Allah and Muhammad is the beloved of Allah. Thus the description and praise of Muhammad permeated my flesh and blood and after that I was interested in neither eating nor drinking.

My mother asked: What is wrong with you son, that today you did not prostrate at the time of the rising of the sun? When I opposed her, she fell silent. When I went to my room, I saw a letter hanging from the roof. I asked my mother what that letter was. She said: O Ruzbah when we returned home after celebrating our festival, we found it hanging from the roof. So you don't go near it. If you do so, your father will kill you. Salman said that he continued to argue with his mother. When night fell and my parents went to sleep, I arose and took up the letter. I saw written therein: In the Name of Allah the Beneficent the Merciful.

It is a covenant from Allah with Adam that He will create a prophet from his loins who will be named Muhammad. He will teach the best of morals and restrain the people from idol-worship. O Ruzbah, go to the legatee of Isa, accept the Faith and leave the Majoosi[582] religion. He (Salman) says that after this he screamed and fell down unconscious and his trouble increased. He says: Thus my father became aware of this and he cast me into a deep pit. He said: Come back to your religion or I would kill you. I told him: You do whatever you like with me.

The love of Muhammad will not leave my heart. Salman says: Before reading that letter I didn't know Arabic and Allah, the Mighty and Sublime taught me this language from this day. He says: I remained in that pit and they used to throw small pieces of bread to me.

When my matter became prolonged I raised up my hands to the heavens and prayed: O my Lord, You have put the love of Muhammad and his legatee in my heart. So I beg you in their name that You hasten my deliverance and take me out from the condition I am in.

At that moment a person came to me dressed in white. He said: Ruzbah, get up. After that he held my hand and took me to the monastery. I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The person who resided in the monastery came to me and asked: Are you Ruzbah? "Yes," said I.

He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don't know anyone who follows my beliefs except a monk who lives in Antioch. Thus if you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a tablet. When he died, I gave him the funeral bath, shrouded and buried him and taking the tablet set out forAntioch.

When I reached the monastery in Antioch, I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The resident of the monastery came to me and said: Are you Ruzbah? "Yes," said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you

leaving me? He said: I don’t know anyone who follows my beliefs except a monk who lives in Alexandria.

Thus when you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a tablet. When he died, I gave him the funeral bath, shrouded and buried him and taking the tablet reached the monastery he had indicated. Upon reaching there, I began to chant: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. Thus that monk came to me and asked: Are you Ruzbah?

“Yes,” said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death, he said: I am going to die. I asked him: On whom are you leaving me? He said: I don’t know anyone in the world who follows my beliefs and indeed the birth of Muhammad bin Abdullah bin Abdul Muttalib is near. So if you meet him, convey my salutations to him and give this tablet to him.

When he died, I gave him the funeral bath, shrouded and buried him and set out taking the tablet with me. I met a group of people and I offered to serve them if they gave me food and water and they agreed. When their mealtime arrived, they tied up a sheep and beat it to death. After that they prepared Kebab with some of the meat and some they roasted red on the fire. When I declined to partake it, they said: Eat it! I told them: I am a monk and a young man that spent his life in a monastery and monks do not eat meat.

They began to beat me and were about to take my life when some of them said: Wait till the wine arrives. And know that he would not take wine also. When they brought the wine, I said: I am a monk and a young man who lives in a monastery and the people of monastery do not imbibe wine. They tied me up and decided to eliminate me. I said: O people, do not beat me or put me to death as I have confessed to be a slave of yours. And I agreed that I was a bondman of one of them.

That person saved me from those people and sold me to a Jew for three hundred dirhams. Salman says that the Jew asked me about my story and I told him about it and said that I had no fault except that I loved Muhammad and his legatee. The Jew said: Then know that I hate you and Muhammad. He took me outside his house where there was a

huge quantity of sand. He said: O Ruzbah, if you are not able to shift all the sand till the morning next I will surely kill you.

Salman says: I spent the whole night shifting that sand from one place to another. When I was absolutely exhausted, I raised my hands to the sky and prayed: O my Lord, You have filled up my heart with the love for Muhammad and his legatee. So I ask you in their names, please hasten my deliverance and save me from this terrible situation. So Allah, the Mighty and Sublime sent a windstorm that transferred all the sand to the spot that Jew had specified. In the morning the Jew was surprised that I had shifted all the sand.

Then he said: O Ruzbah, since you have proved to be a sorcerer, I shall throw you out of this town so that you may not destroy the locals. Thus he externed me from there and sold me to a kind-hearted lady. She was very kind to me. She had an orchard which she put at my disposal and said: It is for you, you can take whatever you want from it or give to anyone or spend in charity.

Salman says that: I lived in that orchard for a very long time.

One day I was sitting there when a group of seven persons shaded by a cloud came towards me. I said to myself: By Allah all of them cannot be prophets but one of them is definitely a prophet. They moved forward and entered the orchard and the piece of cloud was also moving with them. The group that entered the orchard comprised of the Messenger of Allah (S), Amirul Momineen (a.s.), Abu Zar, Miqdad, Aqil bin Abi Talib, Hamza bin Abdul Muttalib and Zaid bin Haritha.

They entered the orchard and began to eat the date fruits that had fallen from the trees. The Messenger of Allah (S) was saying: Eat the fallen date fruits and do not spoil anything that belongs to these people. So I went to my owner and said: Please give me a tray of fresh dates. She said: You can have six. Salman says that he took up a tray of fresh dates and said to himself: If one of them is a prophet he would not eat Sadaqah and he would not mind eating a present.

So I kept the tray before them and said: This is Sadaqah. The Messenger of Allah (S) said: Eat it. But he himself abstained from eating as did Amirul Momineen (a.s.), Aqil bin Abi Talib and Hamza bin Abdul

Muttalib. Zaid was told to go ahead and eat. I said to myself that this was the first sign of prophethood. Then I went to my mistress and said: Give me another tray. She said: You can have six. Salman says that I picked up a tray and came to them and placed the fresh dates before them and I said: This is a present.

The Messenger of Allah (S) stretched out his hand and uttered: In the Name of Allah…eat. All of them began to eat the dates. So I said to myself: This is the second sign. After that when I moved towards his back, the Holy Prophet (S) became attentive to me and said: Ruzbah, are you looking for the mark of prophethood? "Yes," I said. He displayed his shoulders and I saw the mark of prophethood on him and above it were some hair. Salman says that he fell down at the feet of the Messenger of Allah (S) and began to kiss them.

He (the Prophet) said: Ruzbah, go to that lady and say that Muhammad bin Abdullah is asking if she would sell this slave to him. So I went to her and said: Muhammad bin Abdullah is asking if you would sell this slave to him? She replied: I will not sell the slave except in exchange of four hundred date trees two hundred of which should be yellow and two hundred golden. Salman says that when he conveyed this to the Holy Prophet (S) he said: How easy is that which she has asked. Then he said: Arise, O Ali and gather all the date seeds.

Ali gathered all the seeds and sowed them in the ground. The Prophet told him to pour water on them which Ali did. He had hardly finished watering that the trees grew up so much that they began to strike one another. Then the Prophet told me to go to the lady and tell her: Muhammad bin Abdullah is saying: Take your thing and give me mine. Salman went and told the lady. She came out, saw the trees and said: By Allah, I will not sell him unless all the trees become yellow. Salman says: Jibraeel descended and touched his wings to those trees. All of them became yellow.

Then the Messenger told me: Go and tell her: Muhammad is saying: Take your thing and give me mine. Salman says that when I conveyed this to her she said: By Allah, one of those trees is more precious to me than your Muhammad and you. I said: By Allah, a day in the company of Muhammad is more precious to me than you and everything

including you. After that the Messenger of Allah (S) emancipated me and named me Salman."

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Salman used to say: I am surprised about six things; three of them make me laugh and three make me cry. The three things that impel me to cry are separation of friends, and they are Muhammad (S) and his companions. Secondly: the terror of death and the circumstances after death. Third: To stand before the Almighty for accounting.

And the three things that make me laugh is firstly the man who is in pursuit of the world while death is in his pursuit. Secondly the one who is oblivious of the circumstances of the hereafter even though the Almighty Allah and His angels are not oblivious of this and they have surrounded his deeds. Thirdly, the one who opens his mouth to laugh and he does not know whether Allah is pleased with him or He is infuriated.

Shaykh Tusi has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that a companion of Salman fell ill. When he could not meet him for some days, he asked the people where he was. He was told that he was ill. Salman said: "Let us pay him a visit." Thus people accompanied there and reached the place of that man to find him near his death. Salman addressed the Angel of death to be lenient and kind with the friend of Allah.

The Angel of death replied in a voice that was heard by all those who were present there: "O Abu Abdullah, I am kind to all believers and if I ever come before anyone in such way that he could see me, it will be you."

Shaykh Ahmad bin Abi Talib Tabarsi has narrated in *Ihtijaj*that when the second Caliph after Huzaifa's son, appointed Salman as the governor of Madayan and Salman accepted the post by the permission of Amirul Momineen (a.s.) and departed for Madayan, the Caliph wrote a letter to him raising some objections.

Salman replied: "In the name of Allah, the Beneficent, the Merciful. This is a letter from Salman, the freed slave of the Messenger of Allah (S) to Umar bin Khattab. I received your communication in which you

condemned me and written that you have appointed me as the governor of Madayan and follow the practice of the son of Huzaifa and emulate his way of governance. So how can I inform you of all the good and bad things even though the Almighty Allah has restrained me in His clear verses from all that you order me to do? And He says:

"O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah…"[583]

So it can never happen that I should disobey the Almighty Allah and obey you with regard to the son of Huzaifa.

And what you have written to me that I weave baskets and consume barley; these are not any such things about which one could criticize a believer and try to change these habits. O Umar, by Allah, I prefer weaving of baskets and consuming barley bread to usurping the rights of believers and claiming that which I don't deserve, in the view of Allah. And it is nearer to piety. Indeed I have seen the Holy Prophet (S) that when he received barley bread he used to be happy and was never sorry at it.

And what you have mentioned that all that I earn I give it away in charity, it is only that which I am sending for the day of need and poverty (in hereafter). O Umar, I swear by Allah, I don't care that the food that reached my mouth and goes down my throat is whether it is wheat flour or brain of a goat or barley husk. And what you say is that I have made the divine rule weak and degraded my self and made myself a public servant. So much so that the people of Madayan do not consider me as their ruler and they take me for a bridge over which they pass and place their loads upon it.

So you have written that all this causes weakness of and insult to the rule of Allah. So you should know that being humiliated in obedience of Allah, in my view is better than being exalted in the disobedience of Allah. And you also know that the Holy Prophet (S) used to have sympathy for the people and used to remain close to them and people used to obtain his nearness and sit close to him in spite of his majesty and prophethood. So much so that he was one among them. Due to his

closeness with them the Prophet used to have ordinary food and wore coarse garments.

All Quraishite and Arabs and black and white were all equal in religion in the view of the Prophet. And I testify that I heard the Holy Prophet (S) say: "One who rules over seven Muslims after me and does not deal with them with justice and he meets the Almighty Allah, He will be infuriated with him." So, O Umar, I hope to be relieved from the governorship of Madayan safely. And become same as you allege: one who considers his self to be lowly and one who serves in favor of Muslims. Therefore, O Umar, what would be the condition of one who is the caretaker of the whole Ummah after the Messenger of Allah (S)?Certainly the Creator of the Universe says:

"(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)."[584]

And you should know that I am not inclined to their punishment and I don't apply any legal penalty for them except through the advice of a leader and possessor of intellect.

Therefore, I have adopted the middle path among them on the lines of the same leader and I behave only with his practice. And I know that if the Almighty Allah desires the well being of this Ummah, He would have intended betterment and guidance for them, and then he would have appointed over them a ruler who is better and wiser than them and if this Ummah had feared the Lord of the worlds, and had followed their Prophet and recognized the truth, it would not have addressed you as the chief of believers.

Thus you may issue any command you like, it cannot be applicable to us except in this worldly life. Therefore do not become arrogant as Allah has given you respite, and instead of that do not show off about it. Know that the Almighty Allah will catch you for your injustice and oppression in the world and the hereafter and He will ask you about the deeds that you have sent ahead. And you will see the consequences of your deeds."

Qutub Rawandi has narrated through authentic chains of narrators that Salman used to say that I was a resident of avillage of Isfahan,

named Ji and my father was the village headman. He loved me very much and kept me at home like girls are protected. I was a child and knew nothing about religion except for fire-worship which I used to see. So much so that my father got a building constructed. He had a farm. One day he said to me: "O son, I am so busy in this construction that I have no information about my agricultural lands.

So you go to the farms and instruct the workers in such and such manner. But don't be late in returning." So I set out for the farms. On the way there was a church in which I heard their voices. I asked: Who are they?" "They are Christians, and they are praying." I entered the church to study their practice. I liked the way they worshipped and I stayed with them till sunset. My father sent people to look for me. I returned home at night without having visited our farms.

My father asked where I had been and I told him that I way on way to the farms when I passed by a church. I liked their method of worship and devotions. My father said: "O son, the religion of your ancestors is better than theirs." I said, "No, by Allah, it is not so. They worship Allah, supplicate Him and recite the prayers. Whereas you worship fire, which you lit yourself and if you don't pay attention to it, it goes out." My father put me in chains and imprisoned me at home. I sent a messenger to the Christians and inquired from them where foundation of their religion lies?

They said it was in Syria. So I sent a message to them to let me know when they received visitors from Syria. They agreed to do so. After some days when traders from Syria visited the church, I was informed about it. I told them to inform me when they are about to return. They agreed and after some days when they were departing for Syria, I was informed about it. I removed the chains and joined their group which was on way toSyria. When I reached Syria, I asked: Who is the greatest scholar of this religion.

People directed me to the biggest chapel in charge of a Bishop. He was the most knowledgeable of them. I went to him and beseeched him to allow me to remain with him so that I can learn the points of truth. He accepted my request and I began to live with him, but he was an incapable person and ordered the fire worshippers to bring the charities to him,

which they brought and he used to hoard them without giving them to the poor. Thus I remained with him for some days and he died.

When Christians came to bury him, I told them that he was not a righteous man. And I informed them about the treasure he had collected. They removed seven pots full of gold and crucified him and stoned him. In his stead, another scholar was appointed and I did not find anyone more pious than him. He was most religious and pious. I always used to be present in his service and was very fond of him. Till one day he was about to die when I asked him to whom he was entrusting me?

He said: O son, I don't consider anyone better than the scholar at Mosul. Go to him and when you reach him you will find him like me. Saying this, he passed away from the world. I went toMosul to that scholar and he was also similarly abstemious and pious. I told him that such and such scholar had sent me to him. He said: "O son, stay with me. I lived with him till the time of his death.

I asked him to whom he was entrusting him?" He said that he didn't know any such person except one who lived in Nasibiyyan, so I should go to him. Thus after he died, I buried him and went to Nasibiyyan. I came to the monk of Nasibiyyan and told him that so and so scholar has sent me to him. He said: "O son, stay with me." I lived with him till the time of his death. He was also extremely knowledgeable and a pious man.

When his death approached, I asked him to whom he was entrusting him? He said that he didn't know any such person except one who lived in Amuriya Rum. "If you go to him you will find him like me." After his death I went to Amuriya and found him like those scholars. I lived with for a long time and earned some goat and sheep and some money.

When his death approached, I asked him to whom he was entrusting me? He replied: "I don't know of anyone who is like us in this time. But the time is near for the rise of the Prophet who will come from Mecca. And who will migrate to a place between two mountains, rich with many date trees. Many distinguishing signs will appear about that Prophet and the seal of prophets will be found on his back. He will not consume charity but accept gifts.

If you can reach there, you should do so." Salman says: After burying him, I continued to live there till a caravan of Bani Kalab arrived from Arabia. I asked them to take me to Arabia in exchange of the things I possessed. They agreed to do so. So I accompanied them till Wadiul Qura. They began to oppress me and making me a slave sold me to a Jew. When I saw the date trees, I began to hope that it is the same place that was described to me. That the last of the prophets will arise from there.

Thus I remained with that Jew till one of the Jews of Wadiul Qura, a person of Bani Quraiza arrived and purchased me and brought me to Medina. When I reached Medina, I found it same as the monk had described to me. So I lived with that Jew for a long time. Till I heard that the Holy Prophet (S) has appeared in Mecca. Since I was a slave, I could not get more information about the Prophet.

Till the time the Holy Prophet (S) migrated to Medina and halted at Quba. I was working in one of the orchards of that Jew. One day the cousin of that Jew came to the orchard and said: May Allah kill Bani Qaila (Ansar) all of them have gathered around a person who has come from Mecca and they all consider him to be a prophet. By Allah when I heard this about the Prophet I began to tremble so hard that I was about to fall down before my master.

I asked: What is the fact? Who is that man from Mecca? My master slapped me at the chest and asked: Why are you concerned about it? Mind your own business. Thus at night I took a little food and came to the Messenger of Allah (S) at Quba. I asked: "I have heard that you are a superior person and there are some companions with you. I have some things of Sadaqah, which I have brought for you to eat."

The Holy Prophet (S) told his companions to eat from it but himself did not touch it. I said that it was the first sign. Then I brought something else and said that since he did not eat anything from Sadaqah, I have brought it as a gift for him. So the Prophet ate from it as did his companions.

I said to myself that it is the second quality which the monk has told me of. I came to the Prophet for the third time when he was going with a bier. He was wearing two old garments and was accompanied by the

companions. I began to circle the Prophet to see if the seal of prophethood was visible on his back. When I reached behind him, the Prophet understood through the intelligence of his prophethood that I was looking for that sign of prophethood.

So he removed the cloth from his shoulder and I could see the seal between his shoulders as the monk had told me. I fell down on seeing that; I kissed it and continued to weep. The Prophet said: O Salman, come before me. I returned to him and he said: Narrate your story for the benefit of the companions. I narrated my whole story to them. Then the Holy Prophet (S) said: O Salman, pay your master and obtain your freedom.

I came to my master and had myself freed with the condition that I will plant 300 trees for him and give 40 Awqiya of silver. Companions helped me with date saplings. Some gave me 30 and some 20. Thus all gave according to their position till they came to be 300. The Holy Prophet (S) said: I will plant myself. So I dug the ground where it was planned that the trees will be planted.

And the Prophet arrived there. I presented the saplings to His Eminence, and he planted each and I watered and threw soil on each; till we completed them all. And by the one who sent the Prophet with truth not a single was wasted. All grew into good trees. Then a person gave to the Prophet a piece of gold as big as an egg. So the Prophet asked where that Persian is who has freed himself from my master.

I came and the Prophet said: Take this gold and clear the debts that remain upon you. I asked: How can it be equal to the amount that I still owe? The Prophet replied: The Almighty Allah will bless it so much that it will repay all the debts owed by you. By the one in whose control my life is, I paid 40 Awqiya silver from that piece of gold and secured my freedom for that Jew.

Thus I was not able to take part in the Battles of Badr and Uhad. I came in the Khandaq Battle and participated in all battles thereafter. In another report, it is narrated from Salman that when it was time of the death of the monk of Amuriya, he said: “Go to Syria, there are two forests there.

A person comes out of one every year and enters another. At that time people suffering from chronic diseases wait on his way and get cure through his prayers. So you must also meet him at that time and ask him about the Hanif religion which is the religion of Ibrahim. I went to that glade and waited for him for a whole year, till that person came out on an appointed night and entered another.

He had hardly emerged when I put my arms around him and said: "May Allah have mercy on you, I want to know about the Hanif religion from you which is the religion of Ibrahim." He said: "You have inquired something that people do not inquire in this age. Indeed, the time is near when a prophet will appear from the Holy Kaaba which is in the sanctuary of Mecca. And he will be sent with the religion about which you are inquiring. So if you meet him, it would be as if you have met Isa (a.s.)."

Through another chain of narrators it is mentioned in *Al-Jaraih*that when the Messenger of Allah (S) was staying at Quba and had said that till Ali does not join him, he will not proceed to Medina, when Salman used to ask the people about the Prophet at that time he had been enslaved to a Jew of Medina and he used to work in his date orchard.

When Salman came to know that Prophet was staying in Medina, he took a tray of dates and came to him and said: I have heard that you are poor people staying at this place, so I brought these dates as my Sadaqah, please eat from them. The Holy Prophet (S) told his companions to eat from it with the name of Allah, but he did not eat from it himself.

Salman watched all this with interest and remarked in Persian that it was the first sign. Then he filled the tray with dates and told the Prophet: I noticed that you did not partake from the dates of Sadaqah, so I have brought these dates for you as gift. The Prophet partook from them and also told his companions to follow suit.

After that Salman picked up the tray and remarked: This is the second sign. And he went to the back of the Prophet and noticed the seal of prophethood. And pleaded to the Prophet that he was enslaved to a Jew, so what he advises him? He said: Go and make a deal with him to free you at a cost, so that I can arrange it and have you freed. Salman came to his Jew master and said: I have become a Muslim and have started

following the Prophet who has arrived in this town. So you will not be able to gain anything from me.

Please take an amount of cash and free me. He said that he would free him only if Salman planted 500 date trees for him. And that he would serve him only till they bear fruit; and also to give him 40 Awqiya of gold and each Awqiya is equal to 40 Mithqal. Salman reported this to the Prophet who said: Go and accept his conditions. Salman went there and made the agreement.

The Jew was under the impression that this will take a few years. Thus Salman remained with the Prophet according to that agreement. The Prophet said: Go and bring 500 seeds of date. I presented them. The Holy Prophet (S) said: Give them to Amirul Momineen (a.s.) and show me the place where the man wants the trees planted. The Prophet came to that place with Ali (a.s.) and Salman.

He made holes in the ground with his finger and told Ali (a.s.) to put a seed in each. Then he cast some earth on it and when he separated his fingers, water used to gush out of them. The same procedure was carried out with the next seed. When he finished with the second seed, the first used to become a tree. And when he sowed the third, the second grew into a tree and the first bore fruits.

In this way all the seeds were sowed and 500 trees grew up and fructified. When the Jew witnessed this strange phenomenon, he said: The Quraish are right that Muhammad is a magician (Refuge of Allah). He said: Now bring the gold. The Prophet picked up a rock which turned to gold by his miracle. The Jew said: I have not seen gold better than this. Then he weighed it and it was exactly 40 Awqiya, neither less nor more. Salman says that I returned with the Prophet a freed man and I began to live with him.

Shaykh Kishi has narrated from Imam Ja'far Sadiq (a.s.) that Misab which is among the orchards owned by Lady Fatima (s.a.) is that same orchard which the Holy Prophet (S) had planted in order to get Salman freed. The Almighty Allah took it away from that Jew and restored it to the Messenger and he had given it to Lady Fatima (s.a.) and she had turned it into an endowment for the poor.

Ibn Shahr Ashob has narrated that the Messenger of Allah (S) for the tribe of Salman who lived in Gazron, wrote a document about this as follows: This is a document executed by Muhammad bin Abdullah which Salman has requested for him to execute. In the name of his brother, Mahar bin Qaroh bin Mahiya and for all his relatives who will come after him through his line and those who remain Muslims and follow the religion faithfully.

Peace be on you, I praise the Almighty Allah indeed the Almighty Allah had ordered me to testify that there is no god except Allah, the one who has no partner. I testify to it and also ask others to testify this. The command belongs only to Allah and He is one who has created everything and He it is that gives them death and He will enliven them again and all will return to Him one day.

After that many points were mentioned in praise of Salman. For example it was also mentioned that – shaving of head, paying of Jizya, accepting Khums and Ashar (10^{th} part), and had exempted them from all taxes. Thus if they ask you for anything, you give it to them. If they call for help, help them. If they seek refuge, give it to them. If they commit a mistake, forgive it.

And if people act badly to them you restrain them. And give them 200 robes and 100 Awqiya silver every year from the Muslim Public Treasury because Salman is deserving of these honors on behalf of the Prophet. And in the last lines prayed for one who acts on this and cursed those who harass them. And this document was entrusted to Amirul Momineen (a.s.). Ibn Shahr Ashob has said that this document is still treasured with the descendants of Salman and people act according to the command of the Prophet and it is one of the miracles of the Holy Prophet (S).

If the Prophet had not known that his religion will spread all over the world, he would not have written such a document for those rulers who were not under his control at that time. It is mentioned in *Rijal Kishi* narrating from Imam Ja'far Sadiq (a.s.) that: "Salman has mastered the prior and latter sciences. And he was an endless ocean of knowledge he is from us Ahlul Bayt (a.s.). Such was the level of his knowledge that one day he came across a man who was standing in a crowd.

Salman told him: O servant of Allah, seek the forgiveness of Allah from the act that you committed last night in the privacy of your house." And then Salman went away from there. People told him that Salman had attributed evil to you but you did not refute him? He replied: Salman informed of that about which no one except Allah and me were aware of. In another report it is mentioned that it was Abu Bakr.

Through another authentic chain of narrators it is narrated from Imam Muhammad Baqir (a.s.) that he asked Fudail bin Yasar: Do you know what the statement that: Salman had the knowledge of the former and latter, means. Fudail said: It means that he had the knowledge of Bani Israel and knowledge of the Holy Prophet (S). Imam (a.s.) said: "No, it does not means this, on the contrary it means the knowledge of the Prophet and knowledge of Amirul Momineen (a.s.). And he was aware of the most extraordinary matters related to the Messenger of Allah (S) and Amirul Momineen (a.s.)."

Also, Shaykh Kishi and Shaykh Mufeed, had through authentic chains related from Imam Muhammad Baqir (a.s.) that one day Abu Zar came to the house of Salman. The bowl of Salman was full of soup and fat. During their conversation it so happened that the bowl overturned but nothing fell out of it. Salman straightened it and then continued talking. Abu Zar was astonished at this. By chance that bowl again overturned but nothing fell out of it.

Abu Zar's astonishment increased and he arose from there in deep thought. Suddenly he saw Amirul Momineen (a.s.) there. Imam Ali (a.s.) asked Abu Zar why he has come away from Salman and what had horrified him? Abu Zar narrated the strange happening. Imam Ali (a.s.) said: If Salman informs you of the matters he knows, you will indeed say: May Allah bless the killer of Salman.

O Abu Zar, Salman is the court of Allah on the earth. One who recognizes him is a believer and one who denies him is an infidel. Indeed Salman is from us, Ahlul Bayt (a.s.). Shaykh Mufeed has narrated that Amirul Momineen (a.s.) came to Salman and said: "O Salman, welcome your companion and do not reveal to him the matters that they cannot bear."

Kulaini, Kishi and Shaykh Tusi have through authentic chains of narrators narrated from Imam Muhammad Baqir (a.s.) that one day Salman was sitting with a group of Quraish in the mosque of the Prophet.

They were boasting about their superior lineage etc. till it was Salman's turn. Umar bin Khattab said: "Tell us, O Salman, what is your parentage and family tree." Salman said: "I am a son of an ordinary man. I was misguided and Allah guided me through the blessing of Muhammad. I was in hard times and the Almighty Allah made me self-sufficient for the sake of Muhammad. I was a slave and the Almighty Allah freed me through the goodwill of Muhammad. This is my lineage and descent."

They were discussing this when the Holy Prophet (S) came out and Salman said: "O Messenger of Allah (S), how much I have been insulted by these people! I was seated in their company and they began to boast about their lineage and finally turned to me. And Umar bin Khattab asked such and such question." The Holy Prophet (S) asked what reply he offered. Salman quoted his answer. The Prophet announced to Quraish: "The lineage of man is his religion and his valor are his good manners; and the root of man is intelligence: the Almighty Allah says:

"O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty)…"[585]

If you are the most pious of them you are most excellent of them. Moreover, Kishi has narrated that when Salman used to see a camel called Askar, on which Ayesha mounted in the Battle of Camel he used to lashed it and express distaste about it. People asked Salman why he despised that animal? Salman replied: "It is not an animal, this Askar was son of Canan the Jinn, who has assumed this shape to mislead the people."

Then he told the Bedouin owner of that camel, "Your camel is valueless here, take it to the boundaries of Hawwab and you will get whatever price you demand, there." It is narrated from Imam Muhammad Baqir (a.s.) that the army of Ayesha purchased that camel for 700 dirhams at the time they were marching to confront Imam Ali (a.s.).[586]

Moreover Kishi has narrated through Imam Ja'far Sadiq (a.s.) from authentic chain of narrators that Salman married a woman of the Kinda tribe. When he reached her place, he saw a slave girl and that a curtain hung from the door. Salman said: Perhaps a sick person was lying there. Or you have brought the holy Kaaba over here. People said that the lady has put this curtain for herself. Salman asked: Who that slave girl is? People said: This woman was very rich, therefore she purchased this slave girl to serve her.

Salman said: I have heard from the Messenger of Allah (S) that a person who possesses a slave girl and who does not have relations with her or does not arrange for a husband for her, and if that slave girl falls to adultery, that person will be as much liable for that sin as that slave girl. And if one lends an amount to someone it is as if he has given half his wealth in charity. And if he gives a loan a second time it is like giving up all his wealth in charity. And fulfillment of right of the owner is that you take the money to his place and pay him there.

Kishi has narrated through authentic chain of narrators that one day someone mentioned Salman in the presence of Imam Muhammad Baqir (a.s.) and the Imam said: He is Salman Muhammadi and he is from us Ahlul Bayt (a.s.). Salman used to say that people have turned away from Qur'an to traditions, because they found Qur'an to be a lofty Book in which it is clearly mentioned that even the smallest deed will be accounted for even it is equal to a grain of rye. That is why you found the laws of Qur'an difficult and people turned to traditions which simplified the matters."

Shaykh Kishi and Mufeed have narrated through authentic and reliable chains of narrators from Imam Ja'far Sadiq (a.s.) that one day, Salman was passing by the iron mongers lane in the Kufa market, and there he saw that a young man had fainted and people had surrounded him. People said to him: This youth had a fit, please recite some supplication in his ear, perhaps he will gain consciousness.

When Salman came near him, he became conscious. He said: "O Abu Abdullah, I am not suffering from the illness that these people think, but when I was passing by the iron mongers, I saw their hammers with

which they pound the iron, and I recalled the statement of the Almighty Allah that is mentioned in Qur'an:

"And for them are whips of iron."[587]

Thus I lost my senses due to the fear of Allah and I fell down unconscious." Salman took that youth to be his brother and the sweetness of his love appeared in his heart only for the sake of the Almighty Allah. He cultivated his company and fulfilled the conditions of brotherhood, till that youth fell ill and Salman paid a visit to him. He sat down at his bedside and realized that he was on the verge of death. Salman said: "O Angel of Death, be lenient to my brother." The Angel of Death replied: "O Salman, I am lenient and kind to every believer."

Also, Kishi has through authentic chains of narrators, narrated from Musayyab bin Najiya that when Salman Farsi arrived as the governor of Madayan, all of us came out of the city to welcome him. When we reached Kerbala with him, Salman asked what that place was called. We told him that it was Kerbala. He said: It is the place of the martyrdom of our brothers. This is the point where they will place their belongings and it is here that their camels will be tied.

This is the place where their blood will be shed. It was on this land that prior good people were killed and it is here that the best of the coming generations will be martyred here. Thus we reached upto Harura with him, which was the place of conglomeration of the Khawarij of Naharwan. Salman asked what that place was called. "Harura," we said. He said: "This is the place from where the worst of the people will rise up in revolt." When they reached Kufa, he asked: Is this Kufa? We replied in the positive. He said that this was the dome of Islam.[588]

Once Salman Farsi (r.a.) passed by a group of Jews. They requested Salman (r.a.) to sit near them and relate whatever he heard from Muhammad (S). Longing for their becoming Muslims, Salman (r.a.) sat before them and said: Today, I heard from Muhammad (S) that the Lord of the world says: O My servants!

Does it not so happen that someone wants something from you but you do not intend to fulfill that need, but when he brings to you a person who is very friendly with You and who recommends his case, you fulfill

the need? O My servants beware and know that My Messenger, Muhammad (S) and his brother Ali (a.s.) and thereafter his truthful Imams (a.s.) are the means of approaching Me from the entire creation and they are most honorable in My sight.

So, whoever has a need or whoever wants to be protected from any harm, should request Me in the name of Muhammad (S) and his pious progeny. I will fulfill his need in the best way. Hearing this, the Jews mockingly told Salman (r.a.): O Abu Abdullah! Then why do you not give the mediation of those persons and request God to make you the richest and wealthiest person in Medina?

Salman (r.a.) replied: I have requested Almighty Allah to grant me a thing greater than the kingship of the whole world and which is most beneficial and it is that He may grant me a tongue which may continue praising Him and give me a heart which may constantly thank Him and also a mind that may value His bounties and that I may be patient during hardships. Almighty Allah has answered my appeal and granted that, which is more valuable than everything in the world.

The Jews laughed at Salman (r.a.) and told him: You have indeed asked for a very great rank from your Lord. Now we want to test the truthfulness of your intention.

Just see, we are hitting you with this whip. Request your Lord to stop our hands from hitting you. Salman (r.a.) supplicated: O Lord! Grant me patience and forbearance in this calamity. The Jews began to hit Salman (r.a.) with their whips so much, that they became tired, but Salman (r.a.) said nothing except, O Lord! Grant me patience.

When the cursed ones got extremely tired, they said: O Salman! We never imagined that anyone could remain alive after such whipping. We wonder why you did not ask your Lord to prevent us from giving you so much pain?! Salman (r.a.) replied: Such request would be against patience. Rather, I am pleased with the respite given by God to you. I have requested Him to grant me forbearance.

After a while, the Jews once again took up their whips and advanced towards Salman (r.a.) saying: Now we will continue hitting you, till the

time you either die or deny the messengership of Muhammad (S). Salman (r.a.) replied: I can never do the latter, I can never deny the messengership of Muhammad (S), because Almighty Allah has revealed this verse to Muhammad (S) in His Holy Qur'an: 'Those who believe in the unseen'.

Hence your oppression is easier for me to bear, so that God may admit me to the group which has been praised in this verse. Hearing this, the cursed ones hit Salman (r.a.) till their hands could move no more. So they sat down and said: O Salman! Had God raised your rank because of your belief in Muhammad (S) He would have answered your supplication and prevented us from hitting you.

Salman (r.a.) said: You are extremely ignorant. How could the Most Mighty Lord accept the request quoted by you? Had He accepted it, it would have been against my desire. I appealed Him to grant me patience and He accepted my request. I never asked Him to prevent you from oppressing me. Had it been so, it would have been against my desire. Your imagination is quite wrong.

Thereafter they started hitting Salman (r.a.) for the third time. But Salman (r.a.) continued to recite the same supplication, that is, O Allah! Grant me patience to bear this oppression due to my love for Your selected friend, Muhammad (S). Then the Jews said: Woe unto you. Did Muhammad not allow you to speak something against your belief by way of dissimulation during such hard times?

Salman (r.a.) replied: Indeed God has given me such permission, but it is not obligatory. It is permitted that I may not allow you to fulfill your evil intentions and continue to bear this oppression, as it is better and more honorable in my sight. Hearing this, the cursed ones once again took up their whips and hit him so much that blood oozed out from his body. Then laughing more, they said: Why do you not request your God to prevent us from hitting you so that you may not have to utter what we want.

If you are true in your faith, God will not reject your supplication. So request Him, giving mediation of Muhammad and his progeny, to destroy us. Salman (r.a.) replied: I regard it bad to ask for your destruction,

because perhaps there may be someone among you about whom God knows that he would believe after some time.

If I do as you say, it would mean that I asked for preventing that man from becoming faithful. After hearing this reply, the unfortunate and cursed ones said: Request God to destroy that man about whom He knows that he would not refrain from his high-handedness and rebellious haughtiness. In this way, you will be saved from what you fear.

Finally, when the Jews said so, a wall of the house in which they and Salman (r.a.) were present tore apart and Salman (r.a.) could see the Holy Prophet (S) and hear him saying: O Salman! Pray for the destruction of this community as none from them is ever going to come to the true path. It is just like the time when Prophet Nuh (a.s.) knew, after final investigation, that none from his community except those who put faith, would believe, he prayed to God for their destruction. Then Salman (r.a.) asked the Jews what kind of divine punishment they would like.

They replied: Ask your God so that He may turn all of these whips into pythons and every python may attack its owner and chew away his bones. Salman (r.a.) prayed accordingly. Consequently, Allah Almighty turned every whip into a big snake having two heads.

Every snake held the head of its holder in one mouth and with another mouth held the owner's right hand that held the whip. Then the giant snakes broke and chewed their bones and finally swallowed them all. At that time, the Holy Prophet (S) addressed his audience and said: O group of believers! Almighty Allah has helped your brother-in-faith, Salman (r.a.) against twenty Jews and hypocrites.

Come, let us go and see the snakes which broke the oppressors' bones and swallowed them up; the snakes that have been appointed by Allah to protect Salman (r.a.). When the Holy Prophet (S) and his companions reached the house in which Salman (r.a.) was oppressed, the snakes were killing the oppressors and the latter were screaming loudly. Hearing their screams, the Jews and hypocrites in neighborhood also had arrived there to see what was happening. But they could not go near them for fear of the deadly pythons.

When the Holy Prophet (S) reached there, all of them came out of that house and gathered in the street which was too narrow to accommodate all of them. But Almighty Allah due to the auspiciousness of the holy steps of the Holy Prophet (S) widened that street ten times. When the snakes saw the Holy Prophet (S), they jointly spoke out in pure language: Peace be on you, O Muhammad! O the leader of the formers and latters.

Thereafter, they saluted Amirul Momineen (a.s.): Peace be on you, O Ali, leader of the legatees. Thereafter, saluting the purified progeny of the Holy Prophet (S) they said: Peace be on your Pure and Pious progeny whom Allah has made the establisher of the affairs of the entire creation. May our salutations reach them. We are the whips of the hypocrites. Allah has turned us into snakes due to the prayer of this faithful, Salman (r.a.).

Then the Holy Prophet (S) said: All praise befits Allah Who brought this servant of His in my community. He, initially due to refraining from cursing and continuing forbearance and finally cursing the oppressors after getting totally disappointed, is like Prophet Nuh (a.s.). Then the pythons said: O Allah's Messenger! We are extremely furious against these denier infidels. In the Kingdom of God, your and your legatee's orders are binding on us.

We wish that you pray to God that He may turn us into those giant snakes of Hell who may override these infidels, whereby like here in this world, we may continue to crush them in the Hereafter. The Holy Prophet (S) replied: Your request has been accepted by God. Now throw out the pieces of the bodies of these oppressors out of your bellies and then go away into the lowest part of Hell so these oppressors may be more disgraced and that their disrepute may last longer.

When they will be buried in the burial ground of Muslims, many believers will take lesson by looking at their graves knowing that they were destroyed due to the curse of a great friend of Muhammad (S), that is, Salman (r.a.). Accordingly the snakes threw out the oppressors' parts out of their mouths. Their relatives collected them and buried them. Many disbelievers became faithful and many hypocrites turned into true believers. Also many infidels turned more stone-hearted and said: This is clear magic.

The Holy Prophet (S) turned towards Salman (r.a.) and said: O Abu Abdullah! You are our special faithful brother. God's special angels love you from their hearts. In their sight, your excellence is higher than that of the sun over all from down in earth upto high heavens when there is nothing like darkness all around with no sign of any cloud. You are greater than all who have been praised by God in the verse: 'Those who believe in the unseen'.

Shaykh Tusi has narrated through authentic chains of narrators that a person said to Imam Ja'far Sadiq (a.s.): "We used to often hear about Salman Farsi. Imam (a.s.) said: "Don't say Salman Farsi, say Salman Muhammadi. Do you know why we remember him so much?" "No," said the narrator.

Imam (a.s.) said: "It is because of three qualities: firstly he preferred the desire of Amirul Momineen (a.s.) to that of his own; secondly he used to love the poor and preferred them to the wealthy people. Thirdly, he loved knowledge and scholars. Indeed, Salman was an extraordinary man, and he used to avoid every falsehood and was inclined to truth. And he was a true Muslim, and he did not adopt any kind of polytheism.

Ibn Babawayh has narrated through correct chain of narrators from Imam Ja'far Sadiq (a.s.) that Amirul Momineen (a.s.) said: "Once it so happened that there was an argument between Salman and another person. So that man asked: O Salman, what are you? Salman replied: Both of us have originated from an impure sperm and our end is filthy carrion. But when Qiyamat is established, the balance of deeds will be installed, so whosoever has more good deeds will be honored and whoever has less good deeds is unfortunate and degraded.

It is mentioned in the book of Husain bin Saeed through authentic chain of narrators that Salman Farsi used to say: If the worship of Allah and company of pious persons, who speak good things, had not been good, I would have wished for death.

Ibn Abil Hadid has narrated from Abu Wail that he said: I went along with a friend of mine to Salman and he said: If the Holy Prophet (S) had not prohibited us to go out of the way to serve the guest, I would have indeed done it for you. And it denotes getting something through

difficulty that which he does not have. Then he brought a loaf of bread and ground salt unmixed with anything.

My companion said: It would have been better if Satar[589]had been there with this. Salman pawned his pot and brought Satar. When we finished eating, my companion said I thank the one who made us content with the sustenance that He provided to us. Salman said: If you had been content on what Allah had destined for you, my pot would not have been pawned.

Moreover, Abil Hadid has mentioned that Salman was a subject of King Hurmaz of Iran and some say that he lived in Ji, a village of Isfahan. He was among the friends of the Holy Prophet (S). His agnomen was Abu Abdullah. When he used to be asked whose issue he was he used to reply that he was the son of Islam and a descendant of Adam. It is also narrated that he had remained as a slave of more than ten different people and was sold from one to another till he reached to the Holy Prophet (S).

Ibn Abde Barr has mentioned in *Istiab* from Hasan Basri that Salman used to receive 5000 dirhams annually from the Public Treasury. Whenever this amount was paid to him, he used to give it all in charity and obtain his livelihood through the labor of his own hands.

He possessed a sheet half of which he spread and with the other half he covered himself. He did not own his own house and lived in the shade of walls and trees. One day someone told him that a house can be constructed from him if he wished. He replied: I don't need a house.

But that person insisted much on this and at last he said: I know what type of a house you require. Salman told him to describe it. He said: I will build such a house for you that when you stand up your head will touch the roof. And if you spread your legs they will reach to the walls.

Salman said: Yes, I want such a house. So the same type of house was constructed from him. Moreover it is mentioned in*Istiab* that the Holy Prophet (S) said: If religion had been in Suraiyyah star, Salman would have surely obtained it." Also it is narrated from Amirul Momineen (a.s.) that Salman Farsi is like Hakim Luqman and it is narrated from Kaab al-Ahbar that Salman is brimming with knowledge and wisdom.

Kishi has narrated through reliable chains of narrators from Imam Muhammad Baqir (a.s.) that Ali Ibn Abi Talib (a.s.) was one who spoke to the angels and Salman was one with whom the angels spoke (*Muhaddath*). And it is narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Salman being a *Muhaddath* means that the Imam used to mention traditions to him and teach him secretly and not that he received divine revelation directly.[590]

Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that people asked him about the fact that Salman was a *Muhaddath.* Imam (a.s.) said: The angels used to talk to him in his ear. In another authentic tradition he said: A big angel used to talk to him. The narrator said: If Salman was such, how Amirul Momineen (a.s.) must have been? Imam (a.s.): Mind your own business and have no concern with these things.

And in another tradition he said: An angel used inspire in his heart in such and such way. In another tradition he said that Salman was from among the *Mutamusimeen,* that he used to know about the circumstances of the people through wisdom. Through another authentic chains it is narrated from Imam Ja'far Sadiq (a.s.) that Salman was knowing Isme Azam (the great name).

Moreover, it is narrated from Imam Muhammad Baqir (a.s.) through authentic chains of narrators that Taqayyah was mentioned one day in the presence of Amirul Momineen (a.s.). Imam (a.s.) said: If Abu Zar had known what belief Salman had, he would have indeed killed him. Even though the Messenger of Allah (S) had established brotherhood between them. So what do you think about others?[591]

Moreover, it is narrated through authentic traditions that Salman sent a proposal to the daughter of the second Caliph. He refused initially and then regretted it later and wanted Salman to accept it. But Salman said that he was not interested, he only wanted to see if the discriminations of the period of Ignorance and disbelief were still haunting him.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that one day the Holy Prophet (S) asked his companions: Which one of you fasts all the year around? Salman

said: I, O Messenger of Allah (S). The Prophet asked: Which of you prays the whole night?

Salman said: I, O Messenger of Allah (S). Then the Prophet asked: Which one of you completes the whole Qur'an everyday? Salman said: I, O Messenger of Allah (S). Umar was infuriated at this and he said: This person from Faras thinks that he can be proud on us Quraish? He is a liar. He never fasted most of the days, and sleeps most of the nights and on most days he did not recite the Qur'an.

The Messenger of Allah (S) said: He is like Hakim Luqman, you ask him and he will explain the matter. When Umar asked Salman, he said: As for fasting the year round, the fact is that I fast three days every month and the Almighty Allah says that one who does a good deed, He rewards with ten so it is equal to a whole year. In spite of the fact that I also fast through the month of Shaban and join it to the month of Ramadhan.

Remaining awake in prayer the whole night means that I sleep with ablution since I have heard from the Prophet that one who sleeps with ablution is like one who has prayed the whole night. Completing the Qur'an everyday means that everyday I recite Surah Ikhlas thrice, and I have heard the Prophet say that he said to Amirul Momineen (a.s.): O Ali, you are in my Ummah like Surah Ikhlas, one who recites it once has recited one-third of Qur'an and one who recited it twice, recited two-third of Qur'an and one who recited it thrice is like one who has completed the whole Qur'an.

O Ali, one who befriends you verbally has one-third of faith. One who befriends you with the tongue as well as the heart has achieved two-third of faith. And one who befriends you with the tongue as well as the heart and who helps you with his hands, has achieved complete faith. O Ali, by the one who sent me with truth, if the folks of the earth had loved you like the inmates of the heavens, the Almighty Allah would not have punished anyone with Hell. Umar was dumbfounded as if his mouth was filled with stones.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Taqi (a.s.) that one day Salman invited Abu Zar and

placed two loaves of bread before him. Abu Zar began to turn the loaves here and there. Salman asked why he was turning the loaves in this way.

He said: I notice that they are not fully baked. Salman was infuriated: How you dare to turn about these loaves, by Allah, in this bread that water has worked which is below the heaven and angels had spread it and wind had conveyed to the clouds and the clouds have sprinkled it on the ground. And Raad and angels, have all worked with it and conveyed its drops to their respective places.

Then earth, wood, iron, quadrupeds, fire, fuel and salt etc. have worked in it; such that I cannot encompass them, so how you can give thanks to this bounty? Abu Zar said: I repent before Allah, and ask you to forgive me for what I have said. Imam (a.s.) said: The next day, again Salman invited Abu Zar and removed two pieces of dry bread from the bag, moistened them in his pot and brought them for Abu Zar.

Abu Zar remarked: How nice this bread is. If only it would have been accompanied with salt. Salman arose, went out and pawned his pot; then he brought the salt from that money. Abu Zar sprinkled it on bread and began to eat saying: I praise the Almighty who gave us this sustenance with contentment. Salman said: "If you had been content, my pot would not have been pawned."

It is mentioned in *Basairud Darajat* from Fazal bin Isa that: Once I and my father came to Imam Ja'far Sadiq (a.s.) and my father asked: Is it true that the Holy Prophet (S) has said that Salman is from us Ahlul Bayt (a.s.)? Imam (a.s.) replied: "Yes." My father asked: "Was he from the progeny of Abdul Muttalib?" Imam (a.s.) said: "He was from us, Ahlul Bayt (a.s.)." Again he asked the same question and got the same answer. Again my father said: "I don't get you." Imam (a.s.) said: "You should know that he was from us, Ahlul Bayt (a.s.)."

And the Imam pointed to his chest and said, "It is not as you think. The Almighty Allah has indeed created our essence from Illiyyin and created the essence of our Shia from one grade lower than that. So he is from us and the essence of our enemies is created from Sijjin and the essence of their friends is created from one grade lower than that. Therefore they are from them and Salman is better than Luqman."

It is mentioned in *Rauzatul Waezeen* from Ibn Abbas that: I saw Salman in my dream and asked him if he was Salman and he replied in the positive. I said you are not the one who was emancipated by the Holy Prophet (S). "Yes," he said. I saw a crown of rubies on his head and he was wearing different types of robes and embellishments.

Then I said: O Salman, what a lofty grade the Almighty Allah has bestowed to you! Yes, he replied. I said: After believing in Allah and the Prophet, which act did you find to be the best in Paradise? He said: "After believing in Allah and the Prophet, nothing is better in Paradise than the love of Ali (a.s.) and his obedience."

Moreover it is narrated from the Messenger of Allah (S) that Paradise is more eager for Salman, than Salman is eager for it. And Paradise is as much crazy about Salman as much as Salman is obsessed with it. Kulaini has through authentic chains narrated from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) established brotherhood between Salman and Abu Zar, and told Abu Zar not to oppose Salman.

It is narrated in *Ikhtisas* from Amirul Momineen (a.s.) through authentic chain of narrators that Asbagh bin Nubatah asked Imam Ali (a.s.) about the excellence of Salman. Imam (a.s.) said: what can I say about the one who is created from our Teenat (essence) and whose spirit is connected to ours? The Almighty Allah has made him special with knowledge of the first and the last and the outward and inward." Imam Ali (a.s.) says: I went to the Holy Prophet (S) and Salman was also present there. A Bedouin came and removed Salman from his seat and himself sat down there.

The Holy Prophet (S) was infuriated at this so much that the nerve between his eyes swelled up and his eyes reddened and he said: "You are removing the one whom the Lord of the worlds loves? Whose love is announced in the heavens and whom the Messenger of God loves on the earth. O Bedouin you are removing such a person, that when Jibraeel comes down, he conveys the greetings of the Almighty Allah for Salman.

O Bedouin, Salman is from me and one who oppresses him is as if he has oppressed me and one who has hurt him has hurt me and one who has driven him away is like he has driven away me and one who had brought him near is like he has brought me near. O Bedouin, do not

make a mistake about Salman; because the Almighty Allah has commanded me to inform him about the time of the death, calamities and lineage of the people and tell about things that separate the truth from falsehood.

Bedouin said: O Prophet of Allah, I never knew that the deeds of Salman were of such a level. Was he not a fire-worshipper and then he became a Muslim? The Prophet said: O Bedouin, I narrate the excellence of Salman from Allah and you still say that Salman was a Majus? Indeed he was never a Majus, he only displayed polytheism on the basis of Taqayyah and he kept his faith concealed, Have you not heard the Almighty say:

"But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission."[592]

So, O Bedouin, you should accept what I say and be from the thankful ones. And do not deny my statements or you will be eligible for divine chastisement. And obey the Prophet so that you may be of them too.[593]

Moreover, it is mentioned in *Ikhtisas* through reliable chain of narrators that one day Salman Farsi entered the gathering of the Messenger of Allah (S) and the companions paid respects to him and preferred him over others and escorted him to the front. And they honored him for the sake of the specialty that he possessed with the Prophet and his Ahlul Bayt (a.s.). After that arrived Umar and saw that Salman was seated at the best place in the gathering. He remarked: Who is this non-Arab seated like a chairman among the Arabs?

The Messenger of Allah (S) went up to the pulpit and said: "Since the time of Adam till date all the people are like the teeth of a comb and there is no excellence of Arab over non-Arab and neither for a white over black, except through piety. Salman is a never-ending ocean and an endless treasure. Salman is from us, Ahlul Bayt (a.s.). Salman bestows wisdom and expresses arguments of truth."

Moreover it is narrated in *Ikhtisas* that once a mention was made of Salman and Ja'far Tayyar in the presence of Imam Ja'far Sadiq (a.s.)

while the Imam was reclining on the pillow. Some were saying that Ja'far was more excellent. Abu Basir was also present there. He said: Salman was a fire-worshipper and then he became a Muslim. Imam (a.s.) sat upright and said angrily: "O Abu Basir, the Almighty Allah made Salman an Alawaite after being a Majusi, and made him a Quraishite after being a Farsi. So may Allah's mercies be on him and indeed Ja'far has a lofty status in the view of Allah and he glides around in Paradise with the angels."

Ibn Babawayh has narrated through authentic chain of narrators that one day Salman was seated with group of people when Amirul Momineen (a.s.) passed by mounted on the camel of the Prophet. Salman said: "Why don't you get up and catching hold of his skirt you ask him questions about your religion? By the one who split the seed and created the creatures, no one except him will make you aware of the practice of the Prophet. Because he is knowledgeable about the earth and his task on the earth is all divine work, and through his blessings is the earth stable. If he goes away from you, you will not find knowledge and see everyone in denial mode."

Ibn Abil Hadid has said that Salman passed away during the reign of Uthman in year 35 A.H. Some have said that it was in the beginning of 36 A.H. and some other say that he died during the reign of Umar. But the former statement is more popular.[594]

It is mentioned in *Fadail Shazan bin Jibraeel* from Asbagh bin Nubatah that he said: I was with Salman when he was the governor of Madayan in the beginning period of the Caliphate of Imam Ali (a.s.). He was appointed by Umar as the governor of Madayan during his reign and he continued in that post till the first part of the Caliphate of Imam Ali (a.s.). I went to him one day to find him ill and he passed away in the same illness.

I used to visit him regularly till his illness intensified and he told me: O Asbagh, the Messenger of Allah (S) has informed me that a dead man will speak to him when the time of my death is near. So I want to know if the time of my death is near. Asbagh asked him what he wished. Salman told him to bring a wooden plank and spread a sheet over it and lift me up like a bier and take me to the graveyard.

Asbagh says: I will do the same. After that I came out in haste and returned very soon and did what Salman had told me to do. I called for some people who carried him to the graveyard. When he was placed on the ground he told the men to make him face the Qiblah. Then he said aloud: "O folks of the old and decayed field, peace be on you. O those who are veiled from the earth, peace be on you."

The next time he said: "Peace be on you O that group for which the earth is made as a place of eating. Peace be on you O that group for which the earth is made as a blanket. Peace be on you O that group who are being recompensed for their worldly deeds. Peace be on you on those who await for Israfeel to blow the horn so that you they come out of the graves.

I adjure you in the name of the Almighty Allah, the noble Messenger, I am Salman Farsi, the freed slave of the Holy Prophet (S) and the Prophet has informed that a dead man will speak to me when my death is near. So I want to know if my death is near. When Salman completed his discourse, a dead body spoke up from its grave: "Peace be on you, and the mercy of Allah and His blessings. O those who construct buildings for destruction and those are involved in the world. I can hear you, O Salman, and I am replying to you.

Ask me whatever you want, may Allah have mercy on you." Salman said: "O one who speaks after his death, are you from the folks of Paradise or Hell?" He said: "I am from those whom the Almighty Allah has blessed with Paradise." Salman said: "Tell me how you found the hardships of death and what did you see?"

He said: "Wait a bit, don't make haste, because by Allah, the sawing of my body and cutting up with a scissor is easier than the hardship of death in my view. O Salman, the Almighty Allah gave me the good sense to perform good deeds in the world, fulfill the religious duties, recite the Qur'an and did good turns to the parents, abstained from unlawful acts and was terrified of oppressing others.

Day and night I strived to earn lawful livelihood because I feared the day I will have to appear for accounting before the Almighty Allah. Thus on a day when I was extremely happy with life, I fell ill and remained in that illness for some days till my life came to an end. At that moment a

very ugly and horrible appearance came to me and stood suspended in air.

He gestured to my eyes and made me blind; then he gestured to my ears and I became deaf. He pointed to my tongue and I became dumb. I could neither see or hear or speak anything. My relatives began to weep and wail and my brothers and neighbors came to know about this. I asked that person: "Who are you that you are separating me from my family and property?" He replied: "I am the Angel of Death. I have to transfer you from the world to the hereafter.

Because your tenure on the earth is over and it is time for your death." Meanwhile he was joined by two more persons; they were in a beautiful human form; one stood to my right and another to my left. They said: Peace be on you, and the mercy of Allah and His blessings. We have brought your scroll of deeds; you can read it yourself." I asked; "What type of scroll is it that I have to read?" They replied: "We are the two angels that accompanied you every moment of your life.

We used to record your good and bad deeds and this is the same record." I began to read the book of my good deeds. And it was held by the angel named Raqib. Thus as much I saw my good deeds, I used to be happy at them and then I began to peruse my bad deeds, which was held by the other angel, who is named Ateed. When I read it, I became very sad and finally began to weep.

The angels said: "Glad tidings to you, you shall have a good end." The Angel of Death arrived and began to pull out the soul from my body and it was the most painful thing in the world. I was in that condition when my soul reached to my chest. Then the Angel of Death attacked me with a weapon such that if he had placed it on mountains they would also have melted. At last my soul was taken away through my nose. My family members began to weep and wail aloud. I was able to hear and see them.

When they wept more intensely, the Angel of Death addressed them: "Why are you weeping and wailing like this? By Allah, I have not done any injustice to him that you may protest. Don't cry as I and you are all the servants of same God. If God had ordered you something about us,

as He has commanded me about you, indeed you would also have obeyed Him with regard to me as I am obeying Him with regard to you.

By Allah, I have not captured his soul, except that his destined sustenance had ended and his appointed tenure was over and he has gone to the court of his Kind Lord, who will do what He wants about him and He is powerful over everything. So if you are patient, you will be rewarded, and if you are impatience and weep and wail, you will be sinful and I have to visit you many times.

I will take away your sons, daughters, fathers and mothers. Thus he moved away from my body taking my soul with him. Another angel came and took my soul from him and wrapped it up in a silk cloth and conveyed it to Allah in a flick of the eye. Then my soul was presented to the Almighty Allah and I was questioned about each of my small and big deed.

And I was asked about Prayers, fasting, Hajj, recitation of Qur'an, Zakat, Sadaqah and every act that I had performed during my life. And obedience of parents and wrongful murder, usurping the property of orphans, oppressing the people, worshipping at night, when others sleep, and whatever such deeds that I had performed were also subjected to an inquiry from my soul. After that my soul was sent back to the earth by the order of Allah.

Those who wanted to give me the funeral bath approached me, removed my clothes and began to bathe me. My soul called out: O men, be lenient with this weak body as I broke each of his nerve when I came out, and I didn't come out of his body but that I shattered it. By Allah, if that person had been able to hear this voice he would never have bathed the body.

Then water was poured on my body and I was washed three times. And I was shrouded in three pieces of shroud and Hunut (anoint) was given and this was the ration with which I set out to the abode of the hereafter. Then he removed the ring from my right hand. Thus after completing my Ghusl, they entrusted my body to my elder son and said: May Allah reward you for the calamity of losing your father and bestow you endless divine rewards; then they wrapped me up in a white cloth and recited some devotions.

My family members and my neighbors were called to bid farewell to me. They came near me and bid farewell to me. Then I was placed on a wooden plank. At that time my soul was between my mouth and shroud. My funeral prayers were recited and then I was taken to the grave.

When I was placed in the grave, I witnessed a great terror, O Salman, as if I fell down from the sky to the earth. Then I was placed in the grave and the grave was closed with bricks and filled up with soil. My soul returned to my tongue and ear. When people were asked to move away from my grave, I felt a great regret and I said: Alas, if I had also returned with them. Someone said from the corner of the grave: It is not possible.And he recited the following verse of Qur'an:

"Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised."[595]

Barzakh is the distance between the world and the hereafter. I asked who are you? He replied: I am Mamba, an angel, whom the Almighty Allah has appointed on all creatures so that after their death, their deeds may be shown to them so that I will seal the proof for them. He pulled me and made me sit up. And told me to write my deeds. I said I don't remember anything. He said: Have you not heard the statement of the Almighty Allah that He made in the Holy Qur'an?

"…Allah has recorded it…"[596]

Then he said, I will dictate and you write down your deeds. I asked, "Where is the paper?" He pulled out a piece from the corner of the shroud and I saw that it was a piece of paper. And he said: "This is your scroll." I asked, "From where can I get a pen?" He told me that my index finger was my pen. I asked, "Where is the ink?" He replied: "It is your saliva." Thus he began to tell me about whatever I had done in the world, and nothing was missed by him as the Almighty Allah has said:

"And they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they

had done they shall find present (there); and your Lord does not deal unjustly with anyone."[597]

Then that angel took away the writing, placed a seal upon it and put it around my neck. I felt as if all the mountains of the world have been placed on my neck. I asked him: "O Mamba, why have you done this to me?" He replied: "Have you not heard what your Lord has said:

"And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open: Read your book; your own self is sufficient as a reckoner against you this day."[598]

Mamba said: "It is a discourse with which you will be addressed and you will be presented for accounting. And the scroll of your deeds will be unfurled before your eyes and you will be your own witness for your self. Then Mamba went away from me and the angel named Munkar, arrived carrying an iron mace, which was so heavy that even if all the men and jinn try to move they cannot do so.

He told me in such a terrifying voice that if the people of the earth had heard they would have died of fright. He asked: Tell me who your Lord is? What is your religion? Who is your Prophet and who are your Imams? What were your beliefs in the world?" I was speechless due to fear and didn't know what to reply.

Each joint of my body was shattered till the mercy of Allah came to my rescue, which supported my heart and made my tongue vocal. So I said: "O creature of Allah, why do you make me afraid: I witness that Allah is One and Muhammad Mustafa (S) is the Messenger of Allah. And I witness that the Lord of the worlds is my Lord and Muhammad Mustafa (S) is my Prophet. Islam is my religion, Qur'an is my Book, Kaaba is my Qiblah and Ali is my Imam.

I will meet my Lord on Judgment Day with the same beliefs." The angel said: "Glad tidings for you, you have indeed got salvation." Then he went away. After that the angel named Nakeer arrived and told me in such a terrifying voice: that like before my limbs entangled into one another. And he said: O man, narrate your deeds to me.

I was bewildered and could not say anything. Then the Almighty Allah removed the terror and inspired the answer: and He gave me the best Taufeeq and certainty. I said: O creature of Allah, be lenient with me as I am coming from the world. I witness that except for the One God, there is no other god and neither does he have a partner. And I witness that Muhammad (S) is the servant of Allah and His Messenger.

Paradise is truth, Punishment of Hell Fire is truth, Sirat is truth, Mizan (scale) is truth, accounting of creatures is truth, questioning of the grave is truth, enlivening of the dead on Judgment Day is truth, bounties of Paradise that the Almighty Allah has promised is a fact, and the chastisement that He has warned about in Hell is a fact, and there is no doubt that Qiyamat is imminent, and that the Almighty Allah will raise to life again, those who are in the graves. The angel said: "Glad tidings to you for perpetual blessings and rewards." Then he made me lie down in the grave and said: "Sleep like a bridegroom."

And he opened near my head a door into Paradise and door to Hell at my feet. And he said: "O slave of Allah, look at the bounties of Paradise that you will get and also look at the fire of Hell, which you have escaped." Then he closed the door leading to Hell and left the door to Paradise open through which I regularly received fragrance of the blessings of Paradise.

He also widened my grave as far as the sight could perceive and then he went away from there. O Salman, I have not seen anything more worthy than these three things in the view of Allah: First: Praying on the cold nights; Second: Fasting on the hottest days; Third: Giving Sadaqah in such a way that the left hand should not come to know what the right hand has given.

This is all that I have experienced and I testify to the Oneness of Allah and Messengership of Muhammad (S); and I testify that death is imminent, so you must be contemplative about it and keep fearing the inquiry of your deeds by Allah. Thus concluded the discourse of that dead man. Salman said: Lay me down on the earth. When we placed his head on the ground, he said: "Give me the pillow." We obliged him. Salman gazed at the heavens and said:

"Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?"[599]

"O One in whose control is the power of everything and to whom all go back and He is refuge to all and none gives refuge to Him. I brought faith on You and followed Your Prophet and testified to Your Book. And I have received all that You promised. O One, Who does not go back on His word. Take my soul to Your mercies and land me in the court of Your honor as I testify that there is no god except Allah, the One Who has no partner and I witness that Muhammad is His servant and messenger."

When he concluded, his soul flew away to the abode of eternity and he joined the services of the Messenger of Allah (S) and the Holy Imams (a.s.). Asbagh says: We were shocked by these events when a person appeared riding a piebald pony whose face was under a veil.

When he came close to us, he greeted us and we replied. When he began to speak, we realized that it was Amirul Momineen, Ali Ibn Abi Talib (a.s.). He said: "Arrange for the funeral rites of Salman." We began to prepare for the same and tried to procure shroud and anointments. His Eminence, said: "No need for all that, we have it with us."

So we brought the wooden plank and water. The Imam performed the funeral bath himself and shrouded the body. Then he stood in the front and we followed behind him in the funeral prayers. After that His Eminence, placed the last remains in the grave with his own hands.

When we were returning from the funeral, I said: "O Amirul Momineen (a.s.), how did you come here and who informed you of Salman's death?" The Imam said: "O Asbagh, I adjure you in the name of Allah that you will not reveal this secret as long as I am alive." I asked, "O Amirul Momineen (a.s.), will I pass away before you?"

He replied: "No." "Then you may put me under the oath. I will not disclose it to anyone, till the Almighty Allah does not issue the command about you and He is powerful over everything." Then the Imam said: The Prophet (S) had informed me that Salman will pass away at that

time. I recited the prayer at Kufa mosque and went home and went to sleep.

I dreamt that someone was saying: Salman has passed away. I woke up at once and mounted my pony taking the necessary items for the funeral, like the shroud and camphor etc. and set out from there. The Almighty Allah made Madayan very near and I reached here so soon." Saying this His Eminence, disappeared from my sight and I could not understand whether he went to the heavens of the earth. When I reached Kufa I heard that the same day the Imam reached Kufa and prayed the Maghrib Prayer there.[600]

Ibn Shahr Ashob has narrated from Jabir bin Abdullah Ansari that one day Amirul Momineen (a.s.) prayed the Morning Prayer with us and turning to us said: "O people, may Allah reward you for the calamity of the passing away of Salman."

This made the people talk among themselves. Ali (a.s.) tied the turban of the Prophet and wore his garments, took up his staff and tied up his sword, mounted the Prophet's she camel, Ghazba, and told Qambar, count ten steps, Qambar says that when I reached to ten, we had reached the door of Salman.

Zazan has also narrated that when time approached for the death of Salman, I asked him who would give the funeral bath to him? He replied: "One who bathed the Messenger of Allah (S). I said: "You are in Madayan and he is in Medina?" Salman said: "O Zazan, when I pass away and you close my lips you will hear a voice." So when I closed his mouth after his death I came to the door and saw Amirul Momineen (a.s.). He said: O Zazan, Abu Abdullah Salman, has entered the mercy of Allah."

When he removed the sheet from Salman's face, Salman smiled. Imam Ali (a.s.) said: "Bravo, O Abu Abdullah, when you meet the Prophet you narrate to him all that passed on his brother at the hands of his Ummah." After that Imam Ali (a.s.) began his funeral rites. When he recited the funeral prayers, I heard his Takbir in a loud voice. Then we saw two persons with the Imam.

We asked who they were and we were told that it was Ja'far, brother of Ali (a.s.) and the other was Khizr. And they are accompanied by seventy thousand rows of angel, each row having a thousand angels. It is mentioned in *Mashariqul Anwar*that when Imam Ali (a.s.) removed the sheet from Salman's face, he smiled and tried to get up. Imam Ali (a.s.) told him to go back to his condition of death, so he reverted to his former condition.

Qutub Rawandi has narrated that one morning Amirul Momineen (a.s.) came to the mosque of Medina and said: "I saw the Prophet in my dreams, saying that Salman has passed away from the world. And Salman has made a bequest to me that I will perform his final rites. So I am going to Madayan to fulfill his wishes.

Umar said: "Take his shroud from Baitul Maal." Imam Ali (a.s.) said, "It is already arranged." Then he came out of Medina with a group of companions and set out for Madayan. People returned to Medina and Imam Ali (a.s.) came back before Noon. And he said: "I have buried Salman." Many refused to believe this story so much so that after some days, a letter arrived that Salman had died that day and a Bedouin had performed his last rites. All were astounded on being informed of this.

It is narrated from Saad bin Abi Waqqas in *Rauzatul Waizneen*that he paid a visit to Salman when the latter was ill. He found him crying. "O Abu Abdullah," asked Saad, "Why are you crying?" Although when the Holy Prophet (S) passed away from the world, he was satisfied with you and you are going to him to Hauze Kauthar."

Salman said, "I am not crying due to death and neither am I sorrowful of the world. It is because the Holy Prophet (S) has taken oath from us and said that each of you should possess the necessary luggage as travelers usually have. And I can see those things around me that make me sad.

There was a mat, a cup and a pot with him. Shaykh Kishi has through reliable chains of narrators, narrated that Salman said: "The Holy Prophet (S) said: 'When it is time of your death, some groups will visit you and find good and bad smell. They would not be consuming food. That is they will be angels.'"

Then Salman took out a small bag and said: "The Messenger of Allah (S) has gifted it to me." And it was a nice fragrance. And he said: "Dissolve it in water." Then he sprinkled it around himself. Then he told his wife to shut the door. She arose and obliged him. When she returned, she found that his soul had flown to the holy abode.

Notes:

[582] Fire worship

[583] Surah Hujurat 49:12

[584] Surah Qasas 28:83

[585] Surah Hujurat 49:13

[586] The author says: This matter is also from the miracles of Salman, that years before the Battle of Jamal he had informed about the incident and had also identified Ayesha's camel.

[587] Surah Hajj 22:21

[588] The author says: Shaykh Kishi has narrated a lengthy sermon of Salman in which he has spoken of the rights of Ahlul Bayt (a.s.) and the oppressors of the Ummah and the usurpers. And most incidents and oppressions that befell the Ahlul Bayt (a.s.), and the uprising of Bani Umayyah and their mischief mongering and the uprising of Bani Abbas and most of the past and future events like the killing of Nafs-e-Zakiyyah and the advent of Qaim Aale Muhammad and the sinking of the army of Sufyani at Baidah etc. which are mentioned in authentic traditions and which shall be mentioned in the account of occultation, if Allah, the High allows.

[589] It is a grass used as a vegetable by poor people.

[590] The author says: Perhaps the negation is about direct address by the angel without the mediation of the Almighty Allah and the angel used to talk to Salman as mentioned previously.

[591] This tradition is also like the previous one, that Abu Zar would not have been able to bear the divine secrets that Salman was cognizant of. This tradition also most likely implies the excess knowledge of Salman. And Allah knows best.

[592] Surah Nisa 4:65

[593] The author says: It is not unlikely that Bedouin may imply Umar as usually this word was used to denote him due to Taqayyah.

[594] The statements of Ibn Abil Hadid and others with regard to the death of Salman do not seem to be true. While it is proved that Salman was the governor of Madayan till the beginning period of the Caliphate of Imam Ali (a.s.) as is clear from the report after this.

[595] Surah Mominoon 23:100

[596] Surah Mujadila 58:6

[597] Surah Kahf 18:49

[598] Surah Bani Israel 17:13-14

[599] Surah Mominoon 23:88

[600] The author says: This report contains many extraordinary points: for example the incident Salman's death during his Caliphate and his coming from Kufa, which is against general belief but since this report contains many useful points, I have included it.

Chapter 61

An Account of Abu Zar

We should know that according to traditions it seems that Abu Zar was the second most important companion of the Prophet. His name, according to the most reliable report was Jundab bin Junadah, and his agnomen was Abu Zar. He was a member of the Arab tribe of Bani Ghiffar.

Kulaini has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) told one of his companions: Shall I not tell about the story of the conversion of Salman and Abu Zar to Islam? He said he was aware of the story of Salman, and would like to know how Abu Zar embraced Islam.

And he made a mistake of not asking about the account of both the companions. The Messenger of Allah (S) said: He used to graze his sheep at Abu Batan Markah, which is at a distance of one station from Mecca. Suddenly a wolf attacked his flock from the right and Abu Zar chased him away with his staff.

Then he attacked from the left and Abu Zar striked it with his staff and said: I have not seen a worse wolf that you. The wolf began to speak by the miracle of the Prophet: By Allah, the people of Mecca are worse than me. The Almighty Allah sent a messenger to them and they say that he is a liar. They call him names and consider him incapable. When Abu Zar heard this, he told his wife to pack some victuals, pot and staff.

Taking these items he set out for Mecca on foot to investigate the information he had received from the wolf. Thus after many hardships and a long distance he at last entered Mecca. He was feeling extremely thirsty. On reaching the Zamzam well, he pulled out a bucket of water and saw that the bucket was full of milk. He thought that it was a proof of what the wolf had said.

And it was also a miracle of the Prophet. Thus he drank the milk and came to a corner of the mosque. He found a group of Quraish and sat down with them. They were talking ill of the Prophet as the wolf had mentioned. They were occupied in this whole day. In the evening, Abu Talib arrived and when they saw him, they said: Keep quiet, Muhammad's uncle is here!" So they fell silent. When Abu Talib arrived, they began to converse with him.

After dusk when Abu Talib took their leave, Abu Zar also followed him. He turned to me and asked: "What do you want?" "I am searching for the Prophet who has appeared among you," I said. "What do you want from him?" he asked. I said: "I want to start believing in him, testify to his truthfulness and follow him." Abu Talib asked, "Will you really do this?" "Doubtlessly," said I.

So he said: "Come tomorrow at the same time and I will take you to him." Abu Zar says that he spent the night in the holy mosque of Mecca and joined the gathering of the same infidels in the morning. Like the previous day, they again began to talk ill of the Messenger of Allah (S) and when Abu Talib arrived, they stopped their discussions and began to converse with him.

Thus when Abu Talib arose from there I also set out with him. Like the previous day he again asked the same question and I replied in the same way. Then he asked with emphasis if I would indeed act on what I was saying and I agreed. So he took me to a house in which Hamza was present. I greeted him and he asked the purpose of my visit. I gave the same explanation.

So he asked me if I testified to the Oneness of Allah and that Muhammad is the Messenger of Allah? I said: I testify that there is no god except Allah, and Muhammad is the Messenger of Allah. Hamza took me to the house in which there was Ja'far Tayyar. I greeted him and he also asked the purpose of my visit. I again offered the same explanation. He told me to recite the two testimonies (Shahadatain) and I recited the same.

Ja'far took me to the house of Amirul Momineen (a.s.) and he also first asked about the purpose of my visit and then asked me to recite the dual formula of faith. Then he took me to the house in which the Messenger of Allah (S) was seated. I greeted him and took my seat. The Messenger of Allah (S) also asked me about the purpose of my visit and then taught me the dual Kalimah (Shahadatain).

I recited the same and the Prophet said: O Abu Zar, go back to your native place, and by the time you reach, there your cousin would have passed away from the world and except for you there will no heir. Take his property and live with your family, till the time I declare my prophethood. After that you can join me. So Abu Zar returned home to find that the son of his uncle had expired.

He took charge of all his property and continued to live there till the Holy Prophet (S) migrated to Medina and the religion of Islam gained popularity. After that he came to Medina and met the Prophet. Imam Ja'far Sadiq (a.s.) said: This was the account of Abu Zar's acceptance of Islam. And the narrator felt sorry that he had declined to hear about the account of Salman's acceptance of faith. Then he requested the Prophet to mention the story of Salman also, but the Prophet refused to oblige him.

Ibn Abde Barr, a great Sunni scholar, has mentioned in *Istiab*, from the Messenger of Allah (S) that Abu Zar was an example of the piety of Prophet Isa (a.s.) in this community. According to another tradition, he was a facsimile of Isa bin Maryam (a.s.) in piety. Moreover it is also narrated that Amirul Momineen (a.s.) said: Abu Zar has obtained some such sciences which people cannot bear and he has placed some knots over it, so that nothing comes out of it.

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that one day Abu Zar came to the Prophet and Jibraeel (a.s.) was speaking to the Prophet in private in the form of Dahiya Kalbi. Abu Zar thought that it was really Dahiya Kalbi talking about some confidential matters so he went away from there. Jibraeel said: O Messenger of Allah (S), Abu Zar passed away from here and did not even greet us? If he had greeted we would have replied to him. O Prophet, there is a supplication of his which is famous among all the folks of the heavens. When I go away you ask him.

So when Jibraeel flew away to the heavens, Abu Zar arrived there again and the Prophet asked him why he had not greeted them previously. He said: I thought that perhaps you had called Dahiya Kalbi for a private meeting. I didn't like to disturb you. The Prophet said: "It was Jibraeel and he complained about you for not having greeted us."

Abu Zar felt very sorry. The Messenger of Allah (S) asked: "What is that supplication through which you supplicate Allah, about which Jibraeel said that it was well known among the folks of heavens?" He said: I recite this:

"In the name of Allah the Beneficent the Merciful. O Allah! Indeed I ask You for safety and faith from You. And the testimony from Your Prophet and release from all the calamities. And thankfulness upon salvation and needlessness from evil people."

It is mentioned in *Tafsir Imam Hasan Askari (a.s.)* that: Once the Holy Prophet's (S) close and sincere companion, Abu Zar Ghiffari, approached the Prophet and said: O Allah's Messenger! I have sixty female sheep.

If I take them for grazing to the forest, I cannot bear separation from your honor. On the other hand, if I hand them over to any shepherd for grazing, I fear he may behave harshly with them and not graze them properly. Please suggest what I should do to overcome this confusion. The Holy Prophet (S) replied: You yourself go and graze them. So Abu Zar went with his animals to the jungle and returned on the seventh day.

The Holy Prophet (S) asked him: O Aba Zar! What did you do with your animals? The latter replied: A very strange thing happened. When I was busy performing my prayer, a wolf attacked them. I became perplexed and could not instantly decide whether I should interrupt my prayer or continue it, overlooking the fate of my sheep. Finally I preferred the prayer. At that time Satan inserted doubt in my heart saying: If the wolf eats up your animals, you will lose your source of sustenance.

I told the Satan: In any case my faith in the Oneness of God, in His Prophet, in his cousin Ali (a.s.) and his progeny would remain with me and so also my love and friendship with them and my enmity towards their enemies. So, in such a case, losing and missing every other thing of the world would be easy for me to bear.

I continued my prayer. What I then saw was that a wolf caught hold of a sheep but at the same time a tiger jumped on the wolf and tore it into two pieces, freed the lamb and sent it to its group and told me: O Aba Zar! Continue your prayer and do not worry about your animals, as Allah Almighty has appointed me to protect them until you finish your prayer.

Upon hearing this, I busied myself with my prayer. This surprised me to an extent known only to Allah Almighty. When I completed my Prayer, that tiger came to me and said: Go to the Holy Prophet (S) and tell him: Allah Almighty has given honor to your companion and the protector of your Shariat and has appointed a tiger to protect his animals

Hearing this event all in the audience were surprised. Then the Holy Prophet (S) said: O Aba Zar! I, Ali, Fatima, Hasan and Husain (a.s.) believe in what you said. But those who were hypocrites said: This is the result of a preplanned affair between Muhammad (S) and Abu Zar (r.a.).

He wants to deceive us in this way. Twenty of them decided to go and look personally into the reported matter about the sheep. Let us see, they said, whether a tiger really protects the sheep when Abu Zar is engaged in Prayer. They themselves observed that the tiger was taking rounds near Abu Zar; that the tiger sends back any lamb to the flock when separated so long as Abu Zar prays.

They themselves saw that when Abu Zar finished his worship, the tiger called on him and said: Take care of your sheep. They are safe. Then that tiger addressed the hypocrites saying: O group of hypocrites! Did you deny that Allah Almighty may make me an obedient servant of one who is the friend of Allah, His Prophet, Ali (a.s.) and their progeny and of those who take intercession so that I should take care of his animals?

I swear by the Holy Being, Who has given honor and excellence to Muhammad (S) and to his purified progeny and declare that Almighty Allah has made me a slave of Abu Zar to such an extent that if he orders me to tear all of you into pieces, I would do so instantly. I swear by that Being, swearing by Whom is the highest of all swearing, and announce that if Abu Zar requests Almighty Allah giving mediation of Muhammad (S) and his purified progeny that He may turn the water of all the oceans into the oil of Zambaq and Baan and turn all the

mountains into musk, amber and camphor and to turn the branches of all the trees in the world into emeralds, Almighty Allah would never turn down his request and would do whatever he asks.

When Abu Zar (r.a.) came to the Holy Prophet (S), the latter told him: O Aba Zar! Since you have obeyed Allah properly, He has made an animal your slave so that it may prevent your enemies from attacking you and thus you are the best of those persons in whose praise Almighty Allah had said: "…and keep up prayer…"

Kulaini has narrated through authentic chains of narrators from Imam Musa Kazim (a.s.) that Abu Zar said: "I am sick of the world and I denounce it. Except for two loaves of barley bread, from which I eat one in the morning and one at night. Except two garments of woven hair, from which one I tie to the waist and cover myself with another."

Moreover, it is narrated through good chains of narrators from Imam Ja'far Sadiq (a.s.) that Abu Zar in his sermon used to observe: O seeker of knowledge, there is nothing in the world whose merit does not benefit and its demerit does not harm, except for the one that the Almighty Allah blesses. Therefore seek that about which you hope would benefit you.

O seeker of knowledge, your family, wealth and property should not make you so much involved, because on the day you will be separated from them you will be like a guest who stays the night with some people and separates from them the next morning. And except for a little sleep from which you will awake soon there is no difference between death and resurrection.

O seeker of knowledge, before that day send good deeds on the day you will stand to give account of your deeds. And on that day you will get the reward of your deeds and will be recompensed for all that you do

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Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that a man asked Abu Zar why people were inclined to death?

Abu Zar replied: Because you have attached yourself to the world and destroyed your hereafter. And that is why you don't want to be

transferred from the world to the hereafter. Then that man asked: How we would be presented before Allah?

He replied: It would be like a traveler who returns home and the sinners among you like the runaway slave who is brought back to his master. Then he asked: What will be our condition before the Lord? Abu Zar replied: "Present your deeds according to the Book of Allah as He says:

"Most surely the righteous are in bliss, and most surely the wicked are in burning fire…"[601]

That man asked: "Where is the mercy of Allah?" He replied: "Near the righteous." Moreover it is narrated from the same Imam that a person wrote to Abu Zar to bestow him with some new knowledge. Abu Zar replied: "There is no end to knowledge and there are countless sciences, but if possible you should not wrong one you befriend." He said: "Have seen anyone wronging one that he likes?" "Yes," said Abu Zar, "Your life is most beloved to you, when you disobey Allah, you cause harm to your self."

It is narrated from the same Imam that there was a man in Medina, who used to attend the mosque of the Prophet. One day he entered the mosque and said: O Allah, remove my loneliness and grant me a good companion. When he finished supplicating, he saw a person seated in the corner of the mosque. He approached him and saluted and asked: O servant of Allah, who are you? Abu Zar said: I am Abu Zar. That person said: Allah is the greatest.

Allah is the greatest. Abu Zar asked him why he recited the Takbir. He replied: When I entered the mosque, I had prayed that the Almighty Allah should honor me with your meeting. Abu Zar said: I was more rightful of saying the Takbir as I am the deserving companion. Indeed I have heard from the Messenger of Allah (S) that he said: I and you will be standing on an elevated place on Judgment Day, till the people complete their accounts. O man, go away from me, because Uthman has banned my company, and I don't want you to have any problem."

Through trustworthy chains of narrators, it is narrated from the same Imam that one day Abu Zar came to the Prophet and said: "O Messenger

of Allah (S), the climate of Medina does not suit me, do you allow me to take my nephew and move to the area of tribe of Mazniya?"

The Holy Prophet (S) said: "I fear that a group of Arab riders will attack you and kill your nephew; and that you will return in bad state and stand before me leaning on your staff. And say: The son of my brother has been killed by the oppressors and they have seized our animals." Abu Zar said: "If Allah, wills the best will come about."

At last the Messenger of Allah (S) allowed him and he left Medina with his wife and nephew. When he reached the Mazina tribe, after some days a group of riders from Farara tribe attacked them and Uyyana bin Haseen seized his sheep and slew his nephew. They also kidnapped his wife who was from the Bani Ghiffar tribe. At last Abu Zar rushed to the Messenger of Allah (S) and narrated the story to him.

He displayed the point of the spear with which he had been hit and it had almost reached his stomach. Thus Abu Zar leaned on his staff and said: "Allah and His Messenger had spoken the truth, it happened as you said. Now I stand before you leaning on my staff." The Holy Prophet (S) called the Muslims for help and they rushed out of Medina, pursued the Farara tribe, and seized back from them all they had plundered from Abu Zar. They also killed a group of idolaters.[602]

It is narrated from continuous reports of Shia as well as Sunni scholars that the Messenger of Allah (S) said: The sky has not shaded and the dusty earth has not borne the weight of any speaker more truthful than Abu Zar." And Ibn Babawayh has through authentic chains of narrators narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: "Abu Zar is the Siddiq of this Ummah."

Shaykh Tabarsi has narrated through authentic chains of narrators that the Messenger of Allah (S) said: "O Abu Zar, I only prefer for you that which I prefer for myself.

I find you weak bodied, so don't become the leader of even two persons and never become the trustee of orphans' properties."

Ibn Babawayh has narrated through authentic chains of narrators that a person asked Imam Ja'far Sadiq (a.s.) if Abu Zar was better or Ahlul Bayt (a.s.)? Imam (a.s.) asked: "How many months are there in a year?"

He replied: “Twelve.” Imam (a.s.) asked: “How many of them are sacred?” The narrator said: “Four.”

Imam (a.s.) asked: “Is the month of Ramadan included in them?” The narrator said: “No.” The Imam (a.s.) asked: “Sacred months are superior or the month of Ramadan?” “Month of Ramadhan,” replied the narrator. Imam (a.s.) said: “Same is the case of us, Ahlul Bayt (a.s.) that no once can be compared to us.” One day Abu Zar was sitting in the company of the companions of the Prophet. They were discussing the excellence of this Ummah.

Abu Zar said: “The best person of this Ummah is Ali Ibn Abi Talib (a.s.) and he is the distributor of Paradise and Hell and he is Siddiq and Farooq of this Ummah and the Divine Proof on this Ummah.” When the hypocrites heard this, they turned away from him and alleged that he was lying. So Abu Amala Bahili arose and went to the Prophet and reported the statement of Abu Zar and narrated the denial of those people. The Messenger of Allah (S) said: “The green sky has not shaded and the dusty earth has not borne the weight of any speaker more truthful than Abu Zar.”

Moreover it is narrated through authentic chains of narrators that a person asked Imam Ja’far Sadiq (a.s.) about this same tradition if the Holy Prophet (S) had really mentioned thus. Imam (a.s.) replied, “Yes.” So the reporter asked, “Then what is the position of the Messenger of Allah (S) himself, Amirul Momineen (a.s.) and Hasan and Husain?” Imam (a.s.) said: “Our example is like that of the month of Ramadhan whose one night is equal to a thousand nights.” All senior companions are like the sacred months and thus no one can be compared to us, Ahlul Bayt (a.s.).”

In the book of Hasan bin Saeed it is narrated from Imam Muhammad Baqir (a.s.) that one day a person came to Abu Zar and gave him glad tidings that his sheep have multiplied much. Abu Zar said: “I am neither pleased at their increase and nor am I fond of them. On the contrary I prefer only that which is less and sufficient. Because I heard from the Messenger of Allah (S) that he said: “Kindness to relatives and trustworthiness will be present on both the edges of Sirat, when such a person

passes on it who has been very kind to his relatives and who has not betrayed anyone's trust, the Sirat will not put him into Hell."

According to correct chains of narrators, it is narrated from the same Imam that during the period of the Messenger of Allah (S) one day Abu Zar condemned a person for having a mother who was black. The Messenger of Allah (S) said: "O Abu Zar, do you ridicule him about his mother?" Abu Zar threw himself on the ground and wept and smeared his face and head with dust. At last the Prophet was pacified.

Shaykh Tusi has narrated through reliable chains of narrators that people told Abu Zar: O companions of Messenger of Allah (S), how did you begin your day?" He replied: "I began the day in two bounties. One that the Almighty Allah has concealed my sin and another that people praise me. And one who becomes proud of his praise is under a misunderstanding.

Shaykh Kishi has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that one say Abu Zar went in search of the Messenger of Allah (S) and found him sleeping in an orchard. He wanted to know if the Prophet was really sleeping, so he broke a dried piece of wood; the Prophet raised up his head and said: O Abu Zar are you trying to joke with me? Do you not know that I also see your deeds in sleep as I see them when I am awake? My eyes sleep, but my heart does not."

Ibn Babawayh has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that most of the worship of Abu Zar was in contemplation of praise of the Almighty Allah and to seek lessons from nature.

Qutub Rawandi has narrated from Abu Zar that he said: "One day, I and Uthman came together to the Prophet. The Messenger of Allah (S) was seated in the mosque and we sat down near him. After sometime Uthman went away and continued to sit there. So the Messenger of Allah (S) asked me what confidential conversation was I having with Uthman?

I said: I was reciting a chapter of Qur'an. His Eminence said: Very soon he will become inimical to you and between you two the most unjust will go to Hell. So I said: Indeed we belong to Allah and to Him we shall return. So I asked the Prophet which of us would be more oppressive? The Holy Prophet (S) said: O Abu Zar, speak the truth even though

it is bitter. So much so that you meet me on Judgment Day with the oath that I have taken from you."

Through authentic chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that Abu Zar cried so much due to the fear of Allah, that his eyes were hurt. People asked him to pray that the Almighty Allah cures his eyes. Abu Zar said: "I don't care." So they asked him which calamity has made him oblivious of his eyes.

He said that he was confronted with two great questions and they concerned Paradise and Hell. Ibn Babawayh has narrated from Abdullah bin Abbas that one day the Messenger of Allah (S) was seated in Quba Masjid and companions were sitting around him. He said: "The first to enter from this door will a man of Paradise."

When companions heard this a group of companions arose to try to enter first. The Holy Prophet (S) said: The group that enters now and competes with each other and informs me about the Roman month of Azar will be the one to enter Paradise. So Abu Zar entered with that group. The Messenger of Allah (S) asked which Roman month was it? Abu Zar said: Azar was over.

The Messenger of Allah (S) said: "I know that, but I wanted the companions to know that you are from the folks of Paradise. And why you shouldn't be when you will be removed from my sanctuary due to your love for my Ahlul Bayt (a.s.) and you will live in solitude and die in loneliness, and a group of Iraqians will complete your last rites. And that group will be in my company in Paradise which the Almighty Allah has promised to the righteous."

Ali bin Ibrahim has narrated that in the Battle of Tabuk, Abu Zar was left behind at a distance of three day's travel, because he was on thin and weak camel. When he realized that the animal cannot reach to the caravan he hoisted his luggage on his back and set out on foot. When it was day, and the sun arose high, Muslims saw him approaching.

The Holy Prophet (S) said: It is Abu Zar and he is very thirsty. Take water to him as soon as possible. People brought water for him. He drank it and came running to the Prophet. He was carrying the pot. The

Messenger of Allah (S) asked: O Abu Zar, you are carrying water, then why were you thirsty?"

Abu Zar said: "On the way I passed a rock on which rain water had collected. When I tasted I found it very cool and sweet so I vowed that till my beloved, the Prophet of Allah, does not drink it, I will not do so." The Messenger of Allah (S) said: "O Abu Zar, may Allah have mercy on you, you will live in strange land and you will die in solitude and you will be raised alone and you will be sent to Paradise alone and some people of Iraq will perform your last rites."

Reliable biographers have narrated that Abu Zar went to Syria during the time of Umar and he stayed there till the time of Uthman. When he learnt of the corruption of Uthman's rule, especially the ill-treatment of Ammar, he began to denounce the third Caliph openly and talk about his high-handedness.

When Abu Zar witnessed the injustice of Muawiyah he used to condemn him and encourage people to love and devotion of Imam Ali (a.s.). He used to narrate the excellence of Ali (a.s.) and he had inclined many people to Shiaism. It is famous that it is according to the efforts of Abu Zar that we find some Shias in Syria and Jebel Amil.

Muawiyah complained about him to Uthman and said that if Abu Zar stayed there for some more time he would mislead the people from Uthman. Uthman replied: "When you receive my letter, you should make Abu Zar sit on a fast camel and send him with a nasty driver. He should make the camel run continuously till he reaches Medina. Abu Zar should not be able to sleep, so that he may forget us and he may remain restless for sleep."

When Muawiyah received this letter, he called Abu Zar and mounted him on the bare back of a refractory camel and handed him to a nasty driver to take him to Medina. Abu Zar was tall but very thin. At that time he had aged and his hair had turned grey. So the driver continued to drive the camel fast. There was no saddle or litter upon it, therefore Abu Zar's thighs were injured. So much so that his flesh broke away.

It was in such a condition that he reached Medina. When people brought him to Uthman he said: "May no one be pleased to see you O

Jundab." Abu Zar said: "My father had named me Jundab, but the Messenger of Allah (S) had called me Abdullah." Uthman said: "You claim to be a Muslim and allege that we say that the Almighty Allah is poor and we are wealthy? When did I claim thus?"

Abu Zar said: "I never issued such a statement, but I witness that I heard the Messenger of Allah (S) that when the descendants of Abil Aas reach upto thirty, they would use the funds of the Almighty Allah to obtain power and consider the people as their servants and practice dishonesty in the religion of Allah. After that the Almighty Allah will save the people from their clutches. And Ali Ibn Ibrahim has mentioned in his *Tafsir:*

"And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed. Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do."[603]

Ali bin Ibrahim has mentioned that these verses were revealed about Abu Zar and Uthman due to the fact that when Abu Zar entered Medina in a bad condition and stood before Uthman leaning on his staff, at that time, an amount of 100000 dirhams was piled before Uthman from the Public Treasury and his companions were eyeing the money, expecting it to be distributed among them.

Abu Zar asked: "What money is it?" He replied: "It is an amount of 100000 dirhams brought for me from the surrounding areas and we are waiting for an equal amount so that I can spend it in any way I like." Abu Zar asked: "O Uthman, what is more 100000 dirhams or four dinars?"

He replied: "100000 dirhams." Abu Zar said: "Do you remember I and you had visited the Prophet one night to find him extremely worried and

he did not even speak to us. When we visited him the next morning, we found that he was very happy and satisfied. We said: May our parents be sacrificed on you. Why was His Eminence so gloomy last night and that he is happy this morning?"

The Messenger of Allah (S) said: "Last night, I had received four dinars of public wealth and I was not able to distribute it. I feared that if I died in that condition and that money should remain with me what my position will be. By now it is given away, so I am comfortable." Uthman turned to Kaab al-Ahbar and asked: "What is your opinion about one who paid the Zakat applicable on his wealth? Is anything else obligatory on him?"

And according to another report he said: "O Kaab, what restrains the Imam to sanction some amount to the Muslims from Public Treasury and retain some amount so that he may give it to whomsoever he likes according to the exigencies of time?" Kaab said: "There is no problem if you melt them into gold and silver ingots." Abu Zar brought down his staff on Kaab's head and said: "O son of a Jewess, what concern have you to interfere in the affairs of Muslims? The statement of the Almighty Allah is correct or your words? When He says:

"…and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement. On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded."[604]

When Abu Zar recited these verses, Uthman said: "You have become a nasty old man, you have gone mad. If you had not been a companion of the Prophet I would have put you to death." Abu Zar said, "O Uthman, you are a liar, you cannot kill me. My beloved, the Holy Prophet (S) had informed me that neither can anyone make me deviate from my religion nor kill me. As for my intellect, it is that I remember well the tradition that the Messenger of Allah (S) has stated about you and me."

Uthman asked: What is it?" Abu Zar replied: "I never issued such a statement, but I witness that I heard the Messenger of Allah (S) that when the descendants of Abil Aas reach upto thirty, they would use the

funds of the Almighty Allah to obtain power and consider the people as their servants and practice dishonesty in the religion of Allah.

And they will distribute the amount among themselves. They will interpret the Qur'an wrongly. They would enslave the people and take dishonest persons as their advisors and dispute with the righteous." Uthman asked: "O companions of the Prophet, has anyone of you heard this tradition from the Prophet." All denied having heard such a thing in order to please Uthman. Uthman said: "Call for Ali Ibn Abi Talib (a.s.)." When he arrived, Uthman said: "See what this aged liar is uttering."

Imam Ali (a.s.) said: "It is enough Uthman, you cannot accuse him of lying, because I have heard the Holy Prophet (S) say about him: "The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Zar." All the companions present there said: "By Allah, Ali is right, we have indeed heard this from the Messenger of Allah (S)." Abu Zar began to weep and he said: "You are all eyeing this money greedily and accuse me of lying and attributing falsehood to the Holy Prophet (S)."

Then he asked the hypocrites: "Which of you is best?" Uthman said: "Do why think that you are better than us?" "Yes," said Abu Zar. "Since I have separated from my beloved Prophet, I am wearing the same robe. I have not sold away my religion in exchange of the world and you have created heresies in the religion of God.

You have destroyed the religion for the sake of the world and spent public wealth in wrong ways. The Almighty Allah will ask you and He will not ask me." Uthman at last asked: "I adjure you in the name of the Prophet, tell me the truth." Abu Zar said: "Even if you had not adjured me I would have stated the truth."

Uthman asked: "Which city do you like most?" "The city which is the sanctuary of God and sanctuary of the Messenger, I wish to worship there till death." Uthman said: "I will not send you there, because you have no respect in my eyes." Abu Zar fell silent. Uthman again asked: "Which place you hate most?" "Rabza," he replied, "where I had lived in infidelity." Uthman said: "I will send you there." Abu Zar said: "I told you the truth whatever you asked me.

Now you must also tell me truly whatever I ask you. If you send an army to confront the enemy and I am also in that army and if I am taken a prisoner and the enemy demands one-third of your wealth to release me, will you pay that amount to get me freed?" "Yes," said Uthman. Then he asked: "If they ask for half of your wealth?" "Yes," said Uthman. Then he asked: "If they ask for all of your wealth?" Uthman said: "I will give up all my wealth as a ransom to get you released."

Abu Zar said: "Allahu Akbar, my beloved the Messenger of Allah (S) told me one day: O Abu Zar what your condition will be when you will be asked about your favorite place and you will say that it is Mecca. So your residence there will not be accepted. Then you will be asked which you hate most and you will say that it is Rabza and that you will be sent there only?"

I asked: O Messenger of Allah (S), would such a time really come to pass?" He replied: "Yes, by the one in whose control my life is, this would really come to pass." I said: "O Messenger of Allah (S), on that I will take out my sword and fight Jihad valiantly." But the Holy Prophet (S) said: "No, keep quiet and don't oppose anyone, if he is a black slave. Indeed between you and Uthman the Almighty Allah has revealed a few verses of Qur'an and the Holy Prophet (S) recited the verses mentioned above.

And their connection with this incident is obvious to all. Thus is Abu Zar's exile from Medina and his dialogue about his ransom. So Uthman ordered Marwan bin Hakam to extern Abu Zar and his family from Medina and send him to Rabza. And he emphasized that none of the companions should go to see him off. But Ahlul Bayt (a.s.) disobeyed Uthman along with a particular group of people.

They went to say farewell to Abu Zar and comforted him in his troubles. Thus Muhammad bin Yaqub Kulaini has narrated that when Abu Zar set out from Medina, Amirul Momineen (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Aqil, brother of Amirul Momineen (a.s.) and Ammar Yasir accompanied him to see him off and at the time of farewell, Amirul Momineen (a.s.) said: "O Abu Zar, you became angry for the pleasure of Allah, so you must hope for rewards only from Him.

These people feared that you might take control of their world and you feared them for the sake of your religion and you secured your religion from them, that is why they externed you and subjected you to troubles. By Allah, if the paths of the earth and sky are closed for one who is righteous, the Almighty Allah appoints calamities for him.

O Abu Zar, your reality and loneliness and your being aloof from falsehood is your companion." Then Aqil said: "O Abu Zar, you know that we, Ahlul Bayt (a.s.) consider you dear and we know that you are devoted to us and you honor us for the sake of the Prophet and except for some truthful ones, all have disregarded it. So your reward is upon the Almighty Allah and you are being exiled as a result of the love of Ahlul Bayt (a.s.), may Allah reward you for it.

O Abu Zar, know that running away from troubles is cowardice and to ask for immediate release is due to hopelessness. Therefore, do not allow despair and cowardice near you and say: Allah is sufficient for me, the best of the protectors. After that Imam Hasan (a.s.) said: O Uncle, we all know how those people have dealt with you and the Almighty Allah is aware of everything.

Remove the remembrance of the world through the remembrance of His separation. And ease the hardships of the world through hope in comforts of the hereafter, and be patient in difficulties. So that when you meet the Holy Prophet (S) he should be pleased with you." Then Imam Husain (a.s.) said: "O Uncle, the Almighty Allah is able to change this hardship into comfort. But every act of Allah is in accordance with the exigencies suited for every day and every occasion.

These people stopped you from their luxury and you prevented them from spoiling your religion. How needless you are from that from which you were prevented and how needful they are from that which is secured from them. May you find patience good, which is the best good deed and it is from noble qualities. Give up grief and sadness which is of no use. Then Ammar said: "May Allah subject to loneliness and trouble one who has subjected you to this trouble and may He terrify one who has terrified you.

By Allah, nothing prevents one to state the truth except the love and desire of the world. And by Allah, the worship of Allah is in the

congregation of Ahlul Bayt (a.s.) and the kingship of the world is for those who obtain power over it through force. That group called people to materialism and they came and entrusted their religion to them; so they suffered loss in the world as well as the hereafter and it is a terrible loss." Abu Zar said: "Peace be upon you all and the mercy and blessings of Allah. May my parents be sacrificed on these countenances. Indeed, when I see you all, I am reminded of the Holy Prophet (S). I have nothing to do with Medina except your company and devotion.

Uthman dislikes my stay in Medina just as Muawiyah despised my stay in Syria. Uthman swore that he would send me out of Medina to some other place and I was hoping that he would send me to Kufa. But he feared that I will wean away Kufians from the obedience of his brother. So he didn't like and accept my going there and he swore that he would send me to a place where I have no companion and where I cannot meet any of my friends. By Allah, I don't want any company except that for Allah. And when Allah is with me, I don't care for my loneliness. He is the Lord of the Mighty Throne and is powerful over everything. Salutations on the Messenger of Allah (S) and his purified progeny."

Shaykh Mufeed has narrated through his chains from a Syrian man that when Uthman externed Abu Zar from Medina and sent him to Syria, he used to preach to us moral stories and when he began he first praised and glorified the Almighty Allah and invoke blessings on Muhammad and Progeny of Muhammad and then say: "So to say: We were living in ignorance before the revelation of divine book and before the Holy Prophet (S) could be sent to us.

In the period of Ignorance, we were such that we fulfilled the covenants and spoke the truth and observed the rights of neighbors. And honor the guests and adopt equity with the poor. And made them share our wealth. When the Almighty Allah revealed the Book and sent His Prophet (S) to us, we found those practices to be liked by Allah and the Prophet and the followers of Islam more deserved to follow those practices.

And they remained on that practice for a long time, so much so that the tyrant rulers created such heresies which were never seen before and they destroyed the practice of the Prophet. They falsified one who spoke the truth and gave preference to the impious over the righteous servants

of God. O Allah, whatever you have for me if it is better; call me to Yourself before something is changed by me in your religion.

Or I might alter a practice of Your Prophet." And he repeated this in public many a times and these statements were reported to Muawiyah by Habib bin Muslima. Abu Zar was accused of instigating the people against Muawiyah and Muawiyah wrote to Uthman about it and Uthman told him to send Abu Zar to Medina. When he was brought to Medina, he was exiled from Medina to Rabza.

Moreover it is narrated from some Syrians that when Uthman sent Abu Zar to Syria, he used to stand among the people everyday and dispense good advice and encouraged them obedience of the Almighty Allah. He used to time and again speak about the excellence of Ahlul Bayt (a.s.) that he had heard from the Messenger of Allah (S) and attract the people to become attached to these holy personalities. When Muawiyah learnt of these activities, he wrote to Uthman: "So to say: People gather around Abu Zar every morning and evening and he preaches such things.

If you are in need of the people of Syria, you must immediately recall Abu Zar, or he would soon wean away the people from me and you." Uthman replied: "As soon as you receive my reply, send Abu Zar to me immediately. Was Salaam." When this letter arrived, Muawiyah summoned Abu Zar and read out Uthman's letter to him. He said: "Go to Medina as soon as possible." Abu Zar returned, loaded his belongings on the camel and set out from there.

People of Syria had gathered around him and they were saying: "O Abu Zar, may Allah have mercy on you." Abu Zar said: "He had sent me to you in anger and now I being recalled to be punished. I think that such dealings will continue between me and him, till a pious man is laid to rest or till people are saved from the mischief of a corrupt man." With these words he departed from there. When general public learnt that Abu Zar was leaving Syria, they ran out to see him off and they came upto Daire Maran. Abu Zar halted there and the people also camped there.

Abu Zar recited the prayers with them and he led the prayers. After prayers, he said: O people, I advise you that which is beneficial to you. I

don't want to prolong the discussion. And he said: I praise the Creator of the worlds. The audience also said: Praise be to Allah. Then he testified to the oneness of Allah and prophethood of the Prophet. People also followed him in this.

Then he said: I witness that resurrection is truth, Paradise is truth, Hell is a fact and I confess to all that the Messenger of Allah (S) had brought from the Lord. And I make all of you witnesses on this belief of mine. All said: We testify to all that you have said. Then Abu Zar said: "All of you who die on these correct articles of faith should get the glad tidings of salvation, provided he does not co-operate with the sinner and must not hold the actions of oppressors to be good and neither should he help them.

O people, along with your prayer and fasting you must consider it necessary to be angry with the people for the sake of the Almighty, when you see that they are disobeying the Almighty Allah and you must not please your rulers through those actions that invite the anger of the Almighty Allah. If people create heresies in the religion of Allah, whose reality is unknown to you, you must be aloof from them and condemn them even if they are hard on you and throw you out of their court and deprive you of their bestowals and exile you from their towns so that the Almighty Allah is pleased with you.

Because the Almighty Allah is more majestic and higher than all and it is not proper for anyone to please a creature and anger Him. May Allah forgive me and you, I entrust you all to the Almighty Allah and invoke His mercy for you." People said: "May the Almighty Allah grant you health and may He have mercy on you. O Abu Zar, O companion of the Messenger of Allah (S), would you not like us to take you back to our city?

And protect you from the mischief of the enemies?" Abu Zar said: "May Allah have mercy on you. Go back, because I am more patient on calamities than you are. You must never fall into disunity." With these words, he set out from there and reached Medina and came to Uthman. Uthman said: "May Allah not give the eyes such a lifespan."

This saying was common about aged people among the Arabs. Abu Zar said: "By Allah, my parents did not survive that long. But may

Allah, not keep alive one who disobeys Him and becomes a slave to his selfish desires." Kaab al-Ahbar arose and said: "O old man, are you not afraid of Allah that you speak in this way in the presence of the chief of believers?" Abu Zar beat his staff upon Kaab's head and said: "O son of a Jew, who are you to interfere in the affairs of Muslims. By Allah, Judaism has not left your heart."

Uthman said: "By Allah, I and you will not live in the same city. You have become senile and mad. Take him away! Mount him on the bare back of a camel and drive it to Rabza with speed, so that he may live there alone without any companion or helper till the Almighty Allah does with him what He likes."

Thus he was thrown out disrespectfully and beaten with sticks. Uthman ordered that no should accompany him to the gates of the city. When Amirul Momineen (a.s.) came to know about it, he wept so much that his beard became wet with tears. And he said: "Does such a behavior befit a companion of the Prophet?

Surely we belong to Allah and to Him we shall return." Then he came to see him off with Imam Hasan (a.s.), Imam Husain (a.s.), Ubaidullah, Qatham, Fazl and Abdullah, sons of Abbas. When Abu Zar saw them, he came and began to weep in their separation and said: May my parents be sacrificed on these countenances, when I saw these faces, I used to be reminded of the Messenger of Allah (S) and I used to be surrounded by blessings.

Then he raised his hands to the sky and said: "O Allah, I am devoted to them. Even if they cut me into pieces, I will not give up their love for the sake of Your obedience and seeking the rewards of the Hereafter. You all may go back now, may Allah have mercy on you. I pray to the Almighty Allah that He bestows me with Caliphate among you, the best of Caliphate. Then they said farewell to Abu Zar and returned from there weeping in his separation.

Shaykh Kishi has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that Uthman called his two freed slaves, gave each of them 200 dinars to go to Abu Zar, convey his greetings to him and ask him to take the amount and use it as he wished. They brought

Uthman's message. Abu Zar asked: "Has he given the same allowance to all Muslims?"

"No," said the servants. Abu Zar said: "I am also a Muslim and it is not lawful for me to take more than what the others are given." "Uthman says that it is his personal wealth and swears by the One, except whom there is no god that nothing unlawful is included in it." Abu Zar said: "I don't need this money and I began this day in such a condition that I am needless of all the people."

The servants said: "May Allah make you prosperous, this money will help you, as we cannot see anything with you with which you may obtain comfort." Abu Zar said: "There are two loaves of dry barley bread under this mat, some days old. What will I do with these gold coins? By Allah I will not take them and Allah knows that I am not powerful on less or more.

Indeed, I began this morning with needlessness; and love for Ali Ibn Abi Talib (a.s.) and his progeny, who are the guides of humanity and are themselves guides, pleased at the pleasure of Allah and the best creatures of the Almighty. They guide the people with truth and behave with justice. I have heard the Messenger of Allah (S) say thus about them. And it is extremely shameful for an old man to lie. So take this money back and tell him that I neither need this nor any other money he has, till I will meet my Lord and He will judge between me and him."

Shaykh Mufeed has narrated that when Abu Zar was brought from Syria to Uthman he asked: "O Abu Zar, which is your favorite town?" Abu Zar replied: "The city to which I migrated." Uthman said: "You can never remain in the city in which I reside." Abu Zar said: "You may send me to Mecca, the sanctuary of God."

Uthman said: "This is also not acceptable." Abu Zar said: "Send me to Kufa as companions of the Prophet reside there." "No," said Uthman. Abu Zar said: "I don't like any other place and I will not like to go there." Uthman said: "Go to Rabza." Abu Zar said: "The Messenger of Allah (S) has commanded me to accept the command of tyrants and allow myself to be taken wherever I am taken, even if my nose and ears are cut off like that of a black slave." At last Abu Zar left for Rabza and

after remaining there for sometime came back to Uthman. He saw two rows of people standing before Uthman.

Abu Zar said: "O Uthman, you threw me out of this city and sent me to a place which is neither tillable nor do I possess animals except for a few sheep and neither do I have a servant except for a freed slave girl. And neither is there any shade except that of the trees. Therefore, give me a servant and some sheep so that I may arrange to live off them." Uthman turned his face away.

Abu Zar went to the other side and completed the proof by repeating his demand. But Uthman didn't relent. Habib bin Muslima said: "O Abu Zar, I give you a thousand dirhams, a servant and 500 sheep." Abu Zar said: "Give them to someone who is more in need. I don't want anything from you; I only ask from Uthman the right which the Almighty Allah has fixed for me in His Book."

At that moment Imam Ali (a.s.) entered and Uthman told him: "Why don't you take this fool away from me?" "Who is a fool?" asked Imam Ali (a.s.). "Abu Zar," replied Uthman. Amirul Momineen (a.s.) said: "He is not a fool. I heard the Messenger of Allah (S) say that: The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Zar.

O Uthman, consider him to be the believer of the people of Firon. If he lies, it will harm him only and if he is truthful, some of what he promises will indeed befall you."

Shaykh Kishi has narrated through Abdul Malik bin Abu Zar Ghiffari through authentic chains that when Uthman tore up a number of copies of Qur'an, Amirul Momineen (a.s.) called me and asked me to bring my father.

When I conveyed the message of Imam Ali (a.s.) to my father he hastened to the Imam immediately. His Eminence, said: "O Abu Zar, a great matter has occurred in Islam today! They have torn up the Book of Allah and placed a piece of iron in it. It is incumbent on the Almighty Allah to apply iron to the body of one who has applied iron to the Qur'an and cut it up into shreds."

Abu Zar said: "I have heard from the Messenger of Allah (S) that the tyrants who had ruled on Musa (a.s.) fought against the family of the prophet and overpowered them and they continued to slay them for a long time. At last the Almighty Allah sent some youths upon them who had come from another town and they confronted them. And O Amirul Momineen (a.s.), in this Ummah you are like them." Amirul Momineen (a.s.) said: "O Abu Zar, so you have predicted my death?" He said: "By Allah, I know that from the Ahlul Bayt (a.s.) people will initiate the killings with you."

Moreover, through authentic chains of narrators, it is narrated from Huzaifa bin Usaid that he says: I saw Abu Zar clinging to the knob of the Kaaba and saying: I am Jundab, one who knows me, knows me and one who does not know me should know that I am Abu Zar son of Junadah. I have indeed heard from the Messenger of Allah (S) that: Whosoever deviated from me for first, second and third time would be among the followers of Dajjal (anti-Christ). Indeed, the example of my progeny in this Ummah is like that of the Ark of Nuh. One who boarded it was saved and one who left it was drowned. I have conveyed whatever I was supposed to convey."[605]

Ibn Abil Hadid has narrated from Ibn Abbas that when Uthman exiled Abu Zar to Rabza he also prohibited everyone to see him off; and he appointed Marwan bin Hakam to take Abu Zar out of Medina. Thus everyone was cowed down by Uthman's fear and no one went out to see off Abu Zar.

But His Eminence, Ali (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Aqil and Ammar Yasir accompanied him. When they came to Abu Zar, Imam Hasan (a.s.) began to speak with Abu Zar. Marwan said: "Perhaps you are unaware that Uthman has prohibited talking with this man? If you were unaware you should know it now." Amirul Momineen (a.s.) whipped Marwan and said: "Get out from here, may Allah humiliate you and put you into the fire." Marwan came to Uthman infuriated and reported everything to him.

Uthman was also enraged. When Amirul Momineen (a.s.) returned to Medina after saying farewell to Abu Zar, people told him that Uthman was enraged with him for having accompanied Abu Zar." Imam Ali (a.s.) said: "His anger on me is like the fury of the horse which chews at

the reins. But how much ever he may chew, it is of no use to him." Thus when he met Uthman, he asked: "Why did you send my messenger and disregarded my command?"

Amirul Momineen (a.s.) said: "Your messenger wanted to send me back, therefore I sent him back. And since your command was against the command of Allah, I could not have acted on it." There was a heated exchange between Uthman and Amirul Momineen (a.s.) and Imam Ali (a.s.) arose from the meeting in anger. Since the dispute was of no good consequence a group of companions pacified both the parties.

Moreover, Ibn Abil Hadid has narrated that Abu Zar's exile to Syria through Uthman was due to the fact that when Uthman began to misappropriate public wealth, and started distributing money according to his wish to Marwan and other hypocrites, Abu Zar began to protest about it in streets and publicly recite the following verse of Qur'an:

"…and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement…"[606]

Uthman continued to receive reports of these protests, but he was busy in his affairs and he paid no attention to Abu Zar, but when many complaints piled up, Uthman sent a freed slave to Abu Zar and told him to refrain from these activities. Abu Zar said: "Uthman restrains men from reading the Book of Allah. And he stops me from condemning one who disobeys the command of God. By Allah, if I please the Almighty it would be more preferable to him than to please Uthman. Rather than I keep Uthman pacified and make God angry. Uthman was further infuriated by this, but he did not confront him due to some exigency.

Then one day Uthman asked in his assembly: "Is it allowed for the Imam to borrow something from Baitul Maal which he may later repay?" Kaab al-Ahbar said that there was no problem in it. Abu Zar said: "O son of two Jews, will you teach us our religion?" Uthman said: "O Abu Zar, this is the limit of your harassment to me and my companions." Then he ordered that Abu Zar should be exiled to Syria. In Syria, Abu Zar observed the unholy behavior of Muawiyah and began to condemn him too.

One day Muawiyah sent 300 gold coins to Abu Zar. Abu Zar told the messenger: "If it is my share, which you did not give me this year, I will accept it and if it is a gift and favor from you, I am not in need of it." And he returned it. When Muawiyah constructed the Green Palace in Damascus, Abu Zar said: "O Muawiyah, if it is made from the wealth of Allah, you have been dishonest, and if you have got it made from personal wealth, you have been extravagant."

In the same way, Abu Zar used to say in Syria, some heresies have appeared in this age, which are neither according to the Book of Allah nor conform to the practice of the Prophet. I see that truth is being trampled upon and falsehood is being popularized. The truthful are regarded as liars and the share of the righteous is given to the sinners." At last Habib bin Muslima Fehri said to Muawiyah: "Abu Zar will mislead the people of Syria from you, so you must do something about him."

Moreover, it is narrated from Julam bin Jundal that: During the reign of Uthman I was the agent of Muawiyah in Qansarin. One day I came to Muawiyah for some errand. Suddenly I heard someone screaming at the door: "A line of camels is coming to you on which is loaded the fire of Hell. O Allah, curse those who restrain others from evil but themselves act upon it."

This infuriated Muawiyah and he asked: "Do you know this man?" "No," I replied. Muawiyah said: "He is Jundab bin Junadah. He comes every day to the entrance of my palace and calls out in the same manner." Then he ordered that he should be eliminated. Some people caught hold of Abu Zar and brought him to Muawiyah. Muawiyah said: "O enemy of Allah and Messenger. Everyday you come and talk in this way? If I could kill any companion of the Prophet without the permission of Uthman, I would have killed you.

But I will take permission from Uthman about you." Julam says: "I tried to see Abu Zar, because he was from my tribe. When I saw him, he was wheat complexioned and tall and thin man. His beard was sparse and due to old age his waist had become absolutely thin." Thus in reply to Muawiyah, Abu Zar said: "I am not the enemy of Allah and the Messenger. On the contrary, you and your father is the enemy of Allah. You accepted Islam for convenience, whereas you were really infidels.

And the Messenger of Allah (S) had often invoked curse on you and prayed that may you never become satiated by eating. The Messenger of Allah (S) had informed that when the ruler of this Ummah will be one with big eyes and long neck, he will be a glutton and he would never feel satiated. At that time the people of my Ummah should beware of his mischief. Muawiyah said: I am not that person. Abu Zar said: "Only you are that same one, the Messenger of Allah (S) has informed me that it is you.

One day you passed the Prophet and I heard that the Prophet was saying: O Allah, curse this man and never make him satiated of food except in grave. Then I heard him say that his abode was in the Fire. Muawiyah laughed at this and ordered Abu Zar to be taken into custody. After that he wrote about all this to Uthman who called him to Medina as was previously mentioned.

Shaykh Tusi has narrated that Abu Sahla said: I set out for Hajj with Salman. When we reached Rabza, we went to visit Abu Zar. Abu Zar said: "After me, mischief will appear. When it occurs, it is must upon you to remain attached to the Book of Allah and the leader of religion, Ali Ibn Abi Talib (a.s.); and you must not leave them, because I have heard the Messenger of Allah (S) say: Ali is the first of those who believed in me and he testified before all others.

On Judgment Day he would be first to shake hands with me. He is the Siddiq Akbar of this Ummah and the Farooq Azam who separates the truth from falsehood. He is the king of believers and master of property of hypocrites.[607]

Ibn Babawayh has narrated from Naeem bin Qanab that he said: I went to Rabza to visit Abu Zar and saw a lady there.

I asked where Abu Zar was. She said that he had gone out. Suddenly I saw him coming pulling two camels behind him. Each of the camels had a water skin hanging from their necks. I arose, greeted him and then sat down again. When he entered the house, I heard that he was telling his woman as the Prophet had said that: Woman is like a curved bone, if you try to straighten it, it will break, and if you leave it as it is, you will benefit from it.

Then he placed a bowl before me containing a roasted animal like Asfar and he told me to eat as he himself was fasting. Then he performed two rakats prayers and after that he came and began to eat. I said: "Wow, I never knew that a person like you could lie in this way. You said that you were fasting!" Abu Zar said: I have fasted three days in this month and thus earned the reward of fasting for the whole month. Now I have the choice of fasting the remaining days or not."

Ibn Tawus has through authentic chains narrated from Muawiyah bin Thaliba etc. that when Abu Zar was in his terminal illness, we went to visit him and asked him to make his bequest. He said: I have appointed Amirul Momineen as my legatee. I said: Do you mean Uthman? "No," I call only Amirul Momineen, who is the rightful chief of believers, that is Ali Ibn Abi Talib (a.s.). He is the spring of the world through whom the earth is stable and inhabited.

Only he is the divine scholar of this Ummah. If he goes away from you, you will see endless evil and corruption in the world." I said: "We know that you love much the one whom the Holy Prophet (S) loved. Tell me whom do you love most?" He replied: "The most beloved to me in the world is that oppressed elder whose rights have been usurped by the people, that is Ali Ibn Abi Talib (a.s.)."

Barqi has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that one day in Rabza, people saw Abu Zar watering his mule. They asked him if he had no servant to do this? He replied: I have heard from the Messenger of Allah (S) that he said: Every morning the quadrupeds supplicate: O Allah, give me a master who feeds and gives me water, and who does not put a load more than which I could bear. That is why I water him myself."

Shaykh Kishi has narrated that the Messenger of Allah (S) said in favor of Abu Zar: "The green sky has not shaded and the dusty earth not borne the weight of any speaker more truthful than Abu Zar. He will live alone, enter Paradise alone and will be raised alone." He used to publicly announce the excellence of Amirul Momineen (a.s.) and say that only he is the legatee and Caliph of the Holy Prophet (S). That is why he was externed from the sanctuary of Allah and the Prophet and he was made to mount the bare-backed camel to be taken to Medina.

He used to regularly call out that rows of Hellfire are being brought for you. And he used to say that I heard from the Messenger of Allah (S): When the descendants of Abil Aas reach upto thirty, they would corrupt the religion of Allah; consider the people as their servants and consider the wealth of Allah as their own. That is why he was killed in starvation and poverty and he continued to observe patience.

Moreover it is narrated that when the time of Abu Zar's death approached he told his wife to slaughter a sheep and to cook the mutton, and when he was dead, to go and sit on the road to Iraq and say to the first caravan that arrives: O servants of Allah, a companion of the Prophet has passed away in this area. Please could you take the trouble to perform his last rites? Then Abu Zar said: The Messenger of Allah (S) had informed me that I would die in a strange land and some righteous people of his Ummah will perform my last rites.

Then Al-Qama bin Aswad Nakhai has narrated that we were traveling for Hajj with Malik Ashtar along with some other believers. When we reached Rabza, we found a lady by the road. She said: O servants of Allah, O righteous Muslims, a companion of the Prophet, Abu Zar has passed away in this strange area. And there is no one who can help me with his final journey.

So we looked at each other and thanked Allah for giving us such an opportunity. But we were much aggrieved at this and said: Verily we belong to Allah and to Him we shall return. Thus we went along with that poor lady and began to perform the last rites of Abu Zar. There was a dispute among us as each of us wanted to shroud him with his own money. At last it was decided to share the expenses equally.

After that we jointly performed his funeral bath. After that Malik Ashtar led the funeral prayers and we buried him. Then Malik Ashtar stood by his grave and said: O Allah, this Abu Zar is the companion of Your Messenger, he worshipped with Your worshippers and fought Jihad with the polytheists for Your pleasure and he did not make any change in any of Your dispensations. But he opposed through his tongue and heart, all the innovations that were created in Your religion by the hypocrites.

That is why he was oppressed and thrown out of his hometown in degradation after being deprived of his rights. And he continued to live in a strange land. O Allah, destroy the glory and power of the one who deprived him of his rights and who externed him from the place of his migration and the sanctuary of the Messenger. We all raised our hands.

Then the lady of the house brought the roasted animal and said: Abu Zar had adjured you not to step out of this house till you don't partake this dish. So we partook from it and then returned from there. Shaykh Tusi has narrated this incident from Imam Musa Kazim (a.s.).

It is mentioned in *Rauzatul Waezeen* that someone asked Abu Zar at the time of his death, where his property was.

He replied: "It is my deed." People said: "We are asking you about silver and gold." Abu Zar said: "I never passed any day on the earth in possession of anything. I have heard from my beloved, the Messenger of Allah (S) that he used to say: "The treasure of man is his grave."

Ibn Abil Hadid has narrated through another report that they reached Abu Zar when he was yet alive.

Abu Zar told them: "I have heard the Messenger of Allah (S) tell some people among whom I was also there: one of you will die in loneliness and a group of believers will be present to perform the last rites. And all of those among whom the Holy Prophet (S) issued this prophecy have passed away in their native towns, except me.

So I am that man. If I or my wife had possessed a garment sufficient to act as my shroud, I would never have accepted anyone giving me a shroud. And I adjure you in the name of Allah, that none of you should give me a shroud who has served as a ruler. Or who has served as a leader of a group or have been a friend of an oppressor or had served as a messenger of an oppressor.

There was an Ansari man in that group who had never participated in any type of rulership. He said: O respected Uncle, I will shroud you in this same sheet that I have covered myself with and the two pieces of cloth that are present in my luggage. Their thread was spun by my mother and I have myself woven those clothes. Abu Zar said: "All right, only you must give me the shroud."

Shaykh Mufeed has narrated from Abu Amama Bahili that when Uthman sent Abu Zar to Rabza, Abu Zar wrote a letter to Huzaifa bin Yaman: In the name of Allah, the Beneficent, the Merciful. So to say: O brother, fear Allah, as is wont to be feared so that your weeping is more and free the heart from the attachments of the world and remain awake at nights in the worship of Allah and impose hardships on your body in obedience of the Lord, because He is deserving of this weeping and austerity; one who knows that Hell is for those on whom the Almighty Allah is angry, that is why his weeping and austerity and remaining awake at nights in worship is more.

Till he comes to know that the Almighty Allah is pleased with him. And he is deserving for it who knows that Paradise is for one with whom the Almighty Allah is pleased. That is why he is inclined to truth. Perhaps through this he may achieve salvation and in order to obtain the satisfaction of Allah he may consider it easy to leave his family and property and his wakefulness of nights and fasting of the days, and consider it easy to fight Jihad with oppressors and apostates.

So much so that he should come to know that the Almighty Allah has made Paradise compulsory on him all this cannot be known except after death. And one who wants to be in vicinity of divine mercy in Paradise and in the companionship of prophets, it is necessary for him to become just as I have described. O my brother, you are from those whom I can confide my sorrow and complain to them that these oppressors have helped each other in causing pain to me.

Indeed, I have myself seen and heard the oppressions of these oppressors and if I refused them, they deprived me of their bestowals and exiled me from one place to another, separating me from my brothers and relatives and threw me out from the sanctuary of Allah and His Messenger. And I seek refuge from the Almighty that my complaint should be registered with Him that they have acted in this way with me. I tell you that I am pleased with what the Almighty Allah has chosen for me and whatever He has commanded for me.

I am describing my circumstances to you so that you may pray to Allah for my and other people's salvation and that you may supplicate the Almighty Allah to bestow me and other Muslims with that which is

more beneficial and whose consequence is better. And peace be upon you."

In reply to this, Huzaifa wrote: In the name of Allah, the Beneficent, the Merciful. So to say: O my brother, I received your letter in which you warned me of my return in Judgment Day and emphasized fearing disobedience of God.

You encourage me to adopt all such actions in which my well being lies. O brother, you have always been the well wisher of me and all Muslims and had always been affectionate for us all and have always been fearful with regard to us. You have always commanded good and refrained from evils.

But no one is guided to the pleasures of the Almighty except that they be from Allah and no one escapes His anger and chastisement except through His mercy and forgiveness. Therefore I ask Him for myself and special friends and all the people of this Ummah, His general blessings and encompassing mercy. My brother, through your letter we came to know whatever oppression you are meted out, like being exiled to a strange land etc. all this was extremely sad for us.

My brother, if I knew that your problems could be solved through wealth, I would have most willingly sacrificed all my wealth for you. By Allah, if it had been possible to share your woes, and if I can take up half of your problems, I would have asked them for it. But all these matters are only as much for us as is acceptable to the Almighty Allah. O brother, we and you together should petition the court of the Almighty and become inclined to His rewards and save ourselves from His chastisement.

Indeed, they will soon torture us and very soon they will cut off the fruits of life from our bodies and summon us in the court of Almighty and we would have to submit. Then our deeds will be presented before Allah and we shall be helpless of the deeds that we have sent in advance. O brother, do not regret whatever has been wasted by you and don't be aggrieved at whatever pains you have received.

On the contrary ask the Almighty Allah to give you a good reward for them and continue to hope for a great reward from Him. O brother, I find death better than worldly life for yourself and myself, because

countless mischiefs have appeared that are approaching continuously like dark nights. People of the world have prepared their steeds and are trampling the wealth of the world with their hooves. In these mischiefs, swords will be unsheathed and death will overpower the people. One who comes out or is involved with them or who rides through them, will be doubtlessly killed.

And Arab tribes, whether they be townsmen or gypsies, will take part in these mischiefs, and in that period the most oppressive will be the most respected and one who is the most pious, will be the most degraded. Therefore may the Merciful Allah keep us in His refuge from such circumstances, in which the condition of the people would be such. Indeed, I will not omit praying for you in any position, because the Almighty Allah has commanded in the Holy Qur'an and promised its fulfillment:

"Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased."[608]

Therefore we seek refuge of Allah from His disobedience in worship and deviation from His obedience. We pray that the Almighty Allah may give me and you salvation and a goodly end. And peace be upon you."

Ali bin Ibrahim and Kulaini have narrated that Abu Zar had a son named Zar. He died in Rabza. When Abu Zar had buried him, he stood besides his grave and placing his hand on his grave said: O Zar, may Allah have mercy on you; you were a dutiful son of your parents and when you passed away from the world, I was satisfied with you. Your separation has not put me to any loss and except for the Merciful Lord, I don't have any need from anyone nor do I seek any benefit from anyone that I should be perturbed with any loss.

If after death, there had been no hardship and fear, I would have liked to be in your place. I am aggrieved not because of you and I don't weep for your separation but I weep upon you. If only I had known what questions were posed to you and what replies you offered. O Allah, You had made some duties obligatory on him and also made him responsible for some of my rights.

O my Lord, I have forgiven him my rights, You also forgive Your rights to him and forgive me, because you are more deserving of generosity and mercy.

Abu Zar owned some sheep through which he subsisted along with his family. But once they all were destroyed in some epidemic.

His wife also expired in Rabza. So he lived alone with his daughter. She says that three days passed but they did not get a grain to eat. When hunger overpowered us my father said: Come dear, let us go to wilderness, perhaps we would find some grass there which we can consume.

So I took my father and went into the desert, but we could not find anything. So my father gathered some sand and placed his head on it. When I glanced at him, I saw that he was near to his death. I began to weep and I asked: Father dear, what will I do in this lonely desert? He said: Don't worry, after I die, a group of Iraqis will arrive and they will perform my last rites, because my beloved, the Messenger of Allah (S) had informed me during the Battle of Tabuk.

Daughter dear, when I have departed for the heavenly abode, cover me with a sheet and sit on the road to Iraq. When the caravan arrives, you must say: Abu Zar, companion of the Prophet has died in this wilderness. Abu Zar's daughter narrates that a group of the people of Rabza came to visit my father and asked: O Abu Zar, what are you suffering from, what is your complaint? Abu Zar replied: I am suffering from my sins.

They asked: What do you want? He replied: I want the mercy of my Lord. People said: If you like, we can get you a doctor. He said: It is the doctor who has made me sick. The Almighty Allah is the physician and all the pain is due to Him only. Then his daughter narrates that when my father saw the Angel of Death, he said: Welcome to a friend who has arrived when he was most needed.

Deliverance may not be for one who regrets meeting you. May the Almighty Allah convey me next to His mercy through him. By your right, you know that I had always been eager to meet you and I have never despised death. His daughter says that when he passed away, I covered him with a sheet and waited on the road. Some people arrived

and I told them: O Muslims, Abu Zar, companion of the Prophet has passed away. They alighted from their mounts and wept in his grief.

Then they performed his last rites and buried him after prayers. Malik Ashtar was also among them. It is narrated from Malik that: I shrouded him in a cloth I used to carry around and it was worth 4000 dirhams. His daughter says that I used to remain on his grave in such a way that whenever he used to pray during his lifetime, I also prayed in the same way and fasted as he had fasted in his lifetime.

One night I saw him that after the Midnight Prayer he was reciting the Qur'an like he recited during his lifetime. I asked: Father dear, how did the Almighty Allah deal with you? He replied: I was presented to my Merciful Lord and He was happy with me and I was satisfied with Him. He granted me many blessings and honored me. But my daughter, you must perform good deeds but never feel proud. Often history has mentioned wife of Abu Zar instead of his daughter.

Ahmad bin Athim Kufi has narrated that those who participated in the final rites of Abu Zar were: Ahnaf bin Qays Tamim, Saa-sa bin Sauhan al-Abdi, Kharija bin Salat Tamimi, Abdullah bin Muslima Tamimi, Hilal bin Malik Nazle, Jarir bin Abdullah Bajali, Aswad bin Yazid al-Khafi and Malik bin Ashtar bin Harith etc. These people at once washed Abu Zar and arranged for his shrouding. After the burial, Malik bin Ashtar standing by the side of the grave delivered a speech which referred to Abu Zar's affairs and a supplication about him. After the praise of the Almighty Allah he said:

"O Allah, Abu Zar was a companion of Your Prophet and a believer in Your Books and Your Prophets. He fought very bravely in Your way, remained steadfast to Your Islamic laws and never changed or distorted any of Your commands."

"O my Lord, seeing some conventions of the Book and the tradition he raised his voice and drew the attention of those responsible for the Ummah towards making improvements, as a result of which they tortured him, drove him from place to place, humiliated him, turned him out of the country of Your dear Prophet and put him to extreme hardships. At last he breathed his last in a state of utter loneliness in a deserted place."

"O Allah, grant Abu Zar a big portion of those heavenly blessings, which You have promised for the believers and take revenge on one who has banished him from Medina and given him full deserved punishment."

Malik Ashtar prayed for Abu Zar in his speech and all those who were present there said: "Amen."

Ibn Abde Barr has mentioned in *Istiab*, that Abu Zar passed away in 31st or 32nd year Hijri and Abdullah bin Masud performed his funeral prayer. Some have said that he died in 34 Hijri but the former report is more accurate.

Notes:

[601] Surah Infitar 82:13-14

[602] The author says: Abu Zar's opposition to the Holy Prophet (S) negates his usual character. Perhaps it was in the initial period of his life in Islam when his faith was yet to be perfected. And it is also possible that it was to show the miracle of the Prophet or to show the priority of divine rewards to the comfort of the world.

[603] Surah Baqarah 2:84-85

[604] Surah Taubah 9:34-35

[605] The author says: 'Time' implies the second time, thus it means fighting against Amirul Momineen (a.s.).

[606] Surah Taubah 9:34

[607] The author says: The mention of Salman in this report is surprising due to some reasons as is very much obvious for those who are knowledgeable.

[608] Surah Momin 40:60

Chapter 62

An Account of Miqdad bin Aswad Kindi

Excellence of Miqdad had been mentioned in the previous chapters. And among the companions there is none equal to him after Salman and Abu Zar. Ibn Athir has mentioned in *Jamiul Usul* that his agnomen was Abu Saeed. Some have also said that it was Abul Aswad. He was the son of Marwah bin Thalaba bin Matrud bin Amara Kindi. Some have said that he was from the Qasa-a tribe. Some state that he was a native of Hadhramaut.

Since his father had a treaty with Kinda tribe, he became associated with that clan. And since Miqdad was an associate of Aswad bin Abde Yaghus Zuhri, he began to be called as Zuhri. And that is why he was also known as Ibn Aswad. Some have said that Aswad had brought him up. And Ibn Abde Barr has stated that he was a slave of Aswad bin Abde Yaghus. And since Aswad had adopted him as a son, Miqdad was called as Ibn Aswad.

The Islam of Miqdad was earliest and he had participated in Badr, Uhad and other battles along with the Messenger of Allah (S). He was an accomplished, noble and senior companion of the Prophet. He passed away in 32 Hijri in Jarf which is at a distance of one Farsakh from Medina. After his death, people carried him to Medina and buried him at Baqi Cemetery. At the time of his death, his age is mentioned to be seventy years. Upto here we had quoted the statements of Ibn Athir.

Kulaini has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) had married Zaba-a daughter of Abdul Muttalib to him.

Ibn Babawayh has narrated through authentic chains from Imam Ali Reza (a.s.) that once Jibraeel came to the Prophet and said: O Messenger

of Allah (S), your Lord sends you His greetings and says that: Virgins are like fruits on the trees.

When they are ripe, the best thing to do with them is to pluck them from the trees. If you don't, the wind will spoil them and the sun will destroy them. In the same way when virgins reach maturity, there is no recourse except to give them husbands. If it is not done, it would not be possible to keep them safe from corruption.

The Messenger of Allah (S) mounted the pulpit and delivered a sermon and informed them about that which the Almighty Allah had commanded. So people asked: O Messenger of Allah (S), to whom should we marry our daughters? He replied: "With those who are compatible to them." They asked: "Who are their equals?"

His Eminence, replied: "Believers are compatible and equal to each other." Then he came down and married Zaba-a to Miqdad bin Aswad. Then he said: "I have married my cousin to Miqdad so that marriage becomes an easy matter. That people do not care for lineage etc. and they may give the hands of their daughter to anyone from the believers."

Kulaini has narrated through authentic chains from Imam Muhammad Baqir (a.s.) that one day Uthman said to Miqdad: "Refrain from criticizing me and praising Ali, or I would send you back to your first master." When it was time for the death of Miqdad, he told Ammar Yasir: "Tell Uthman that I am going back to my first master; that is to the Almighty Allah."

Shaykh Tusi has narrated that when people paid allegiance to Uthman, Miqdad said to Abdur Rahman bin Auf: By Allah, whatever passed on the Ahlul Bayt of the Prophet, its equal is not found anywhere else. Abdur Rahman said: What concern do you have with all this?

Miqdad said: By Allah, I love them because the Messenger of Allah (S) loved them. And by Allah, seeing their conditions, I feel so sad that I cannot describe it, because Quraish was honored over all the people due to them. Then all conspired together to usurp the rulership of the Holy Prophet (S), Abdur Rahman said: Woe be unto you, by Allah, I have made these efforts only for you and did not like the Caliphate to go to

Ali. Miqdad said: By Allah, you ignored the one who would have guided the people to truth and ruled them with justice.

By Allah, if I had supporters, I would have indeed fought the Quraish in the same way as I had fought in Badr and Uhad. Abdur Rahman said: May your mother mourn for you! O Miqdad you should leave such talks lest people become deviated and there is serious mischief.

By Allah, I fear that dispute will appear among the people because of you. The narrator says that when Miqdad arose from that meeting, I went to him and said: O Miqdad, I will support you. He said: May Allah have mercy on you, what I intend cannot be obtained through two or three persons. After that the narrator went to Amirul Momineen (a.s.) and reported his dialogue with Miqdad. Imam (a.s.) prayed for Miqdad.

It is mentioned in *Ikhtisas* quoting from Imam Ja'far Sadiq (a.s.) that: The position of Miqdad in this Ummah is the position of the Arabic letter of Alif in Qur'an, such that no other letter is like it. In the same way no one is having the perfection of Miqdad.

And Shaykh Kishi has narrated through authentic chains that there was no one among the companions who had not committed an inappropriate deed, except for Miqdad bin Aswad, as his heart with regard to truth was like an iron slab. Moreover through authentic chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: O Salman, if your knowledge is exposed to Miqdad, he would become an infidel.

Moreover through good chains of narrators it is narrated from Imam Muhammad Baqir (a.s.) that all companions of the Prophet apostasied after the Messenger of Allah (S) except for three: Salman, Abu Zar and Miqdad. The narrator asked: What do you say about Ammar? Imam (a.s.) replied: He was also somewhat inclined to apostasy. Then he said: If you want such a person who never had any such doubt, it is Miqdad.

Salman thought that Amirul Momineen (a.s.) had command on the Isme Azam (great name of Allah) if he prays through them, indeed the earth will swallow those hypocrites. Then why he was helpless before them? When this matter passed his mind people caught his collar and put a rope around his neck. So much so that there developed a hole in

his neck. Amirul Momineen (a.s.) passed by him and he said: O Abu Abdullah it is because of the thought that passed through your mind.

Pay allegiance to Abu Bakr. Then Salman paid allegiance. And Amirul Momineen (a.s.) ordered Abu Zar to remain silent in such a way that his critics may not be able to shake him. But he did not accept and he continued to express the truth till Uthman did with him what he did. After that some companions again became inclined to truth and the first of these were Abu Saasan Ansari, Abu Amr and Sheeter. In the same way their number came to seven and except for them none who believed in the rightfulness of Amirul Momineen (a.s.).

Chapter 63

Excellence of the Ummah of the Messenger of Allah (S) and some facts about it

Ibn Babawayh has through authentic chains narrated from Amirul Momineen (a.s.) that the Messenger of Allah (S) said: I asked for three qualities from the Almighty Allah: two of which He bestowed me and he stopped the third. The first was that I asked Him: O Lord, my Ummah should never die of thirst. He accepted it. Secondly I prayed that O Lord, never allow the infidels to overpower and destroy them.

He also accepted it. I pleaded: O Lord, my people should not fight and cause bloodshed among themselves. But the Almighty Allah did not accept this last entreaty. Also, it is narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Holy Prophet (S) said: The people of my Ummah do not lack in elegance, good voice and memory power. Moreover, it is narrated from the same Imam that the Holy Prophet (S) said: Nine banes were taken away from My Ummah.[609]

(1) Acts committed in ignorance (2) What they do in forgetfulness (3) That which they are forced to do. (4) That which they don't know (5) That which they are not capable of (6) Whatever they are compelled to do (7) To be jealous without expressing it (8) To believe and rely on bad omens (9) and not to express the negative points of others.

It is mentioned in *Qurbul Asnad* from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: The Almighty Allah has bestowed three qualities to my Ummah that were not given to the prophets preceding me.

(1) When the Almighty Allah sent a prophet, He revealed to him to make efforts in his religion and that the work of religion was not difficult from him. And He bestowed this excellence to my Ummah and said that "And We did not appoint upon you any hardship in religion." (2)

Secondly when He sent a Prophet, He used to reveal to him that when some calamity befalls you, you must pray to Me so that I may solve the problem and the same was given to my Ummah:

"Call upon Me, I will answer you…"[610]

(3) When He sent a prophet He used to make him a witness on his community and He has made my Ummah a witness on all the creatures. As mentioned:

"…and (that) the Apostle may be a bearer of witness to you…"

"…that you may be the bearers of witness to the people…"[611]

Ibn Babawayh has narrated through authentic chains from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said: "Four bad qualities will remain in my community till Judgment Day: (1) They will feel proud of their lineage (2) Ridicule others for their descent (3) Consider rain to be dependant on the movement of stars and (4) Recite dirges for their dead. And one who recited dirges but dies without repenting, will be raised on Judgment Day and would be made to wear the garments of molten copper and lead.[612]

Moreover, through reliable chains, it is narrated from Imam Ali Reza (a.s.) that the Messenger of Allah (S) said: There are three qualities about which I fear for my Ummah after me. (1) To adopt deviation after becoming aware of the truth. (2) Mischiefs that deviate others and (3) Carnal desires.

Moreover it is also narrated from the same Imam that the Messenger of Allah (S) said: I fear about you that you will consider religion a light matter and judge among the people with regard to material wealth and break off relations, recite Qur'an in tune of song and prefer one in Caliphate and Prayers who is not superior to you in religion. Shaykh Tusi has narrated from the Messenger of Allah (S) that: For my Ummah there will be sinking in the ground, their being transmogrified and raining of stones from the sky.

Companions asked why they would be punished in this way? He replied: Because people will take to singing girls and indulge in drinking

wine. And it is mentioned in *Jamiul Akhbar* that the Messenger of Allah (S) said: "A time will come on the people, when their form will be human but their hearts will be like satans. They will be ferocious wolves.

They will shed innocent blood and not leave off evil deeds through good advice. If you follow them, they will doubt about you and if you talk to them they will refute you. If you remain concealed from them they will backbite about you. For them Sunnah will be like a heresy and heresy will be like Sunnah. They will consider the forbearing as cunning and consider cunning to be forbearing.

The believer among them will be weak and the sinner will be honored. Their lads will be adulterous and their ladies fornicators. Their elders will not exhort them for good deeds and not restrain them from evil actions. To make a request to them will be to humiliate oneself. And to ask whatever they posses will cause poverty and hardships. Thus at that time the Almighty Allah will deprive them from rain.

Rains will not fall according to the season; there will be unseasonable rains. At that time the Almighty Allah will make their evil-doers dominate them and they will oppress them in the worst manner. They will eliminate their sons and captivate their women. At that time, the good ones among will pray from them but their prayers will be ineffective.

And in another tradition it is narrated from the Holy Prophet (S) that: A time will come such that people will avoid the scholars, like sheep run away from wolves. At that time, the Almighty Allah will involve them in three calamities: (1) There will be no divine increase (*barakat*) in their wealth (2) Tyrants will rule over them (3) They will leave the world in a faithless condition.

In another traditional report it is mentioned that the Holy Prophet (S) said: A time will come on my Ummah in which people will not recognize the scholars, but because of their fine dress and they will not understand the Qur'an but when recited in a nice tone. And they will not worship the Almighty Allah except in the month of Ramadhan. When such a time comes, the Almighty Allah will make such a ruler rule over them, who is neither intelligent, nor forbearing or merciful.

Notes:

[609] That is they will not be made to account for them.

[610] Surah Momin 40:60

[611] Surah Baqarah 2:143

[612] The author says: Scholars have applied this quality to attribute false things with the dead. Or to complain to the Almighty Allah or that their voices may be heard by stranger men.

Chapter 64

Bequests of the Messenger of Allah (S) and incidents that occurred at the time of his death

Shaykh Tabarsi has narrated that when the Holy Prophet (S) returned from the Farewell Hajj he was informed that his end was near. So he used to regularly sermonize the people and restrain them from the mischiefs that were to follow his death. And he used to exhort them not to disobey his instructions. He used to emphasize that they don't abandon his Sunnah and that they don't create innovations in the religion of Allah.

They should remain attached to his progeny and his Ahlul Bayt (a.s.), and consider their obedience, help, protection and following obligatory on themselves. The Prophet used to warn to him against apostasy and about falling into disputes. He used to regularly tell them: O people I am going before you and you will meet me at Hauze Kauthar. Then I will ask you how you dealt with those two important things that I left among you; which is the Book of Allah and my progeny and Ahlul Bayt (a.s.).

Therefore, you should mind how you behave with them. Doubtlessly, the Kind and the Informed Lord has informed me that these two will not separate till they reach me at Hauze Kauthar. Doubtlessly, I am leaving these two among you, therefore, you must not precede my Ahlul Bayt (a.s.) in any matter and do not separate from them; do not fall short in fulfillment of their rights, or you would be destroyed.

And don't teach them anything as they are more learned than you. I should not find you turning away from religion and to turn apostates and pull out swords against each others. After which you meet me on the battlefield against me and Ali. You should know that Ali is my brother and successor. He will fight for the interpretation of Qur'an just as I

have fought for its revelation. Thus the Holy Prophet (S) stressed these points in various gatherings.

Then he formed an army of hypocrites and mischief-makers and placed it under the command of Usamah bin Zaid and ordered him to take the companions and march to Rum to the place where his father had been martyred. And the reason of sending that army was to assure that Medina is cleared of hypocrites and mischief-makers. And that no one should dispute with Amirul Momineen (a.s.) so that the matter of Caliphate is decided in his favor.

Thus Usamah was sent upto Jarf and ordered to camp there till the forces gather around him. And he emphasized much that people should join him and appointed some to assure that people obey these instructions. Meanwhile the Messenger of Allah (S) was affected by his terminal illness. When he fell ill he took the support of Amirul Momineen (a.s.) and went to Baqi graveyard and most companions were with him.

The Messenger of Allah (S) said: The Almighty Allah has commanded me to pray for those buried at Baqi. When he reached there, he said: "Peace be upon you, O people of the graves; be of good cheer in what you have attained over (living) people. Seditions have come, thick and dark as a black night; the beginnings of some follows quickly upon the ends of others!"

He said further: "Jibraeel used to review the Qur'an with me once a year, but this year he reviewed it with me twice. I see this as an indication of the coming of my end." Then addressing Ali (a.s.), he continued: "I was, O Ali, given the choice of the treasures of this world and eternal life or Paradise, but I chose Paradise and meeting my Lord. When I die, you should wash me and cover my nakedness, for no one shall look upon it except that he would be blinded."

The Prophet then returned to his home, where he remained ill for three days. On Wednesday, he went out to the mosque with his head tightly bandaged with a cloth. He was leaning on Ali with his right hand, and on Fazl bin Abbas with the other. He sat on the pulpit and praised Allah repeatedly, then said: "O people, my term among you shall soon come to an end.

Let, therefore, anyone who has entrusted me with an object of value come to me that I may return it to him. Anyone to whom I am in debt, let him come and declare it to me." A man rose up and said: "O Apostle of Allah, you owe me a promise; I married, and you promised me three ounces of precious metal." He said: "Give them to him, O Fazl."

His condition was thus on Wednesday and Thursday, but on Friday, he again sat on the pulpit and spoke to the people. He said: O people, there is nothing which can stand between Allah and anyone that could benefit a man or ward off evil from him except good deeds. O people, let no ambitious man claim anything, or one full of desires, desire anything!

For by Him Who sent me with the truth, only good deeds coupled with Allah's mercy can lead to salvation. Even I, had I rebelled against Allah, would have fallen. O Allah, I have thrice conveyed (that is, Allah's command concerning Ali)." He then stepped down and led the people in prayer, then entered his chamber. He was at the time in the house of Umm Salma.

He remained there for one or two days; then Ayesha came asking him to move to her chamber in order that she might nurse him. He agreed and moved to the house in which Ayesha lived. His illness persisted for some days, until he became seriously ill. Bilal then came at the time of Morning Prayers, while the Messenger of Allah (S) was overwhelmed by his illness, and called out: "Time for prayers, may Allah, have mercy on you!" The Prophet answered: "Let one of the men lead the rest in prayers." Ayesha added: "Order Abu Bakr to lead people in prayers!" Hafasa said: "Order Umar!"

The Prophet retorted: "Cease, for you two are like Yusuf's little women!" He then rose, even though he was unable to stand because of weakness, He leaned on Ali and Fazl and went to the mosque dragging his feet in weakness. When he entered, he found that Abu Bakr had already stood facing the niche. He beckoned to him, and Abu Bakr stepped back. The Messenger of Allah (S) stood up, and uttering the formula of consecration (Takbiratul Ahram) he began the prayers.

When he had done and returned to his chamber, he called for Abu Bakr and Umar along with others who were present and said: "Did I not command you to go in Usamah's army?" Abu Bakr replied, "I had

already set out, but I returned to see you." Umar said: "I did not go because I did not wish to be absent, thus have to inquire of the caravans to get news about you." He repeated three times: "Send off Usamah's army. Curse be on one who does not join Usamah's army."

He then fell into a swoon because of the fatigue which he suffered. He remained thus unconscious for a while, so that the Muslims began to weep and his wives and children began to wail loudly. But he regained consciousness and said: "Bring me a pen and shoulder blade that I may inscribe for you a writ after which you shall never go astray!"

Again he lost consciousness. One of his companions present was about to go and fetch pen and shoulder blade, but Umar said to him: "Come back, for he is hallucinating!" When the Prophet again regained consciousness, some of his companions said: O Messenger of Allah (S), should we not bring you a pen and shoulder blade?" "No" he said, "not after what you have said! Rather, keep well my memory through kindness to the Zimmis, and feed the poor. Observe regular prayers, be kind to the women whom your right hands possess."[613]

Kulaini has narrated through authentic chains from Imam Musa Kazim (a.s.) that he said: I asked my father, Imam Ja'far Sadiq (a.s.): Was it not possible from Imam Ali (a.s.) to write the will of the Prophet as the latter dictated and the proximate angels should have witnessed it?

Imam Ja'far Sadiq (a.s.) fell silent and then he said after some moments: "This is what happened, but when the time of the death of the Prophet approached, Jibraeel with proximate and trustworthy angels brought a complete document from the Almighty Allah which was sealed and he said: "O Messenger of Allah (S), command all the people to leave the place except Ali Ibn Abi Talib (a.s.) so that your successor Ali Ibn Abi Talib (a.s.) may accept the heavenly document from us. And that you may appoint us as witnesses that you have entrusted this matter to Ali and made him responsible to act whatever is mentioned in it."

The Holy Prophet (S) sent all the people out of the room, except Ali Ibn Abi Talib (a.s.) and Lady Fatima Zahra (s.a.) who was behind the curtain. Jibraeel said: O Messenger of Allah (S), your Lord sends you His greetings; this document is one about which I had firstly taken your promise on the Night of Meraj and then on other occasions also, and I

had myself witnessed it and made other angels as witnesses even though I was myself sufficient as a witness."

The Messenger of Allah (S) began to tremble in the fear of the Almighty and he said: "O Jibraeel, my Lord is clean of all defects, and every kind of well being is from Him and every good thing is from Him only. My Lord has stated the truth and He has fulfilled His promise. Give me the document." Jibraeel handed the document to the Holy Prophet (S) and said: "Please pass it to Amirul Momineen (a.s.)."

The Prophet handed it to Imam Ali (a.s.) and said: "Read it." Imam Ali (a.s.) read it word by word, till the end. After that the Holy Prophet (S) said: "This is the promise and oath of my Lord that He has given me and it is His trust that He had given me and I have conveyed it to you. And I have fulfilled all the conditions of well being of the Ummah. And I have completed the messages of God. Amirul Momineen (a.s.) said: "May by parents be sacrificed on you, I witness that you have delivered the message and acted for the well being of the Ummah, I testify for you what you said and my flesh and skin, ear, eyes and blood witness."

Jibraeel said: "I am also a witness to all that you have mentioned." Then the Holy Prophet (S) said: "O Ali, you have obtained my will and have understood and you have become a guarantor from me and Allah, that you will fulfill all the oaths that are mentioned in this document. Amirul Momineen (a.s.) said: "Indeed, O Messenger of Allah (S), may my parents be sacrificed on you, I guarantee that and it is upon Allah to give me the good sense to act upon it and help me in this."

The Messenger of Allah (S) said: "O Ali, I want to take the witness on this document so that when you come to me on Judgment Day, it should witness that I had exhausted the arguments on you." Imam Ali (a.s.) said: "You may appoint your witnesses." The Holy Prophet (S) said: "Jibraeel and Mikaeel have arrived with proximate angels and they are present here and they are witnesses between me and you." Imam Ali (a.s.) said: "Yes I also make them witnesses on you, may my parents be sacrificed on you."

Thus the Prophet made those angels witnesses and among the condition that had been stated by Jibraeel under the command of the Almighty Allah included that the Holy Prophet (S) said: "O Ali, you will fulfill the

condition that you love and be friendly to one who is the friend of Allah and Prophet and you will be inimical to and be aloof from those who are enemies of Allah and the Prophet. And that you will observe patience on their oppression when they usurp your rights and take away your share and destroy your sanctity." Imam Ali (a.s.) said: "Yes, O Messenger of Allah (S), I will do exactly as you say."

Then Amirul Momineen (a.s.) says: "By the one who split the seed and created the creatures, I heard from Jibraeel say to the Messenger of Allah (S): O Messenger of Allah (S), inform Ali that hypocrites will dishonor his sanctity even though his sanctity is the sanctity of Allah and the Prophet and they will dye his beard in his blood." When I heard this from Jibraeel, I fell unconscious and I said: "I have accepted it. Even though people may trespass my sanctity, render my practice invalid, cut up the Qur'an into pieces, destroy the Kaaba and dye my beard with my blood, I will be patient in all this and hope for rewards from Allah till I come to you in an oppressed condition."

Then the Holy Prophet (S) called for Lady Fatima, Hasan and Husain and informed them also like he had informed Amirul Momineen (a.s.). They also accepted all the conditions like Imam Ali (a.s.). After that he sealed the document with seals of gold from Paradise whose gold had not been melted in fire. And then the document was entrusted to Amirul Momineen (a.s.).

When Imam Musa Kazim (a.s.) reached this point, the narrator asked: "What else was mentioned in that document?" Imam (a.s.) replied: "It contained the practices of Allah and His Messenger." The narrator also asked: "Was it also mentioned that hypocrites will usurp the Caliphate of Imam Ali (a.s.)?" Imam (a.s.) replied: "Yes, perhaps you have not heard the following statement of Allah:

"Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in the manifest Imam."[614]

"Is *Imam Mubeen* (manifest Imam) *Lauhe Mahfuz* (Protected Tablet) or it is Amirul Momineen (a.s.)?" Imam (a.s.) then said: "The Messenger of Allah (S) asked Amirul Momineen (a.s.) and Lady Fatima Zahra (s.a.), did you understand what I told you? And do you agree to act upon it?"

Both agreed to act on it, saying: "We have accepted it as it deserves to be accepted and we will be patient in those things that will be difficult for us and we would not become angry."

Kulaini has narrated from Imam Ja'far Sadiq (a.s.) that Jibraeel, the trustworthy brought the news of the death of the Holy Prophet (S) when he was not suffering from any illness. By the command of the Prophet, announcement was made and all people gathered in his audience.

The Holy Prophet (S) ordered the Emigrants and Helpers to arm themselves. Then he mounted the pulpit and informed the people about his passing away and he said: "I remind of Allah, to the one who will be the ruler of the community after me, he should indeed have mercy on Muslims, he should consider their elders respectable and be kind to their young, honor their scholars and not harm them in any way, which may degrade them and not make them poor which would lead them to infidelity.

And he must not close the door (of justice) so that their strong may oppress the weak. And must not post them in boundaries of infidels for a long time, which would cause their generations to be cut off. Then he said: I have conveyed the message and I have been your well wisher, so you all must be witnesses. Imam Ja'far Sadiq (a.s.) said: This was the last discourse of the Prophet from a pulpit."

Kulaini, Ibn Babawayh, Shaykh Tusi, Shaykh Mufeed and most Shia and Sunni tradition scholars have narrated from authentic chains, from Imam Zainul Abideen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) etc. that when the time of the death of the Holy Prophet (S) approached and his illness took a serious turn, the Prophet called for Amirul Momineen (a.s.) and Abbas. The house of the Prophet was crowded by the Companions of the Prophet, and Emigrants and Helpers.

The Messenger of Allah (S) placed his head in the lap of Amirul Momineen (a.s.) and His Eminence, Abbas was standing in front of the Prophet and with the corner of his sheet was fanning the face of the Messenger. His Eminence, opened his eyes and said: O Abbas, O uncle of the Messenger, accept my will regarding my family members and my wives.

Take my inheritance and repay my debts and fulfill the promises I have made with others and free me from responsibility.

Abbas said: O Messenger of Allah (S), I have grown old, and you are more kind than the Ruh-e-Asif (wind) and more generous than the spring cloud. My personal wealth will not be sufficient to fulfill your generosities and promises. And you turn this matter to one who is stronger than me. The Holy Prophet (S) repeated this thrice to Abbas and Abbas replied in the same way every time. The Prophet said: "To whom should I give my inheritance who will accept it like it is wont to be accepted and who will not ask to be excused like you?"

Then the Prophet glanced at Imam Ali (a.s.) and said: "O Ali, you take my inheritance as my inheritance is only restricted to you and no one can dispute with you and accept my bequest, fulfill my promises and repay my loans. O Ali, you are my Caliph on my family members and you will propagate my messages." Amirul Momineen (a.s.) said: "I looked at the blessed head of the Prophet that it was shaking due to illness in my lap.

I became restless and tears came to my eyes and fell on the holy face of the Prophet and my heart became agitated and I could not give any reply to him." The Prophet repeated his words but again my voice choked in my throat due to grief. At last in a very weak tone, I said: "All right, O Messenger of Allah (S), may my parents be sacrificed on you." At that time, the Holy Prophet (S) told him to make him sit up. I made him sit up and supporting his back with my chest, I also sat up with him.

His Eminence, said: "O Ali, only you are my brother in the world and the Hereafter and my successor and Caliph on my Ahlul Bayt (a.s.) and my Ummah." Then he told Bilal, get my helmet which is called Zuljabeen, my coat of mail called Zulfadool, my standard called Uqab, my Zulfiqar, my turban, Sahab, another turban, Tahiya, my chador, pot, small cane and walking stick, Mamshooq. Abbas says: I had never seen that earthen jar before. When it was brought, it was so luminous that it almost blinded the onlookers.

Then His Eminence, said: "Jibraeel brought this garment for me said: O Messenger of Allah (S), insert this into the circles of your coat of mail. And tie it to your waist instead of a belt. Then he called for two pairs of Arabian shoes, one was laced and another plain; and called for the robe

that he had worn on the night of Meraj. And the garment he had worn on the day of Uhad.

And called for all his three caps one of which he wore on journeys, another on Eid days, and the third he wore when meeting his companions. Then he said: O Bilal, bring my two mules, Shahba and Duldul. And he called for his two she-camels, Ghazba and Sahba and his two horses, Junah and Haidhoom. Junah used to remain at the gate of the Masjid. When the Prophet used to send someone on an errand he used to ride that animal.

And Haidhoom was one that the Holy Prophet (S) rode in the Battle of Uhad. And Jibraeel was exhorting it to move forward. He also called for his ass, Yafur. Thus when Bilal brought all these things, the Holy Prophet (S) told Abbas to sit in Ali's place supporting his back. And he said to Ali (a.s.): Get up and take charge of all these things during my lifetime so that all the people present here may witness it. And no one may dispute about it with you after me.

Imam Ali (a.s.) says: I arose with the command of the Prophet but my feet were not strong enough to walk. Thus with lot of difficulty, I went ahead and took all the things to my home, then I came back and stood before the Prophet. After that the Messenger of Allah (S) took off his ring and put it on my finger. At that time all Bani Hashim and other Muslims were crowding in the house.

Due to weakness the head of His Eminence was not stable, sometimes it turned to the right and sometimes to the left. In that same condition His Eminence, said in a loud voice which was audible to all: O Muslims, Ali is my brother, my successor and my Caliph in my Ummah.

Only he will repay my debts, fulfill my promises. O sons of Hashim and O sons of Abdul Muttalib, and O Muslims, do not be inimical to Ali and do not disregard his commands or you shall go astray. Do not feel jealous of him, and do not become aloof from him and be inclined to others, or you will become deniers." After that he told Abbas: "Get up from Ali's place."

Abbas said: "You are making an old man stand up and making a youth sit in his place?" the Prophet said thrice and each time Abbas gave

the same reply. After that he gave up and arose from there and Imam Ali (a.s.) went and sit in that place. When the Messenger of Allah (S) saw that Abbas was angry, he said: "Don't do something that may cause me to depart from the world while I am angry with you and my anger takes you to Hell." When he heard this, he took his seat. The Prophet said: "O Ali, make me lie down." When he made to lie down, he said to Bilal: Call my sons, Hasan and Husain."

They were summoned there and the Prophet embraced them and he began to smell and kiss the two blossoms of prophethood. Imam Ali (a.s.) says: "Since I feared that the two boys would cause discomfort to the Prophet, I stepped forward to separate them from him. His Eminence, said: "O Ali, leave them, so that I may smell them and they may smell them and that they may derive comfort from my company and I seek solace from their love, because after me, terrible calamities will fall on them. And curse of Allah be on one who terrifies them and oppresses them.

O Allah, I entrust them and the best of the believer, that is Ali Ibn Abi Talib (a.s.) to You. After that Shaykh Mufeed narrates that the Holy Prophet (S) said farewell to the people and all went out, except for Abbas and his son, Fazl, Imam Ali (a.s.) and some family members. Abbas said: "O Messenger of Allah (S), if this matter of Caliphate is given to us Bani Hashim, please give us its glad tidings so that we are pleased by it.

And if you think that people would oppress us and take away the Caliphate from us, you may plead to the companions about us." The Prophet said: "After me they will weaken you and you will be overpowered by others." Ahlul Bayt (a.s.) began to weep at this information and they became hopeless of life of the Holy Prophet (S). During that time Amirul Momineen (a.s.) used to remain in the service of the Prophet and he never went out except for some urgent and necessary errands.

Ibn Babawayh, Shaykh Mufeed, Shaykh Tusi, Shaykh Tabarsi, Ibn Shahr Ashob and other scholars of tradition have narrated through authentic chains of narrators from Imam Ali (a.s.), Imam Muhammad Baqir (a.s.), Imam Ja'far Sadiq (a.s.) and Umm Salma, Ayesha etc. that in the last stage of the Prophet's illness Amirul Momineen (a.s.) had gone out for some work, when the Prophet said: "Call my helper, my friend and my brother." Ayesha sent someone to Abu Bakr and Hafasa to Umar and

called them. When they arrived and the Prophet saw them, he covered his head and face with a cloth. The two went away. Then the Prophet removed the cloth from his face and said: "Call my friend, my beloved and my brother."

Then the two wives called their respective fathers. When they arrived, the Prophet turned away from them or concealed his face. They said: "Not us, he has called for Ali." Lady Fatima summoned Amirul Momineen (a.s.). When he arrived, the Prophet embraced him and placed his holy mouth to his blessed ear and covered his face with his cloth and spoke to him in private for a long time till perspiration dripped from their faces.

People had gathered behind the house of the Prophet. Abu Bakr and Umar were also standing at the door outside. When Amirul Momineen (a.s.) emerged, people asked, "What private talk did the Holy Prophet (S) have with you?" His Eminence, replied: "He taught me a thousand chapters of knowledge, and each chapter opened into thousands of doors." According to another report, Prophet Khizr was present in the vestibule.

He asked Imam Ali (a.s.): "Did the Messenger of Allah (S) mention some secrets to you?" Amirul Momineen (a.s.) said: "Yes, he taught me a thousand types of sciences and each opened thousands of channels for me." Khizr (a.s.) asked: "Did you understand and memorize all the sciences?" "Yes," he replied. He asked: "What are the dark spots in every moon?"His Eminence, replied: "The Almighty Allah says:

"And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest…"[615]

Khizr (a.s.) said: "You are right, O Ali." And it is mentioned in the report of Ayesha that when Amirul Momineen (a.s.) arrived, the Holy Prophet (S) took him under his blanket and spoke to him in private till his soul departed from his body and the hand of the Prophet was on Amirul Momineen (a.s.).

Ibn Babawayh has narrated from Amirul Momineen (a.s.) through authentic chains of narrators that when the death of the Prophet approached he called me and said: "O Ali, only you are my successor and

Caliph on my Ahlul Bayt (a.s.) and on my Ummah during my lifetime and after my death.

Your friend is my friend and my friend is the friend of Allah. And your enemy is my enemy and my enemy is the enemy of Allah. O Ali, whoever denies your Imamate after me, will be such that he has denied my prophethood during my lifetime, because you are from me and I am from you."

Then he called me near and taught me a thousand chapters of knowledge and each chapter opened thousands of doors of knowledge. According to another report he said: "He taught me a thousand chapters of all the lawful and prohibited and all that which was to occur till Judgment Day and each chapter opened thousands of chapters. So much so that I also came to know about the death of people and the calamities that would befall them. And I came to know how to judge with truth."

Saffar has narrated from Imam Ja'far Sadiq (a.s.) through authentic chains of narrators that one day the Holy Prophet (S) during his illness performed the Morning Prayer in the Masjid. Then he recited a sermon and mentioned the commands and prohibitions to the people and gave them good counsel with reminders of the Hereafter.

Then in order to warn the people, he said: "O Fatima, perform good deeds, and worship Allah, because without action no one can grant any benefit to you." People were pleased on hearing this and they enjoyed his company. His wives were also happy that his illness was cured. Then he combed his hair, applied antimony to his eyes. But he passed away from the world, the same day. The narrator asked: "When did the Prophet teach a thousand chapters to Amirul Momineen (a.s.)?" Imam (a.s.) replied: "Before that day."

Shaykh Mufeed has narrated through reliable chains from Abdullah bin Abbas that Ali Ibn Abi Talib (a.s.), Abbas and Fazl bin Abbas during the terminal illness of the Prophet, came to him and said: The men and women of Ansar are present in the mosque and they are weeping for you. The Prophet asked why they were crying. He was told: "Because they fear that you will leave them in this illness."

The Prophet said: "Hold my hand,' then he came out wrapped in a sheet and wearing a turban. Then he mounted the pulpit and after praise and glorification of Allah said: O people, why did you deny the death of your Prophet? I have regularly informed me about my and your death. If any prophet had remained in the world forever before me, I would also have remained thus. You should know that I am leaving this world and leaving among that which if you remain attached to it you will never go astray.

And it is the Book of Allah that you recite every morning and night. So do not be inclined to materialism and do not be jealous of each other. Do not cultivate mutual enmity. And live like brothers as the Almighty Allah has commanded you. And indeed I leave my Ahlul Bayt (a.s.), my progeny among you and advise you about them and advise about the Ansar that you must observe their rights and value their efforts about Allah, and His Prophet and the believers.

You should know that they allowed you to live in their homes. Shared half their fruits with you and preferred your self over themselves even though they were themselves in need. So one who rules over the Muslims, should be kind and affectionate to the righteous ones of the Ansar and should forgive their wrong-doers." Thus this was the last instance of the Prophet coming on the pulpit, till he passed away from the world.

Shaykh Mufeed has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the last moments of the Holy Prophet (S) approached, Jibraeel arrived and said: "O Messenger of Allah (S), would you like to go back to the world?"

"No," said the Messenger, "I have fulfilled all the duties of prophethood." Jibraeel asked: "Would you not like to remain alive any more?" "No," he replied, "I prefer to join my exalted friends; that is prophets, legatees and the saints of the Almighty Allah." Then the Prophet advised the people and said: "O people, there will be no Prophet after me and there will no Sunnah after my Sunnah.

So anyone who claims prophethood after me or creates some heresy in my religion, his claim and heresy will be in Hellfire. And one who makes such a claim should be put to death and one who follows such a one, will

go to Hell. People keep retaliation and rights alive and do not be disunited. And remain Muslims and follow the leaders of religion so that you are secured from the punishment of the world and the Hereafter."Then he recited the following verse:

"Allah has written down: I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty."[616]

Moreover, through authentic chains of narrators it is narrated from Abu Saeed Khudri that the last sermon that the Prophet delivered was the sermon that he recited in his last illness and he came out of the house leaning on Ali and Maimoona, his freed slave girl. Then he mounted the pulpit and said: "O people, I leave two important things among you." Then he fell silent. A person stood to ask what those two important things were.

The Prophet was angry at this so much that his face turned red, and he asked: "Have I not informed you about it? But now I want to explain it. But I am breathless due to the illness." Then he said: "One of them is Qur'an which is like a rope hanging from the heavens to the earth, one end of which is in the hand of the Almighty and another end is with you. And the next thing is my Ahlul Bayt (a.s.)."

Then he said: "I am telling you about this but I know that some are still in the loins of polytheists but in spite of your majority I am more hopeful of them. By Allah, none loves my Ahlul Bayt (a.s.) except that the Almighty Allah will bestow him with an effulgence on Judgment Day. Till they will reach me at Hauze Kauthar. And no one is inimical to them but that the Almighty Allah doesn't deprive him of His mercy on Judgment Day." The narrator says: "I narrated this tradition to Imam Muhammad Baqir (a.s.) and he certified its veracity."

Shaykh Tusi has narrated through authentic chains of narrators that Salman said: I was in the service of the Messenger of Allah (S) during his last illness. I was sitting with him and asking about his well being. And when I wanted to leave, the Prophet told me to be seated so that I can also be a witness of the most meritorious facts. So I sat down and suddenly I saw some persons from the Ahlul Bayt of the Prophet and some companions arrive there. Lady Fatima also came but when she saw her father's weakness she was moved to tears and her voice was choked.

When the Holy Prophet (S) saw this, he asked, “Why are you weeping, my dear; may Allah brighten your eyes and may you never have to weep.” When Fatima said, “How I cannot weep on seeing you in this condition?” His Eminence, said: “O Fatima, trust in the Lord and observe patience as your ancestors from the prophets had done. And be patient like the wives of the prophets. O Fatima, do you want me to give you a good news?” “Yes, father,” she replied. His Eminence said: “Don’t you know that the Almighty Allah selected your father from all the creatures and sent him as a prophet on all the creatures.

After that He selected Ali (a.s.) and commanded me to perform your wedding with him. And with the command of Allah, I appointed him as my vizier and successor. O Fatima, the right of Ali (a.s.) on all Muslims is much more than the rights of others and his Islam is the earliest and his knowledge is more than all others and his forbearance is most, and he is having the most value among the people.”

Lady Fatima was pleased at this and the Prophet asked: “O Fatima, have I made you happy?” “Yes,” she said, “O respected father.” His Eminence asked: “Would you like me to state more in the excellence of your husband and my cousin?” “Yes,” she said, “O respected father.” So the Prophet said: “Ali is the foremost in this Ummah to believe in Allah and His Prophet and after that the first of those who brought faith was your mother, Khadija and the first to help in my prophethood was Ali (a.s.).

O Fatima, there is no doubt that Ali is my brother, me selected one and the father of my sons. Indeed the Almighty Allah has gifted good qualities to Ali (a.s.), such that no one else is bestowed and neither will anyone else be given such qualities after him, therefore you must observe a good patience and know that very soon, your father is to go into the court of the Lord.”

Lady Fatima said, “Father, first you made be happy, and in the end you have made me aggrieved.” The Holy Prophet (S) said, “My dear, the affairs of the world are like this only, its happiness is joined with its sorrow and its cleanliness is mixed with its filth. Do you want me to state more?” “Yes,” she said, “O the Messenger of Allah (S).” The Holy Prophet (S) said: “The Creator of the Universe created the creatures and

divided them into two; and appointed me and Ali (a.s.) among the best people, from the People of the Right. And he divided families in both the parts and made me and Ali (a.s.) among the best of the families as mentioned by Him:

"…and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty)…"[617]

Then from those tribes he appointed the clans and made us to be from the best of the clans, as He has said:

"Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying."[618]

Then he selected me from my Ahlul Bayt and chose Ali, Hasan, Husain and you from them. So I am the best from the descendants of Adam and Ali is the best among the Arabs and you are the best among all the women of the world and Hasan and Husain are the best among the youth of Paradise and the Mahdi will be from your progeny through whom the Almighty Allah will fill up the earth with justice and equity as it would be fraught with injustice and oppression before that."

Furat bin Ibrahim has narrated through authentic chains of narrators from Jabir bin Abdullah Ansari that the Holy Prophet (S) said Lady Fatima during his last illness: "May my parents be sacrificed on you, send someone and call your husband." Lady Fatima asked Imam Husain (a.s.) to call his father. When Amirul Momineen (a.s.) arrived, he heard that Fatima was saying: "O father, how sad we feel due to your pain."

And the Prophet was saying: "After today there will be no discomfort for your father, and O Fatima, you should note that in my grief you should not tear your collar and hit at your face, and neither should you wail in unreasonable way; you must say only what your father had stated at the death of his son, Ibrahim: The eyes weep and the heart is pained but I don't say anything that can earn divine anger; and O Ibrahim we are aggrieved for you."

Then the Messenger of Allah (S) said, "If Ibrahim had been alive, he would have been a prophet." Then he said, "O Ali come near me." When he arrived, the Prophet said, "Bring your ear near to my mouth." Ayesha and Hafasa tried to hear what the Prophet was saying but he said: O Allah, block their hearing so that they may not hear what I am saying." Then he said, "O my brother, have you heard what the Almighty Allah has said in Qur'an?"

"(As for) those who believe and do good, surely they are the best of men."[619]

Amirul Momineen (a.s.) said that he had indeed heard that. The Holy Prophet (S) said, "It is you and your Shia and helpers and they and I have been promised Hauze Kauthar on Judgment Day, when all the nations would be pleading for forgiveness and their deeds will be presented before the Almighty Allah. At that time the Almighty Allah will call you and your Shias and you will arrive with illuminated faces and limbs in a satiated condition. O Ali, have you heard what the Almighty Allah has said in Qur'an:

"Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men."[620]

Amirul Momineen (a.s.) said, "Yes, O Messenger of Allah (S)." The Holy Prophet (S) said, "They are Jews, Bani Umayyah and their followers, and your enemies and the enemies of your Shias. On Judgment Day they will be raised hungry, thirsty and black faced and they will be involved in a terrible chastisement." The same tradition is mentioned in *Kitab Sulaym bin Qays* from Ali (a.s.).

In *Tafsir Muhammad bin Abbas bin Mahyar* it is narrated from Imam Muhammad Baqir (a.s.) and Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that the Holy Prophet (S) during his last moments said to Lady Fatima: "When I have gone, do not injure your face in my grief and neither should you tear out your hair; you should not wail and protest at my death and don't call for dirge singers."

It is mentioned in *Basharatul Mustafa* that when the Messenger of Allah (S) was in his terminal illness, Lady Fatima (s.a.) arrived with Hasan and

Husain. When she saw the Holy Prophet (S) in this condition she became restless and she threw herself on the Messenger of Allah (S) and clinging to his holy chest, she wept much. His Eminence, said, "O Fatima, do not cry, be patient." Fatima arose; the Prophet was also weeping. Then he said thrice: O Allah, these are my Ahlul Bayt (a.s.) and I entrust them to every believer."

Shaykh Mufeed has narrated that when the end of the Prophet was near, he said to Amirul Momineen (a.s.), "O Ali, place my head in your lap, the command of the Lord has arrived. And when my soul has left my body, pull out your hands from below me and pass them over your face and turn my face to the Qiblah. Then prepare for my last rites. And you should be the first to pray on me and don't leave me alone till you don't lay me in the grave. In all these matters, seek help only from the Almighty."

Thus when Amirul Momineen (a.s.) took his head in his lap, the Prophet became unconscious. Lady Fatima used to glance at his holy face and weep and wail and she recited a couplet as follows: "The Prophet had such an illuminated face that people sought rains through it. And he was a helper of the orphans and refuge of the widows." When the Prophet heard Lady Fatima's voice he opened his eyes and said in a thin voice: Dear daughter, this was composed by your uncle, Abu Talib. On the contrary you should say:

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?"[621]

Lady Fatima cried bitterly, and the Holy Prophet (S) called her near and confided a secret to her which made her extremely happy. When the Holy Prophet (S) passed away, Imam Ali (a.s.) removed his hand from under the holy face of the Prophet and passed it over his face, and he closed the eyes of the Messenger of Allah (S), covered him with a cloth.

Someone asked Lady Fatima: "What did the Messenger of Allah (S) tell you?" She replied: "He told me that I would be the first to join him from Ahlul Bayt (a.s.) and I will not live much longer after the passing away of the Holy Prophet (S). Due to this my grief was dispelled and I

understood that I will not remain separated from my father for a long time."

Notes:

[613] The author says: The tradition of pen and paper is narrated through various channels in Sahih Bukhari, Sahih Muslim and all reliable books of Ahle Sunnat. And they have narrated from Ibn Abbas that he wept so much that the pebbles of the Masjid became wet due to his tears. He used to say: Ah Thursday, what a day it was in which the Prophet's illness intensified and he told them to bring pen and paper so that he may write for them such a thing that they will never go astray after them. So companions disputed in this matter, even though it was unlawful to argue in the presence of the Holy Prophet (S). Umar said: The Messenger of Allah (S) is talking nonsense. And according to another report he said: He is overcome by pain, you have the Qur'an, the Book of Allah is sufficient for us. At last, all the people who had gathered there began to argue among themselves. Some said: We should get the pen and paper so that the Messenger of Allah (S) may write for us a document after which you will never go astray. Some said: Umar is right; when voices were raised and there was a lot of dispute, the Holy Prophet (S) said: Get out from here. Ibn Abbas says: It was the worst tragedy that befell the Muslims that people did not allow the Prophet to write the document and they disputed and made noise in his presence. O Aziz, in the presence of this tradition, which is related by the Ahle Sunnat, no sane person can dare to doubt the testimony of Umar and in the testimony of one that considers him to be a Muslim. If a grocer or grain-seller wants to make a will and someone prevents him, people condemn him. But when the Holy Prophet (S) wanted to make such a will which would assure the deliverance of the Ummah and someone prevents it, and troubles him, and alleges that he is talking nonsense, what will be the end of such a person: It is naught but revelation that is revealed, (Surah Najm 53:4). Moreover the Almighty Allah says: Those who trouble Allah and His Messenger, Allah has cursed them in the world and the Hereafter: Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace. (Surah Ahzab 33:57). And what trouble can be more serious that the Prophet in spite of his status and affection when he was near his death, and did not expect

any benefit from them, they express their malice. And they deviate from his obedience. The Holy Prophet (S) repeatedly tells them to go with Usamah's army but they do not agree. The Messenger of Allah (S) tells them to bring pen and paper, they don't comply with his wishes, lest the matter of Caliphate should be more clearly bequeathed to Amirul Momineen (a.s.). The Holy Prophet (S) knew their intentions, how they would take revenge from his Ahlul Bayt (a.s.) after him, therefore curse of Allah be on them and those who consider them Muslims, and on those who hesitates to curse them. And the explanation will be given at its appropriate place.

[614] Surah Yasin 36:12

[615] Surah Bani Israel 17:12

[616] Surah Mujadila 58:21

[617] Surah Hujurat 49:13

[618] Surah Ahzab 33:33

[619] Surah Bayyina 98:7

[620] Surah Bayyina 98:6

[621] Surah Aale Imran 3:144

Chapter 65

Death of the Prophet and the incidents after his demise

It should be clear that Shia and Sunni scholars have consensus that the Holy Prophet (S) passed away on a Monday and most Shia scholars believe that it was the 28th of Safar, and the majority of the Sunnis say that it was 12th Rabiul Awwal. And from our scholars, Muhammad Ibn Yaqub Kulaini has followed this view.

But the previous statement is more authentic and famous and some Sunni scholars have also mentioned it to be 1st Rabiul Awwal and some think it was 2nd and some even believe that it was 18th and some 10th and some 8th and there is no difference of opinion that at that time the Prophet was aged sixty-three and it was the 10th year of Hijrat.

It is narrated from Imam Muhammad Baqir (a.s.) in *Kashaful Ghumma* that the Prophet passed away in the 10th year of Hijri and at that time he was aged 63 years. From which 40 years had passed in Mecca and it was here that revelations had started to descend upon him. Thirteen years passed in Mecca and when he migrated to Medina, he was aged 53 years. He lived in Medina for 10 years after the Hijra and his demise occurred on 2nd Rabiul Awwal.[622]

Moreover in *Kashaful Ghumma* it is narrated that the age of the Prophet was sixty-three years. From which he lived under the care of his father for 2 years and 4 months. When His Eminence, Abdul Muttalib passed away, the Prophet was eight years old. After him, Abu Talib took over his guardianship.

Some have said that his father passed away before he was born and some say that he was seven months old at the time of the passing away of his father. And when he was six years old, his noble mother passed away. And when his uncle, Abu Talib departed for the heavenly abode,

he was 46 years, 8 months and 24 days. And lady Khadija passed away three days after that. Therefore that year was named as the Year of Grief.

And the Holy Prophet (S) lived in Mecca for thirteen years after the declaration of prophethood (*Besat*). Then he stayed in Cave of Thawr for three or six days. After that he migrated to Medina and reached there on Monday, 11th Rabiul Awwal. He stayed in Medina for 10 years. In the 10th year of Hijrat, he passed away on 28th Safar.

Qutub Rawandi has narrated from Ibn Abbas that one day Abu Sufyan (l.a.) came to the Holy Prophet (S) and said: O Messenger of Allah (S) I want to ask a few questions." He asked: "Do you want me to tell you what are you going ask before you ask me?" "Yes, O Messenger of Allah (S)," he said. The Holy Prophet (S) said, "You want to ask me about my age." "Yes, O Messenger of Allah (S)," he said. The Holy Prophet (S) said, "I will live for sixty-three years." He said, "I testify that you have told the truth." The Holy Prophet (S) said, "You make only a verbal claim, but don't believe in it."

Ibn Babawayh has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that he said: "Do not fast on Monday, do not begin a journey, because it was the day of the passing away of the Prophet and many traditions have been narrated regarding this from the Holy Imams (a.s.).

Shaykh Tusi etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) he said: "When a calamity befalls you, you should remember the difficulty of the Prophet because such a calamity has never befallen anyone and neither will it befall anyone in the future." Ibn Shahr Ashob has narrated that the Messenger of Allah (S) said: "O Ali, when a calamity befalls you, you should remember my difficulty because it is the worst calamity."

Ibn Babawayh has narrated that Jibraeel Amin brought 40 dirhams worth of camphor for the Messenger of Allah (S) from Paradise and the Prophet divided it into three parts. One part he kept away for himself, gave one part to Imam Ali (a.s.) and a part to Lady Fatima.

Shaykh Tusi has narrated through authentic chains of narrators from Amirul Momineen (a.s.) that he said: "During the Prophet's illness, I was

present in his service, when I saw His Eminence asleep and his holy head was in the lap of a person, besides whom I have never seen anyone so handsome. When I arrived, that person said: "Please take your brother's head as you are more deserving of it than me."

And he transferred the Prophet's head into my lap. The Prophet awoke after sometime and asked, "Where is that person who held my head in his lap?" I narrated the exchange between me and that person. He asked, "Did you recognize him?" "No, your honor, may my parents be sacrificed on you." The Prophet said: "He was Jibraeel, when my pain increased, he came and began to converse with me till there was some decrease in my pain. I was talking with him when I went to sleep."

Ibn Babawayh has narrated that Abdullah bin Masud said: I asked the Messenger of Allah (S): "Who will give you the funeral bath?" He replied: "Every prophet is given the funeral bath by his successor." I asked: "Who is your successor, O Messenger of Allah (S)." He replied: "Ali Ibn Abi Talib."

I asked: "How long would he live after you?" He replied: "Thirty years, just as Yusha bin Noon, the successor of Prophet Musa (a.s.) had lived." And Safoora, daughter of Prophet Shuaib (a.s.) who was the wife of Prophet Musa (a.s.) has staged an uprising against him and she used to say: "O Yusha, I am more deserving of Musa's Caliphate." And Yusha fought with her and routed her army and took her under custody and then observed her decorum. Doubtlessly, the daughter of Abu Bakr will take thousands of men and stage an uprising against Ali (a.s.) and Ali (a.s.) will rout her forces and arrest her and then do her a favor."

Kulaini, Saffar, Shaykh Tusi, Ibn Babawayh, Qutub Rawandi and other tradition scholars has narrated through authentic chains of narrators from Amirul Momineen (a.s.), Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) called for Amirul Momineen (a.s.) and said: "O Ali, after my death, bring six water skins of water from the well of Ghars and give me the funeral bath properly, then shroud me an apply the Hunut; and when you finish this, catch hold of the collar of my shroud and make me sit up. Then you can ask me whatever you want, and I will reply."

Imam Ali (a.s.) says that he did like this and at that time also, the Holy Prophet (S) taught me a thousand chapters of knowledge and each chapter opened up for me thousand of chapters of knowledge." And in another traditional report Amirul Momineen (a.s.) says: I asked the Messenger of Allah (S) many questions and he told me about all the events that will take place till Judgment Day. So there is no group of people about whom I am ignorant who will lead them to truth and who will lead them astray." According to another report, the Messenger of Allah (S) used to dictate and Imam Ali (a.s.) used to note down everything.

Shaykh Tusi has narrated through correct chains of narrators from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) told Imam Ali (a.s.): "O Ali, give me the funeral bath in such a way that except for you, no one should glance at my private parts or he will become blind." Amirul Momineen (a.s.) asked: "O Messenger of Allah (S), you are a heavy built man and I will definitely need help to bathe you?" The Holy Prophet (S) said, "Jibraeel will help you. And tell Fazl bin Abbas to pour water on your hands and blindfold himself; if he casts a glance at my nakedness, he will become blind."

Ibn Babawayh has narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that two persons of Quraish came to Imam Zainul Abideen (a.s.) and the Imam said, "Do you want me to describe the passing away of the Messenger of Allah (S)?" "Yes," they said. Imam (a.s.) said: "My father informed that Jibraeel came down three days before the passing away of the Holy Prophet (S) and said: O Messenger of Allah (S), the Almighty Allah has sent me to accord respect and honor to you and He asks you about your well being, although he is well aware of it. He says: O Muhammad, how are you feeling?

His Eminence, replied: "O Jibraeel, I find myself aggrieved and in pain. Then the third day arrived and Jibraeel came with the Angel of Death and another angel, named Ismail also accompanied them. He is appointed on wind along with 70000 angels. Jibraeel came first and conveyed the previous message and the Prophet replied as before. Then the Angel of Death sought permission to enter the house of the Prophet.

Jibraeel said: This is the Angel of Death, he is seeking your permission to enter, although he had never before sought anyone's permission and neither would he seek anyone's permission after this." The Messenger of

Allah (S) said, "Allow him to enter." Jibraeel conveyed the permission and he came and stood near the Prophet respectfully and said: O Ahmad, indeed the Almighty Allah has sent me to you and ordered me to obey all your commands.

If you say, I will capture your soul and if you say, I will go back." The Messenger of Allah (S) said, "Would you go away if I ask you?" the Angel of Death said, "Yes, I have been ordered by Allah to obey your commands." Jibraeel (a.s.) said, "O Ahmad, indeed the Almighty Allah is eager to meet you." The Messenger of Allah (S) said, "O Angel of Death, carry out the mission assigned to you."

Jibraeel (a.s.) said: "This is my last visit to the earth. O Messenger of Allah (S), you were my need on the earth, what do I have to do with the earth after you?" Thus when the holy soul of the Prophet separated from his body, a person arrived and offered condolence to those people. People used to hear his voice but were unable to see the speaker. He said, "Peace be upon you and the mercy of Allah and His blessings.

"Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the object; and the life of this world is nothing but a provision of vanities."[623]

Then he said: "Allah's mercy is for those who are patient in every calamity and in exchange of it whatever is destroyed, the Almighty Allah makes up for whatever is lost. Therefore, O Ahlul Bayt of the Prophet, trust in God, and hope only on Him for every good. Indeed, calamity striken is one who is deprived of divine rewards. Peace be upon you and the mercy of Allah and His blessings." Amirul Momineen (a.s.) said, "It was His Eminence, Khizr, who had come to offer condolence to us." Moreover, Ibn Babawayh has narrated through Ibn Abbas that the Messenger of Allah (S) became ill and his companions gathered around him.

Ammar Yasir (r.a.) stood up and said: "O Messenger of Allah (S), may my parents be sacrificed on you, when you depart for your heavenly abode, which of us would perform your funeral bath?" He replied: "Ali Ibn Abi Talib (a.s.), because he would be helped by the angels in washing any part of my body that he likes." They asked, "May our parents be

sacrificed on you, which of us would pray over you?" the Holy Prophet (S) replied, "Be quiet, may Allah have mercy on you."

Then he glanced at Ali Ibn Abi Talib (a.s.) and said, "O Ali, when you see that the soul has departed from my body, perform my funeral bath in the proper manner. And shroud me in the two pieces of cloth that I am wearing or white Egyptian cloth, or Yemenite sheet. And my shroud must not be very expensive. Carry me to the edge of the grave and then leave me for a while. The first to pray on me would be the Almighty Allah Who will send blessings on me through His majesty.

After that will pray on me, Jibraeel, Mikaeel and Israfeel with their armies, whose number is not known to anyone except the Almighty Allah. After that angels who circle the heavens and then all the angels, one after another will pray on me. Then all the people of my Ahlul Bayt (a.s.) and my wives will pray according to their status. And they will offer salutations as it is wont to be. And they should not cause pain to me to wail and shout. After that he said: O Bilal, call the people to gather at the mosque.

When people gathered, the Holy Prophet (S) tied his turban and leaning on his staff emerged from the house and mounted the pulpit. After praise and glorification of the Almighty Allah, he said: O group of companions how did you find me as a prophet? Did I not perform Jihad in your company? Did you not harm my teeth? Did you not make my forehead dusty? Did you not make my face bleed?

Till my beard was colored in blood. Did I not bear injuries inflicted by the ignorant ones of the community? Did I not tie stones to my belly to sacrifice for my community?" Companions said, "Why not, you were indeed patient to seek the pleasure of the Almighty Allah and one who restrained from evil. Therefore may Allah give you the best rewards on behalf of us. The Holy Prophet (S) said, "May Allah, also reward you handsomely."

Then he said, "The Almighty Allah had commanded me to inform you and swore that no oppressor can escape His clutches, so I adjure you in the name of God, that whoever has borne some injustice from Muhammad should arise without hesitation and retaliation, because

taking retaliation in the world is in my view better than the retaliation in hereafter which will take place in the presence of prophets and angels.

A person named Aswad bin Qays arose and said, "May my parents be sacrificed on you, when you were returning from Taif, I went to welcome you at that time you were astride your she-camel, Ghazba and were holding your whip, called Mamshooq. When you raised it to whip your she-camel, you hit my stomach. I don't know whether you did that purposely?" The Prophet said, "I seek the refuge of Allah, for having hit you purposely?" Then he told Bilal: "Go to Fatima's house and bring that whip."

Bilal came out of the Masjid announcing in the streets: O people, who among you can prepare your self to give retaliation? See Muhammad, the Holy Prophet (S) is himself prepared to offer retaliation before Judgment Day. And Lady Sayyida said, "O Bilal this is not the time to use the whip, why has he called for it?" Bilal said, "Your respected father is sitting on the pulpit bidding farewell to the religious and worldly people." When Lady Fatima (s.a.) heard about farewell, she wailed: O grief for you O my dear father, after you to whom would the poor and deprived turn for refuge?"

Thus she gave the whip to Bilal and he came to the Prophet. He asked, "Where is that old man?" He said, "I am here, may my parents be sacrificed on you." The Holy Prophet (S) said, "Take this whip and take your revenge so that you are satisfied." The man told the Prophet to expose his stomach.

When the Prophet had exposed his belly, the man said: "Do you allow me to kiss your belly?" The Prophet allowed and he kissed the Prophet's belly and said: "I seek refuge from Hellfire on Judgment Day from the fact that I should take revenge from the Holy Prophet (S)." The Messenger of Allah (S) said, "O Aswad, take your retaliation or forgive me." Aswad said, "I have forgiven." The Holy Prophet (S) said, "O Allah, You also forgive Aswad like he overlooked Your Prophet." Then the Messenger of Allah (S) descended and entered the house of Umm Salma.

He was repeating: "O Allah, keep the nation of Muhammad safe from Hellfire and make their accounting easy on Judgment Day." Lady Umm Salma asked why the Prophet was so sad and pale due to worry? His

Eminence, replied, “Jibraeel has just brought the news of my death, may you be blessed, because after today you will not hear the voice of Muhammad.” When Lady Umm Salma heard this terrible news, she began to weep and wail: “O grief, such a sorrow befell me that regret cannot make up for it.”

After that the Prophet said, “O Umm Salma, call my beloved daughter, Fatima.” Saying this, the Prophet became unconscious. Thus Fatima Zahra (s.a.) arrived and on seeing the condition of her respected father she also began to weep and wail and she said, “O dear father, may my life be sacrificed on you, and may my face be sacrificed on you, I feel as if you are prepared for the journey to the Hereafter, and the army of death is surrounding you from all sides. Will you not speak to your daughter, and will you not silence the fire of her sorrow by your discourse.

When the Prophet heard the voice of his dear daughter, he opened his eyes and said, “My dear, very soon I am going to be separated and bid farewell to you, so peace be upon you.” Lady Fatima took a deep sigh and said: “Dear father, where do I meet you on Judgment Day?” The Prophet said, “At the place where accounting will be carried out of all the creatures of the universe.” Fatima asked, “If I don’t find you there, where should I look for you?” The Prophet said, “At Maqam-e-Mahmud that the Almighty Allah has promised me. Where I will be interceding for the sinners of my Ummah.” She asked, “If I don’t find you there, where should I look for you?”

The Prophet said, “Look for me near the Sirat Bridge when my Ummah will be passing over it and I will be standing. Jibraeel will be to my right and Mikaeel will be to my left and all the angels of Allah will be around me. And all will be praying in the most humble manner in the court of Allah. That may Allah, the Almighty allow the Ummah of Muhammad to pass over the Sirat Bridge safely and make their accounting easy.” Then Fatima asked, “Where will I find my honorable mother, Khadija?” The Prophet said, “She will be in that palace in Paradise which would be surrounded by four palaces.”

After stating this, the Holy Prophet (S) again became unconscious and he turned his attention to the Almighty Allah. Meanwhile Bilal began to recite the Azan and he said, “The Prayer, may Allah have mercy on you.” His Eminence, regained consciousness, he arose, came to the

Masjid and prayed in brief. After that he called for Imam Ali (a.s.) and Usamah bin Zaid and said: "Take me to Fatima's house." On reaching there, he placed his head in the lap of Fatima and when Imam Hasan (a.s.) and Imam Husain (a.s.) observed this condition of their grandfather they became restless and started crying. "May our lives be sacrificed on you."

The Holy Prophet (S) asked, "Who is crying?" Amirul Momineen (a.s.) replied, "Your sons, Hasan and Husain." The Prophet embraced them affectionately. Since Imam Hasan (a.s.) was very restless, the Prophet said, "Don't cry, your crying is painful to me." Meanwhile the Angel of Death arrived and he saluted the Prophet and the latter replied to his greetings and then said, "O Angel of Death, please do me a favor." "What can I do for you?" asked the angel. The Prophet said, "Don't take my soul till Jibraeel arrives and salutes me and I return his greeting and then say farewell to him."

The Angel of Death came out saying, "O Muhammada!" Meanwhile Jibraeel (a.s.) reached the Angel of Death in the space and asked if he had taken away the soul of Muhammad? He replied in the negative, "The Prophet has told me not to take his soul till you don't meet him and he says farewell to you." Jibraeel said, "O Angel of Death, don't you see that the gates of the heavens are open for Muhammad and the Houries of Paradise have decorated themselves?" Then Jibraeel came to the Prophet and said, "Peace be upon you, O Abul Qasim." The Prophet responded to his greeting. "Will you leave me in this condition?"

Jibraeel said, "O Messenger of Allah (S), your end is near and every person has to taste death." The Prophet said, "My friend, come here." Jibraeel approached the Prophet and the Angel of Death arrived. Jibraeel said, "O Angel of Death, pay attention to Allah's command in taking away the soul of Muhammad." Then Jibraeel (a.s.) stood to the right and Mikaeel to the right side of the Prophet and the Angel of Death stood right in front and began to draw out his soul. Ibn Abbas says: "That day, the Prophet repeatedly said, "Call my dearest one."

But when someone was called, the Prophet used to turn away his face from him. Fatima was told, "We think he is asking for Imam Ali (a.s.)." Fatima called Amirul Momineen (a.s.). The Messenger of Allah (S) was

extremely overjoyed to see him and he said many times, "O Ali, come to me." And he made him sit near his head, then he fell into a swoon.

Meanwhile Imams Hasan and Husain (a.s.) arrived and they became restless on seeing the condition of the Prophet and they began to weep and wail and embraced him tightly. Ali (a.s.) tried to take them away but the Prophet regained consciousness and he said, "O Ali, leave them so that I may smell these two blossoms and they become fragrant with my smell. That they may say farewell to me and I may say farewell to them. Indeed they will be oppressed after me and will be killed through the poison and sword of injustice."

Then he recited the curse three times on their oppressors. Then he took Amirul Momineen (a.s.) also into his blanket and placed his mouth on his mouth and according to another report placed his mouth to his ear. Then he spoke to him about many confidential matters and taught him many divine secrets and unending sciences, till his soul flew away to the heavens.

Then Amirul Momineen (a.s.) came out of the blanket and said, O people, in the tragedy of your Prophet may the Almighty Allah increase your reward because the Almighty Allah has recalled the soul of His chosen one. Ahlul Bayt (a.s.) began to weep and wail and a small group of believer which had not become involved in usurping the Caliphate, participated in these mourning ceremonies with Ahlul Bayt (a.s.). Ibn Abbas says that people asked Imam Ali (a.s.), what secrets the Prophet had told him when he took him under the blanket. Imam Ali (a.s.) replied, "He taught me a thousand chapters of knowledge; each of which opened thousands of doors automatically."

Ibn Babawayh has narrated through authentic chains of narrators that Amirul Momineen (a.s.) said, "The first calamity and the first trial that befell me after the Messenger of Allah (S) was that of all Muslims, I did not have any sincere friend on whom I could have relied and from whom I could have expected help. The Holy Prophet (S) brought me up when I was young and he gave refuge to me in my youth and did not allow me to feel the sorrow of orphanhood and he continued to bear the expenses of my family and made me needless of seeking livelihood. And through his blessings, I was never helpless in obtaining them.

There were many other material blessings that I received for the sake of the Prophet. And in spite of being so more they were very less to the high levels of human perfections with which I was specialized and he taught me the divine sciences and decorum of proximity to Allah. Therefore the death of the Prophet shattered me so much that if such a calamity had fallen on mountains they would not have been able to bear the weight. I found different people bearing the sorrow of the Prophet in different ways. Some were so much devastated that they could not bear it and they lost patience and completely lost their mind.

The same was the condition of the Ahlul Bayt (a.s.) and sons of Abdul Muttalib and all the people. Some offered condolence and advised patience, some accompanied them in weeping and wailing. Thus in such a terrible calamity that fell upon me all of a sudden, I considered patience necessary for myself and assumed silence. And I began to arrange for the last rites of the Prophet and then busied myself in the compilation of Book of Allah as the Prophet had ordered me to. And weeping and wailing etc. did not prevent me in carrying out these duties in the best way."

Ibn Shahr Ashob has narrated from Ibn Abbas that during the terminal illness of the Messenger of Allah (S), he was in swoon one day. Suddenly someone knocked at the door. Lady Fatima inquired: "Who is it?"

That person replied, "I am a stranger in this land and I want to ask something from the Prophet. Do you permit me to enter?" Lady Fatima (s.a.) said, "May Allah have mercy on you, go back and do your work. The Prophet is unwell and he cannot meet you presently." He went away and then returned after sometime and knocked the door again saying, "A stranger is here to meet the Messenger of Allah (S), am I permitted to meet him?

Do you permit strangers to meet him?" Meanwhile the Prophet regained consciousness and he opened his eyes. He asked, "O Fatima, do you know who that is?" "No, O Messenger of Allah (S)," she replied. The Prophet said, "He is the one who disperses the groups and destroys the pleasures. He is the Angel of Death and before this he has never sought anyone's permission to enter and neither would he do so in the future. It is only due to the status that I possess near my Lord. O Fatima, allow him to enter." Fatima said, "You can come in, may Allah have mercy on you."

And the Angel of Death entered like a fast wind and saluted the Ahlul Bayt of the Prophet, "Peace be upon you, O Ahlul Bayt of Messenger of Allah (S)." Again the Holy Prophet (S) advised Amirul Momineen (a.s.) to adopt patience at oppressions of people, to take care of Fatima, to compile the Qur'an, to repay the debts of the Prophet and to perform his funeral bath and told him to construct a wall around the grave; to protect Hasan and Husain (a.s.).

It is mentioned in *Kashaful Ghumma* quoting from Imam Muhammad Baqir (a.s.) that when the last moments of the Prophet approached, a person sought permission to meet him. Amirul Momineen (a.s.) asked what business he had with the Messenger of Allah (S). He said that he wanted to meet the Prophet. Imam Ali (a.s.) said, "It is not possible to meet him at this moment, what is the purpose of your visit?" It is a very important matter, I want to meet him in any way."

Amirul Momineen (a.s.) came to the Prophet and asked permission on behalf of that person. The Prophet said, "Allow him to enter." He came and sat down near the head of the Prophet and said, "Your honor I have brought a message for you from the Almighty Allah." "Who are you?" asked the Prophet. He replied: "I am the Angel of Death, the Almighty Allah has said that you have the choice to either meet your Lord, or continue to live on the earth." His Eminence said, "Give me respite only till Jibraeel comes and I discuss this with him."

Meanwhile Jibraeel (a.s.) arrived and said, "O Messenger of Allah (S), the hereafter is better for you than the world. The Almighty Allah will grant you with so much of His proximity, nobility, status and intercession, that you will be pleased. Indeed, your meeting the Lord is better for you than this world." The Prophet said, "Carry on what you are appointed for." Jibraeel said, "Do not make haste, till I go and return from my Lord." The Angel of Death said, "The soul of the Holy Prophet (S) has reached to such a stage that delay is not possible." Jibraeel (a.s.) said, "This would be my last visit to the earth."

Moreover, Thalabi has narrated that Abu Bakr came to meet the Prophet when the latter's illness had taken a serious turn, and he asked, "When will you die?" "Very soon," the Prophet replied. He asked, "Where will you go back?" "To Sidratul Muntaha, Jannatul Mawa and

Rafiq Aala, where I will enjoy the proximity of the Almighty Allah and the best type of life." He asked, "Who will perform your funeral bath?" "The one who is the closest to me from Ahlul Bayt (a.s.)." He asked, "In which cloth would you be shrouded?" He replied: "In the same clothes that I am wearing, or the Yemenite robes or Egyptian white cloth."

He asked, "How will funeral prayers be performed?" People began to weep and wail and the atmosphere resounded with screams. The Prophet said, "Be patient, may Allah forgive you. After they have bathed and shrouded me, they should make me lie down on a plank and go away for sometime leaving me alone. The first to pray on me will be the Almighty Allah, and then He will permit the angels to pray on me.

The first in this will be Jibraeel, then Israfeel, then Mikaeel, then the Angel of Death and then all the angels will descend to pray on me. After that people will approach rows by rows and send blessings on me and don't trouble me by wailing and screaming. The first to pray on me, should be the closest of my Ahlul Bayt; after that women and boys of my Ahlul Bayt and after that others. Abu Bakr asked, "Who will enter your grave?" He replied: "The closest to me from my Ahlul Bayt, or some angels whom you will not be able to see. Go and report to others what I have said."

Moreover, it is narrated from Amirul Momineen (a.s.) that Jibraeel used to visit the Prophet every day and night during his terminal illness and used to say, "Your Lord sends you His greetings and asks you how you are, although He is more cognizant about it, but He wishes to observe more respect as He has accorded priority to you over all the creatures and He wants to make visiting the sick a good practice among your people."

If the Prophet felt uncomfortable he used to say that he was in pain and Jibraeel used to reply, "O Muhammad, there is no one as honorable as you in the view of Almighty Allah and that is why He has given you pain as He likes the sound of your entreaties and He wants to exalt your position in the Hereafter." If the Prophet used to say that he was restful, Jibraeel used to say, "Thank Allah, as the Almighty Allah likes those who are thankful. And He increases His bounties upon them."

Imam Ali (a.s.) says, "When Jibraeel arrived, the signs of his arrival became apparent to me, because except for me everyone used to leave the place. Thus the last time Jibraeel (a.s.) said to the Prophet, "O Messenger of Allah (S), your Lord sends you His greetings and asks you how you are, although He is more cognizant about it." "I find myself prepared for the last journey and see signs of my death." Jibraeel (a.s.) said, "O Messenger of Allah (S), glad tidings to you that the Almighty Allah wishes to exalt your grades in the condition you are in spite of the fact that no one can reach to your level."

The Prophet said, "O Jibraeel, the Angel of Death has entered the house with my permission and I asked him to grant me respite till you came." Jibraeel said, O Messenger of Allah (S), the Lord of the Universe is eager to meet you and the Angel of Death has never sought anyone's permission and neither would he seek anyone's permission in future." The Prophet said, "O Jibraeel don't go away till the Angel of Death does not go back." Then he called for his children and women so that he may bid them farewell. And he told Lady Fatima to come near him. The Prophet hugged and kissed her and told her a secret. When Fatima raised her head, she was found weeping.

The Messenger of Allah (S) called her again and told her something else and this pleased her so much that she began to smile. Wives of the Prophet were amazed at this and when they asked Fatima about it, she said, "The first time, the Prophet informed me about the news of my death and therefore I was crying, but the next time the Prophet told me not to weep as he prayed to the Lord that I should be the first to join him from Ahlul Bayt (a.s.) and the Almighty Allah accepted his request and I will not live for long after him, therefore I was pleased." Then the Prophet called for Imam Hasan and Husain (a.s.) and kissed them. Tears issued from his eyes.

Shaykh Tusi has narrated through authentic chains of narrators that when the Messenger of Allah (S) passed away, a curtain was placed before the Prophet and Amirul Momineen (a.s.) was sitting in front of it in an extremely aggrieved manner and had placed his hands below his face. When wind blew, the curtain touched the face of His Eminence. Companions had crowded the chambers of the Prophet and the Masjid was also full. They were all weeping and wailing in grief. They smeared their heads with dust.

Suddenly a voice arose from the house of the Prophet, "Your Prophet was pure and purified, don't give him the funeral bath, just bury him right away." But no one was able to see the speaker. Amirul Momineen (a.s.) heard the voice and understood that it was the accursed Satan. He feared mischief and raised his head from the knees and said, "Go away, O enemy of Allah. The Prophet has commanded me to give the funeral bath, shroud him and then bury him. And this practice is fixed for all till Judgment Day." Another caller called out, "O Ali Ibn Abi Talib (a.s.), keep the genitals of your Prophet concealed and at the time of bath, do not remove his clothes."

Shaykh Mufeed, Sayyid Raziuddin and other scholars have narrated through authentic chains of narrators from Ibn Abbas etc. that when the Messenger of Allah (S) passed away, Amirul Momineen (a.s.) prepared to perform the last rites. Abbas was present there. Fazl bin Abbas was assisting the Imam.

After the funeral bath, they shrouded the Prophet and then removed the cloth from his face and said, "May my parents be sacrificed on you, you were pure and good in life as well as death. And your death has cut off the blessings that were not cut off at the time of the death of any prophet. And the news of heavens have stopped. And such is the calamity of your death that it helps us to overcome other calamities and your grief is so common that all the creatures are aggrieved in your sorrow.

If you had not ordered me to be patient and not restrained me from weeping and wailing, I would have indeed lost my brain in form of tears for you and I would never have cured your pain and never have given up the sorrow of your separation and all this would have been nothing in comparison to your separation. Nothing can make up for your sadness and grief and the shock of your separation will never wear off. May my parents be sacrificed on you, remember me in the court of your Lord and do not forget us." Saying this he threw himself on the Prophet and kissed his face and sighed in grief. At last he covered the Prophet's face.

It is narrated in *Basairud Darajat* that the day Amirul Momineen (a.s.) performed the funeral bath of the Prophet, the Almighty Allah inspired some secrets and it is also narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S)

passed away, Jibraeel, angels and spirits came down that used to descend on the Prophet on Shab-e-Qadr. The Almighty Allah brightened the eyes of Imam Ali (a.s.) and he could see from the earth to the sky and the angels and spirits helped him in giving the funeral bath. The grave of the Prophet was readied and by Allah, except for the angels, no one dug his grave. When Amirul Momineen (a.s.) placed him in the grave, they also entered the grave.

The Holy Prophet (S) conversed with the angels and the Almighty Allah enabled Imam Ali (a.s.) to hear the conversation. He heard that the Messenger of Allah (S) was requesting angels about Amirul Momineen (a.s.) and Ali (a.s.) began to weep and he heard that the angels were saying, "We will not be deficient in his service and help to him. He is our Imam and leader after you, and we will continue to visit him forever, but after today he will only hear and not see us."

When Imam Ali (a.s.) passed away, Jibraeel, Mikaeel, angels, spirits and the Holy Prophet (S) came down to Hasan and Husain (a.s.). They saw the angels and that which took place at the time of the death of the Prophet was repeated, and they saw that the angels were assisting them in the last rites of Amirul Momineen (a.s.). When Imam Hasan (a.s.) passed away, Imam Husain (a.s.) saw Jibraeel, angels, spirits and Amirul Momineen (a.s.) that they have arrived and were helping him in the last rites of Imam Hasan (a.s.). And when Imam Husain (a.s.) was martyred, Imam Zainul Abideen (a.s.) saw that all those persons have arrived and were helping in all matters.

When Imam Zainul Abideen (a.s.) passed away, Imam Muhammad Baqir (a.s.) saw the Holy Prophet (S), Amirul Momineen (a.s.), Imam Hasan (a.s.) and Imam Husain (a.s.) that they were helping, and Jibraeel, Mikaeel, spirits and angels were helping them. When Imam Muhammad Baqir (a.s.) passed away, I saw that the Holy Prophet (S), Amirul Momineen (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.) and Imam Zainul Abideen (a.s.) and spirits and angels were helping me in the last rites. And this command will continue for all Imams.[624]

Kulaini and Shaykh Tusi etc. have narrated through authentic chains of narrators that the Messenger of Allah (S) was shrouded in three garments: One was a red sheet and two pieces of Yemenite cloth. Moreover, it is narrated from Imam Ja'far Sadiq (a.s.) that Abbas came to Amirul

Momineen (a.s.) and said, "People have decided that the Prophet should be buried in Baqi and Abu Bakr will lead the funeral prayers."

When Imam Ali (a.s.) came to know that the hypocrites were ready to create mischief, he came out and said, "O people, indeed, the Messenger of Allah (S) after his life and death was our Imam and leader and he himself had told us that he should be buried at the place where he passes away. Since they were more interested in usurping the Caliphate, they did not argue and said, "Do as you like." Thus he stood in the front and recited the funeral prayer. After that he told the companions and ten persons at a time prayed in congregation. Then Amirul Momineen (a.s.) stood up among them and recited the following verse:

"Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."[625]

Then the people also recited this verse and invoked blessings on the Holy Prophet (S) and then went out. Till the people ofMedina and surrounding areas invoked the blessings.

Shaykh Tabarsi has narrated from Imam Muhammad Baqir (a.s.) that ten person came at a time and prayed on the Prophet without an Imam and the whole of Monday and eve of Tuesday passed till the morning and the whole of Tuesday till the evening. Every young and old and every man and woman of Medina and surrounding areas prayed on the Prophet.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that when the Messenger of Allah (S) passed away, all the angels, Muhajir and Ansar prayed upon him. Amirul Momineen (a.s.) says, "The Holy Prophet (S) in the time of his health say that this verse of:

"Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."

[626]

…was revealed about praying on me after my death.

Shaykh Tusi has narrated from the same Imam through correct chains of narrators that when Amirul Momineen (a.s.) gave the funeral bath, he cast a piece of cloth on the face of the Prophet and left it like that. Whichever group arrived, it used to invoke blessings on him, pray for him and then come out.

When all finished, Amirul Momineen (a.s.) entered the holy grave. An Ansari man from Bani Khila was looking from outside and he said, "O Ali, I adjure you not to destroy our right and not to forget our services, allow us to serve the Prophet for the last time. Imam Ali (a.s.) also allowed him to enter the grave. He was a participant of the Battle of Badr. The narrator asked, "On which side of the grave was the body placed?" "It was placed at the footside and from there it was lowered into the grave."

It is narrated from Salman in *Ihtijaj* and *Kitab Sulaym bin Qays Hilali* that when Imam Ali (a.s.) completed the funeral bath and shrouding of the Prophet, he called me, Abu Zar, Miqdad, Fatima, Hasan and Husain and himself he stood in the front and we stood behind and performed the funeral prayer. Ayesha was in the same room, but she knew nothing about it as Jibraeel has blocked her vision. Then Muhajir and Ansar came in groups of ten each, entered the room and invoked blessings on the Prophet and then went out. In this way all Muhajir and Ansar who were present there at that time invoked blessings on the Holy Prophet (S) but the ritual funeral prayer was only performed by Imam Ali (a.s.) etc.

It is mentioned in *Kifayatul Athar* narrating from authentic chains of narrators from Ammar Yasir that when the death of the Messenger of Allah (S) approached, he called for Amirul Momineen (a.s.) and spoke to him at length, which included, "O Ali, you are my successor and my heir; the Almighty Allah has gifted you my knowledge and understanding; when I depart from the world, a group will express its old enmity that it has concealed in its breasts and will usurp your Caliphate." Lady Fatima, Hasan and Husain (a.s.) began to weep at this.

The Holy Prophet (S) said, "O best of the women of the world, why are you weeping?" She said, "I fear, that after me our rights will be trespassed and our sanctity will not be respected." The Prophet said, "O

Fatima, glad tidings to you that you will be the first to meet me from my Ahlul Bayt.

Don't cry and don't feel sad, as you are the best of the ladies of Paradise and your father is the best of the prophets and your husband is the best of the successors of the prophets and your two sons are the best of the inmates of Paradise and the Almighty Allah will create nine Imams from the loins of Imam Husain (a.s.) all of whom would be infallible and the Mahdi of that Ummah will be from us." Then he said to Ali Ibn Abi Talib (a.s.), "O Ali, except for you, no one should perform my last rites." Imam Ali (a.s.) asked, "O Messenger of Allah (S), who will help me in your last rites?" "Jibraeel," said the Prophet, "and Fazl bin Abbas will pour the water on your hands."

It is mentioned in *Fiqhatur Reza* that when Amirul Momineen (a.s.) concluded the funeral bath of the Holy Prophet (S), he cleaned the water in the hollows of the eyes with his tongue and said: "May my parents be sacrificed on you, O Messenger of Allah (S), you were pure during your life and you are pure after death."

It is mentioned in *Nahjul Balagha* that after the demise of Lady Fatima, Amirul Momineen (a.s.) addressed the Holy Prophet (S): O Prophet of Allah, peace be upon you from me and from your daughter who has come to you and who has hastened to meet you.

O Prophet of Allah, my patience about your chosen (daughter) has been exhausted, and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest. In another sermon he said: When the Prophet - the peace and blessing of Allah be upon him and his descendants – died, his head was on my chest, and his (last) breath blew over my palms and I passed it over my face.

I performed his (funeral) ablution, may Allah bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voice, as they invoked Allah's blessing on him, till we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his

death? Kulaini has narrated through good chains of narrators from Imam Ja’far Sadiq (a.s.) that Abu Talha Ansari dug the Prophet’s grave.[627]

Kulaini has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that Shuqran, the freed slave of the Prophet placed a robe in the grave of the Prophet and through correct chains of narrators it is narrated from the same Imam that Imam Ali (a.s.) had constructed a wall around the grave of the Prophet.

It is narrated from the same Imam that the grave of the Prophet was filled with pieces of red stones and Kulaini and Himyari etc. have narrated that the Messenger of Allah (S) told Ali (a.s.): “When I pass away, bury me at the same place, and raise my grave four fingers above the ground and allow water to flow on my grave. And Shaykh Tusi has narrated in another report that the grave of the Prophet was raised to a height of one span.[628]

Shaykh Tabarsi has narrated that Umm Salma says, “When the Messenger of Allah (S) passed away from the world, I placed my hand on the blessed chest of the Prophet; after that for many weeks, whenever I ate or performed ablution, I used to feel the fragrance of Musk.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) that on the night the Messenger of Allah (S) passed away, that night was extremely a long one for the Ahlul Bayt (a.s.) of the Prophet. And such was their condition that they did not understand whether they were below the earth or above the sky because, the Holy Prophet (S) had created many enmities for the sake of the Almighty Allah and had killed many of them.

Therefore his family members feared the revenge of the infidels and hypocrites. So the Almighty Allah sent an angel in that condition and according to another tradition, He sent Jibraeel. No one could see them but all could hear their voices. He said: “Peace be upon you, and the mercy of Allah and His blessings. Indeed divine reward gives comfort in every calamity and then he recited the following verse:

“Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden, he indeed has attained the

object; and the life of this world is nothing but a provision of vanities."[629]

Then he said, "Indeed the Almighty Allah has chosen you and given you excellence over others and purified you from all sins and defects and made you the family members of His Prophet and entrusted His knowledge with you and gave His Book to you and made you as the repository of His knowledge and made you the sign of His authority and gave for you the example of His Noor and made you immune from mistakes and kept you safe from mischiefs, therefore be patient for the pleasure of Allah, because the Almighty Allah will not take away His mercy from you and not take away his blessings from you, because it is you who are the folks of Allah and He has completed His blessings on the creatures only through you and has gathered the dispersions due to you and has united the words.

Only you are the friends of Allah. Whoever loves you, gains salvation and whoever usurps your rights and oppresses you, will be destroyed and go to Hell. The Almighty Allah has mentioned in His book that your love is obligatory on the believers and He is every moment Powerful to help you, as when He wills or sees exigency.

Therefore, be patient and expect a good end as indeed the return of every matter is to the Almighty Allah. Indeed, your Prophet has entrusted all of you to the Almighty Allah and He has accepted you and he has entrusted you on the earth to the believers and His friends, thus one who fulfills the divine trust and considers your love incumbent on himself and respects your sanctity, the Almighty Allah will reward him on Judgment Day for his truthfulness. So you are the trust of the Prophet and the Almighty Allah and your love is obligatory and your obedience is compulsory.

The Holy Prophet (S) did not depart from the world, till he completed the faith for you, clarified the path of salvation and did not leave any scope for any ignorant. So one who is ignorant or expresses ignorance or denies your rights or forgets your rights or expresses forgetfulness, will be responsible to it before the Almighty Allah. And the Almighty Allah will fulfill all your needs. I entrust you to Allah, peace be upon you." The narrator asked the Imam who was offering this condolence?"

The Imam replied, “It was from the Almighty Allah.”

It is mentioned in reliable traditions that the Messenger of Allah (S) departed from the world with the status of a martyr as Saffar has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that on the day of the Battle of Khyber, the Prophet was administered poison in a shoulder of a lamb. When the Prophet took a morsel from it, that meat spoke up and said: O Messenger of Allah (S), I have been laced with poison.

That is why the Messenger of Allah (S) used to say during his terminal illness that “the morsel that I took in Khyber has broken by back. And no prophet or successor of the prophet has departed from the world without martyrdom.” In another authentic traditional report he said that a Jewess had fed the Prophet with poisoned mutton. When the Prophet ate a piece of it, it said: I have been laced with poison. The Prophet threw it away and that poison continued to affect him till he passed away under its effect.

And Ayyashi has narrated through authentic chains of narrators from Imam Ja’far Sadiq (a.s.) that Ayesha and Hafasa had poisoned the Prophet with that poison, so it is possible that both poisons caused his death.[630]

Shaykh Mufeed, Shaykh Tusi, Shaykh Tabarsi and all tradition scholars of Shia and Sunni say that when the Messenger of Allah (S) passed away from the world, the leaders of Muhajireen and Ansar, like Abu Bakr, Umar, Abdur Rahman bin Auf etc., left Ahlul Bayt (a.s.) in that tragedy and went to Saqifah Bani Saada, and busied to obtain the Caliphate.

Neither they offered condolence to Ahlul Bayt (a.s.) nor paid any attention to the last rites of the Messenger of Allah (S). Due to this, most of them missed the Prophet’s funeral. Imam Ali (a.s.) sent Buraidah to them to come and attend the funeral but they didn’t come till they had not taken their allegiance from the people. And they became free only when the Prophet had been buried. When it was morning, Lady Fatima wailed: “What a bad morning it is that will lead to an unfortunate day.” Abu Bakr heard this and said, “Your bad days have arrived.”

Then they found an opportunity since Amirul Momineen (a.s.) was busy with the last rites of the Prophet and the Bani Hashim were mourning the Prophet's death, they went to Saqifah and decided among themselves to appoint Abu Bakr as the Caliph as they conspired like this during the lifetime of the Prophet and from the Ansar people wanted to appoint Saad bin Ubadah as the Caliph, but he could not compete with the Muhajireen, therefore was defeated.

When the allegiance of Abu Bakr was over, a person came to Amirul Momineen (a.s.) when he was carrying the spade and leveling the grave of the Prophet and he said: "The hypocrites have pledged allegiance to Abu Bakr fearing that soon you will be free and they would not be able to usurp your rights. Amirul Momineen (a.s.) kept the spade down and recited the following verses:

"In the name of Allah, the Beneficent, the Merciful. Alif Lam Mim. Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape Us? Evil is it that they judge!"[631]

This will be mentioned in detail in another volume, if Allah wills.

Shaykh Tusi has narrated through authentic chains that people asked Imam Muhammad Taqi (a.s.) in writing if Amirul Momineen (a.s.) had, after giving the funeral bath to the Holy Prophet (S) himself performed the bath of Touching the Dead body (Ghusl Mass-e-Mayyit). Imam (a.s.) wrote in reply, "The Holy Prophet (S) was purified but still Amirul Momineen (a.s.) performed the Ghusl. And this practice started that if a dead body is touched before it is bathed, one must perform the Ghusl of Touching the Dead body.

Shaykh Tusi, Shaykh Tabarsi and all Shia and Sunni tradition scholars have narrated that on the day of Shura, when Amirul Momineen (a.s.) was completing the arguments on the members of Shura committee, he asked, "Is there anyone among you except me who gave the funeral bath of the Prophet with the angels who had come down with perfumes and flowers of Paradise. They were turning the body of the Prophet and heard their voices. They were saying: "Keep the private parts concealed

so that may Allah keep you concealed." "None of us," said the Shura members.

Then Amirul Momineen (a.s.) asked, "Is there anyone among you who shrouded the Messenger of Allah (S) and buried him?" "None of us," said the Shura members. Then he said, "Is there anyone among you to whom the Almighty Allah sent condolences when the Messenger of Allah (S) passed away and Fatima was mourning; suddenly I heard from the corner of the house someone whom I could not see: Peace be upon you, O Ahlul Bayt (a.s.) and mercy of Allah and His blessings.

Your Lord sends you His greetings and says, "There is divine mercy and rewards as recompense of every tragedy, from One who comforts in all past calamities, and makes up for everything that is destroyed. So be patient in accepting condolences from the Almighty Allah. Know that every inhabitant of the earth will die one day and none shall remain from the inhabitants of the heavens also. Peace be upon you, and the mercy of Allah and His blessings.

At that time there was no one in the house except me, Fatima, Hasan and Husain and the last remains of the Holy Prophet (S) were placed between us covered with a cloth?" "None of us," said the Shura members?" Then Amirul Momineen (a.s.) asked, "Is there anyone among you except me to whom the Messenger of Allah (S) gave the camphor of Paradise and said: Divide this into three parts; give me Hunut with one part, one part is for my daughter, Fatima and keep one part for yourself." "None of us is such," said the Shura members.

Then Amirul Momineen (a.s.) asked, "Is there anyone among you except me to whom the Messenger of Allah (S) taught a thousand words of knowledge from which each word was a key to other thousand words?" "None of us is such," said the Shura members.

Kulaini etc. have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when the Messenger of Allah (S) passed away, a great calamity befell Fatima due to the death of the Prophet and the oppressions of the hypocrites, such that its pain was known to no one except the Almighty Allah.

At that time the Almighty Allah sent Jibraeel to them so that he may converse with the infallible lady and comfort her. Jibraeel visited her

every day and spoke to her in consolation and informed her about the grades and proximity of the Holy Prophet (S) to the Almighty Allah. And used to inform her about the calamities that were to befall his purified progeny from the enemies of the Holy Prophet (S); and all the kingdoms that were to be true or false. When Lady Fatima saw this, she told Amirul Momineen (a.s.) that someone visits me and talks like this. Imam Ali (a.s.) said: "Let me know when he comes to you again."

After that when Jibraeel arrived, Fatima used to inform Amirul Momineen (a.s.) and whatever Jibraeel used to narrate was recorded in writing by Imam Ali (a.s.) till a complete book was compiled. It is the *Mushaf Fatima*; it contains all that is to occur till Judgment Day and that book is in the possession of Qaim (a.s.). Imam Ja'far Sadiq (a.s.) says: After the Messenger of Allah (S), Lady Fatima Zahra lived for 75 days in an extremely tragic atmosphere till she joined her beloved father. May Allah bless her, and her father and her husband and her purified progeny and curse of Allah be on all their enemies.

Notes:

[622] The author says: No Shia scholar has accepted this view, perhaps the above statement was made under Taqayyah.

[623] Surah Aale Imran 3:185

[624] The author says: The above tradition that Jibraeel said I will never again come to the earth, perhaps implies that I will not come with divine revelation. So that these traditions should not oppose him and it is also possible that after the Holy Prophet (S) he might not have come down to the earth and had performed all these actions in air.

[625] Surah Ahzab 33:56

[626] Surah Ahzab 33:56

[627] The author says: In the eyes of people apparently it was Abu Talha who had dug the grave but actually angels had dug it as mentioned before and this is more correct; so that it may not go against the previous narrations.

[628] The author says: There are many traditions of four fingers. It is possible that initially it was of that height but after paving it with stones it had reached to a height of one hand span. It is also possible that this report is based on Taqayyah.

[629] Surah Aale Imran 3:185

[630] As mentioned in the most reliable book of Ahle Sunnat, Sahih Bukhari, Ayesha says that we administered medicine to the Prophet when he was ill and he gestured that no medicine should be given to him, so we thought that since the patient hates medicine, that is why the Prophet has said thus. When he regained consciousness he said, "I didn't prohibit you from pouring medicine in mouth." We said, "We thought that since the patient hates medicine, that is why you also prohibited it. He said, "Except for Abbas every person should be given this medicine, because he was not present with you." (Sahih Bukhari, Pg. 18, Tr. 1673, Hamidiya Press, Delhi). Thus it is very likely that the prophet was indeed administered poison which led to his death – Translator.

[631] Surah Ankabut 29:1-4

Chapter 66

Incidents that occurred at the tomb of the Prophet

Shaykh Tusi has narrated that when people wanted to construct the building containing the tomb of the Prophet, at the head side of the holy grave of the Prophet and at the feet side the fragrance of Musk emanated from there such that had never been perceived before.

Kulaini has narrated through authentic chains from Muthanna Khatib that he says: I was in Medina when the ceiling near the grave of the Prophet in the Prophet's mosque needed repairs. Masons used to go up and come down. I asked Ismail bin Ammar that we should ask Ja'far Sadiq (a.s.) if it is possible to go up to that place below which, is the holy grave of the Prophet.

The next day Ismail reported that Imam Ja'far Sadiq (a.s.) says that he did not like anyone to climb the ceiling above the holy grave of the Prophet, because I am not satisfied that he may see something that may cause him to lose his vision or he may see the Prophet standing up for prayer, or sitting with some of his pure wives.

Moreover according to correct chains of narrators, it is narrated from Imam Ja'far Sadiq (a.s.) that in 41 A.H. Muawiyah decided to perform the Hajj and sent a carpenter with wood and tools and wrote a letter to the governor of Medina to break up the pulpit of the Prophet and make a pulpit as big as the pulpit of Syria. When he decided to break the pulpit of the Prophet, there occurred a solar eclipse and a terrible earthquake began which compelled them to drop the idea and they reported this matter to Muawiyah.

He replied: "You must do as I have ordered you to." On reading this letter, they dismantled the Prophet's pulpit and made a new pulpit. Saffar etc. have narrated through authentic and correct chains of narrators

from the Infallibles (a.s.) that one day the Messenger of Allah (S) sat with his companions and said: "My life is good for you as well as my death." Companions said, "We know that your holy life is good for us, because through you we have been guided to the right path and achieved salvation from the fire of Hell. But how can your death be good for us?"

The Messenger of Allah (S) said, "After my death, your deeds will be presented before me; and when I see your good deeds, I would pray for you that may Allah increase your Taufeeq. And seeing your bad deeds, I will ask Allah to forgive you." A hypocrite said, "How would you pray for us, when your bones (Allah's refuge) would have decayed into dust." The Holy Prophet (S) said, "It is not so, the Almighty Allah has made my and my Ahlul Bayt's flesh prohibited for the earth and our bodies do not decay in the earth."

Through authentic chains of narrators it is narrated from Imam Ja'far Sadiq (a.s.) that no prophet or successor of Prophet remains in the grave for more than three days; after that his flesh, bones and soul are lifted up; and people come to visit that place where they are buried and salutations that are recited on them from near and far are received by them.

It is narrated through many authentic chains of narrators from the same Imam that when Abu Bakr usurped the Caliphate of Ali (a.s.), he (Ali) asked him, "Did the Holy Prophet (S) not order you to obey me?" "No," he replied, "If he had ordered me, I would have obeyed you." Imam (a.s.) said, "Will you obey if right now you were to see the Holy Prophet (S) and he were to order you?" "Yes" he replied. Imam Ali (a.s.) said, "Come with me to Masjid Quba." When they reached Masjid Quba, Abu Bakr saw that the Messenger of Allah (S) was standing up in prayers.

When the Holy Prophet (S) concluded his prayer, Amirul Momineen (a.s.) said, "Abu Bakr denies that you ordered my obedience." The Holy Prophet (S) told Abu Bakr, "I ordered you time and again. Go now and do not deviate from his obedience." Abu Bakr was highly terrified at this scene and when he was returning from there, he met Umar, who asked him what the matter was. Abu Bakr said that the Holy Prophet (S) said this and this.

Umar said, "That Ummah was destroyed that appointed a fool like you as their ruler. Perhaps you don't know all this is the sorcery of Bani Hashim."

It is quoted in *Ikhtisas* and *Basairud Darajat*, rather in all books, through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that when people dragged Amirul Momineen (a.s.) by his collar to the mosque to pay allegiance to Abu Bakr, Imam Ali (a.s.) stood by the Prophet's grave and repeated what Prophet Harun (a.s.) had told Prophet Musa (a.s.):

"Son of my mother! surely the people reckoned me weak and had well-nigh slain me…"[632]

At that moment, a hand emerged from the grave of the Prophet and moved to Abu Bakr and everyone recognized that it was the hand of the Prophet and a voice, which everyone recognized to be the voice of the Holy Prophet (S) said:

"Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?"[633]

According to another report, a plate came out from the grave on which was inscribed:

"Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?"[634]

Moreover, Saffar etc. have narrated from Imam Ja'far Sadiq (a.s.) that he asked: Why do you torture the Messenger of Allah (S)? People asked how we torture the Holy Prophet (S)? Imam (a.s.) said: "Perhaps you don't know that your deeds are shown to the Prophet. When he sees any of your sins, he is aggrieved."

Kulaini, Saffar and others have narrated through authentic chains of narrators from Imam Ja'far Sadiq (a.s.) that on Friday eve, the soul of the Prophet and the souls of the previous prophets and souls of successors and the soul of Imam Zamana (a.s.) are taken up to the sky and they do Tawaf of the sky seven times. And perform 2 rakats prayers at every side.

When it is morning, their knowledge increases to a great degree and it has come down in another report that when the Almighty Allah wants to increase the fresh knowledge of Imam Zamana (a.s.), except for the knowledge of the prohibited and lawful in Islam, He sends that piece of knowledge to the Holy Prophet (S) through an angel.

Then the Holy Prophet (S) sends him to Amirul Momineen (a.s.) who in turn sends him to Imam Hasan (a.s.) and so on till he reaches Imam Zamana (a.s.). Himyari and Saffar have narrated through authentic chains of narrators that Imam Ali Reza (a.s.) said: "Yesterday, I saw the Holy Prophet (S) at this place and I hugged His Eminence."

The author says: The meanings and interpretations of these traditional reports have already been mentioned in *Biharul Anwar* and if the Almighty Allah wills, secrets and finer points will be narrated in the book of Imamate.

And it is enough for the Shia to believe in these traditions, to follow them and believe in them in brief and leave the knowledge upon the Imams and not allow doubts to haunt them, because doubts are satanic and instigations of the self can lead to infidelity and apostasy; especially for those who are incapable of solving them. And I conclude this book at this point and request the brothers in faith that they forgive me for mistakes in this book and may the Almighty Allah not deprive from rewards the servant who is already drowned in sins, and I beg you to pray for my forgiveness.

Because too many involvements and adverse circumstances and too many critics and shortage of those who recognize the truth; in spite of all this, the sayings of Ahlul Bayt of prophethood that were since a long time, abandoned and concealed due to the disinterest of the people, I gathered for Shia and arranged them and for those who were ignorant of Arabic language, I translated into local language so that they may come to know about the sayings and practices of the leaders of faith and proximates of the court of the Lord of the worlds.

And I ask Allah for its recompense and don't care for those who do not recognize the truth and only Allah is sufficient for me and He is the best of the guardians and this book was completed on 25th Zilhajj, 1087 A.H. And praise be to the first and the last and may Allah bless

Muhammad (S), chief of the messengers and his infallible and purified Ahlul Bayt (a.s.).

Notes:

[632] Surah Araaf 7:150

[633] Surah Kahf 18:37

[634] Surah Kahf 18:37

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